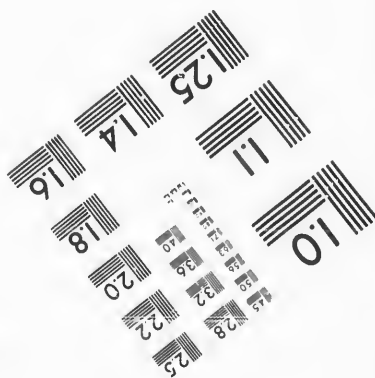
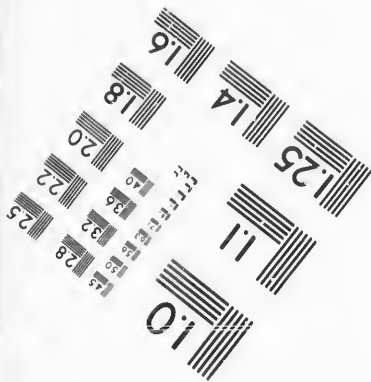
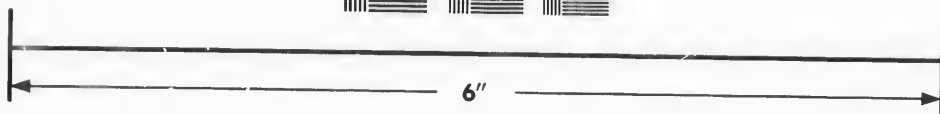
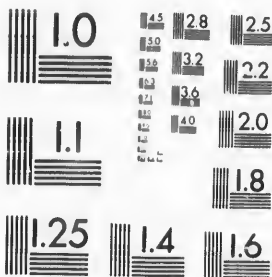


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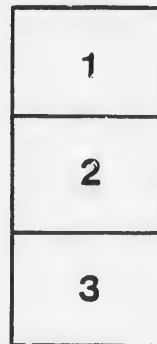
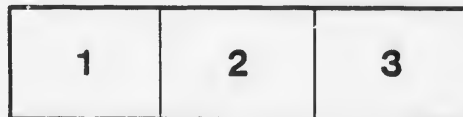
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Mr Young Esq
Speaker
with the friends
and esteem
of the Author

D U T Y

OF THE

LEGISLATURE OF NOVA-SCOTIA.

WITH RESPECT TO

COLLEGIATE EDUCATION.

BY

THE REV. ALEXANDER FORRESTER,
MINISTER OF CHAIMERS' CHURCH, HALIFAX.

HALIFAX, N. S. :

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1852.

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TO THE
MEMBERS OF THE LEGISLATIVE COUNCIL,
AND
OF THE HOUSE OF ASSEMBLY OF NOVA SCOTIA,
THE FOLLOWING PAGES
ARE RESPECTFULLY INSCRIBED.

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DUTY OF THE LEGISLATURE OF NOVA-SCOTIA
WITH RESPECT TO
COLLEGIATE EDUCATION.

I. NATIONAL EDUCATION is one of the most engrossing, though, confessedly, one of the most difficult subjects of the day. The axiom, in political economy, *prevention is better than cure*,—better in a pecuniary, and vastly better in a social and moral point of view,—is gradually commending itself to the approval of enlightened statesmen, and sound philanthropists; and, in more recent times, many schemes have been propounded, and plans resorted to, for the purpose of carrying it into effect. These schemes and plans, have, however, in too many instances, been altogether of a superficial character; and, though a right and besitting thing for Governments to pass Sanatory Bills, Enactments for the management of the Poor, Laws for the regulation of Charitable Institutions, of the Licensing System, &c., &c.,—these, and such like Legislative proceedings, as they do not strike at the root of the evil, never will, and never can, accomplish anything more than a temporary, or an external reformation and benefit. The source of all social disorder, as of all individual misery, is moral, and demands a moral appliance, and that appliance is alone to be found in the wholesome Christian Education of the whole population of a country, old and young. When will Statesmen, when will Magistrates, when will Philanthropists, when will communities at large, be thoroughly persuaded of the incontrovertible truth, and despite of all conventional hindrances, carry it into practical operation, that it is infinitely less expensive to support Churches, Colleges, and Schools; Ministers, Catechists, Professors, and Schoolmasters, than it is to support Houses of Refuge, Hospitals, Alms-houses, Penitentiaries, Constabulary Forces, Military Garrisons, &c., &c.?

II. But there are epochs in the history of a Nation or Province, when the subject of Education in general, or some one department of it, demands the special attention and interference of every paternal Government. It may be, that Nation or Province has, generations ago, enjoyed a well-equipped and adequate amount of Education for its youth;

but the population has far outgrown the supply provided, and the improvements in Education have, since that period, been so fundamental and extensive, that the whole system demands revision and addition. Or, it may be, that Nation or Province is just emerging from a state of semi-barbarism, or, at least, of supreme indifference in regard to its mental culture, and is awakening to see the indispensable necessity of providing an amount, and a kind of Education for its youth, adapted to its circumstances and peculiarities. Or, it may be, that Nation or Province is rapidly advancing in population and resources, in its thirst for literature, and science, and refinement,—has, for a considerable period, been fully alive to the importance of a common Education, for securing an enlightened and industrious people,—has exerted itself according to its ability, to make such provision as shall bring this Education within the reach of the poorest of the land, and, in some cases, has laudably endeavoured to do something for the promotion of Education of a higher grade, and more suitable to an advanced state of society. Now, this last, is, in our estimate, the present position of matters in this Province. A praiseworthy desire has been manifested, by this and preceding Governments, to provide the best common education for the youth of the Province, and not only so, but more recently have efforts been made by the Legislature, and by different Churches, through the medium of Grammar Schools and Academies, to procure, in the more thickly settled districts, an Education of a higher and more advanced description. And, considering all things, the *quantity* of Education given, *i. e.*, the proportion of the population receiving instruction, is highly creditable, and will bear a comparison with any other colony in the British dominions. As was to be expected, however, the *quality* is as yet sadly defective, and it is with the view of endeavouring to elevate the whole standard of the subject-matter of Education, that we have ventured to offer the following suggestions, believing, as we do, that the time has now arrived in the history of Nova Scotia, when the Legislature should take into its most serious and calm consideration, the establishment and endowment of a College for Literature, Philosophy, and Science, upon a broad Christian basis, with the rights and immunities of a University, so that, at any future period, classes for Law and Medicine, might be instituted.

III. We are not ignorant of the strifes and divisions that have obtained in this Province, on the matter of Collegiate Education—strifes and divisions naturally arising from the early history of the Province, and through which almost every colony in the British dominions, that has arrived at any thing like an advanced stage in its Educa-

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tional Institutes, has been made to pass. Now, whilst we do not at all challenge or call in question the sincerity or the good intentions of those who have contended for the state support of Denominational Colleges, as they are called, or of those who have contended as strenuously for its abolition, we are inclined to think that, on both sides, not only has an over-heated vehemence been manifested, but a vagueness of apprehension on the whole matter of religious endowments, if not, in some instances, a direct violation of sound principle. The former, in their zeal for the religious element entering into all literary and scientific studies and pursuits, and that, as viewed by their own particular denomination, seem to have overlooked altogether the position in which they thereby placed the Legislature of the land, even compelling it, on the ground of even-handed justice, to endow error as well as truth: nay, some of themselves, from the sheer constraint of consistency, actually defended such a course, though they would have been perfectly astonished at seeing it required to practice in the endowment by the state of the Roman Catholic priesthood, as well as of all the sections of Protestantism throughout the Province. The latter, again, seem to have fallen into the opposite extreme. In their ardour for the annihilation of all sectarian distinctions, as they are called, they would fain have divorced religion altogether from the higher branches of learning, and countenanced and supported a system of purely secular Education, forgetting that it is Christianity which enables and renders of enduring benefit, every, even the highest department of knowledge. And what, is it asked, is the course which, in these circumstances, they ought to have pursued, without any direct violation of principle? They ought to have pled for the endowment of the purely Literary and Scientific classes taught in these Colleges, entirely on secular grounds, and left it to the respective denominations to regulate all matters connected with the introduction of the religious element.

But whilst we think we can descry faults on both sides, we are satisfied that good has resulted from these discussions. At all events, this one advantage has been gained by the experiment, Denominational Colleges have been fully tested, and in so far as Literature, Philosophy, and Science are concerned, have proved an utter failure. We say nothing in reference to the Theological department of these Institutions. We speak entirely of the above named branches, and, we repeat, that these have totally failed. What is the real state of matters? Why, with all the assistance derived by some from the Public Treasury, as well as from other sources *ab extra*, and notwithstanding the length of time that some of these Colleges have been in existence, the utmost that any of them has been able to muster for all the preliminary branches, is one solitary

Professor. This is the case with King's College, Windsor, with Acadia College, Wolfville, with Board of Education for Presbyterian Church of Nova Scotia, West River, Pictou, with Free Church College, Halifax, with Goreham College, Liverpool; and at these Institutions, each of these Professors is supposed to embrace in his prolections, the whole range of Literature, Philosophy, and Science. These Professors are, indeed, variously designated in the Almanack. One is called Vice President and Professor of Mathematics, Natural Philosophy, and Astronomy; another, Professor of Mathematics and Natural Philosophy, and Acting Professor of Intellectual Science, Rhetoric and Logic; another, Professor of Classical Literature, and Mental and Moral Philosophy; another, Professor of Mental and Moral Science, Logic, Political Economy, and Political Philosophy, and Head Master; another, Professor of Logic, Moral and Natural Philosophy. But whatever be their designations, they are generally understood as conducting their Students over the whole range of what is usually comprehended under the Faculty of Arts, some of them commencing at but a stage, if even that, above the rudiments of the Latin and Greek Languages. Now, far be it from us to utter one disparaging sentence in reference to the attainments or qualifications of these gentlemen. We believe that they are all possessed of good general scholarship, and, in the circumstances, discharge the onerous duties imposed upon them in the most creditable manner; nay, that some of them, if allowed to prosecute their favourite study with undivided attention, would arrive, in process of time, at an eminence and distinction in that particular department, that would entitle them to Professorial rank and dignity in any University on the Continent of Europe, or in Great Britain. But how is it possible that with such a multiplicity of subjects committed to them by their constituents, they can do anything like justice to them all, or arrive at Professorial proficiency in any one of them, without the neglect, or at least the partial consideration of all the rest; and, therefore, it is not at all surprising to us that some of these general Professors, and these the most distinguished, readily acknowledge the difficulty of their situation, the impracticability of doing any thing like justice to themselves, in the midst of such a variety of subjects, and long to be released from all but one department, to which they might devote all their time and energy, and general attainments.

And if it is so with the Professors themselves, how much more disadvantageous must this state of things be for the Students. How is it possible that they, coming, as most of them do, from rural districts in the Province, where the advantages of Education are scanty indeed, and requiring, as many of them thereby do, to commence the most elementary

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branches of learning, how, we ask, is it possible that in the course of two or three sessions at College, and these not extending beyond five or six months, they can arrive at any thing like proficiency in any one department? Why, they would have required all that time for being thoroughly drilled in the Latin, Greek, and Hebrew Languages, to enable them to enter with any measure of success upon the study of the Sacred Scriptures in the Original. And what is the result? They enter upon their professional studies without anything like a satisfactory foundation laid in Classics or Philosophy, or even in general knowledge, and thus they are utterly unable to derive the same amount of benefit from their Theological Professors, however erudite, and however skilled in the art of communicating instruction. They are hurried too, through their Theological curriculum—the necessities of the country, and the lamentable deficiency of divine ordinances, crying aloud for their labour. They are set apart for the Ministry of the Word in some portion of the Lord's vineyard, where, without having acquired any taste for the literature of their profession, and destitute of external stimulus, they too often sink down into a state of mental supineness, neither improving themselves, nor the flocks over which they have been placed. And all this, not because of any deficiency of natural talent on the part of the youths of our population, for, generally speaking, as far as our observation goes, they are more precocious, and more acute in their intellectual powers, than in the Parent Country, but entirely because of the circumstances to which we have been adverting—circumstances over which they have no control, but which operate most unpropitiously upon the whole of their ministerial usefulness; for never was there a greater misapprehension, than to imagine that a slender measure of ministerial attainment is all that is required for the Colonial field.

And this state of things is, we fear, destined to continue, unless some radical change be wrought on the whole Collegiate arrangements of the Province—unless some common Institution be set agoing on a grand scale, for the various branches of literature and science, on pretty much the same footing as King's University, Toronto. Though we believe all the leading religious denominations in the Province, the Episcopalians, the Wesleyans, the Presbyterians,—both the Free Church and the Presbyterian Church of Nova Scotia, and the Baptists, are perfectly competent to support one or two Theological Professors, there is not one of them in a position, whether we look at population or means, to support a fully equipped staff of Preparatory Professors, such as would be sufficient for laying anything like a suitable foundation, before the Students entered upon the purely professional department of their course. And

why should they aim at, why should they attempt such a thing? In Scotland, England, and Ireland, these denominations, or at least those of them that are beyond the pale of the Establishment, have never attempted such an undertaking, and are perfectly satisfied when the Students, before they enter the Theological Hall, produce their certificates of attendance on the Philosophical Classes in any of the National Universities, even though they have not the shadow of control over these Universities. Even the New College of Edinburgh, erected at an enormous expense by the munificent liberality of a few friends of the Free Church of Scotland, does not profess to be anything more than an Ecclesiastical Institution, though unquestionably, in this respect, the most complete of any in Great Britain. And surely it were preposterous, in a young country like this, for any one of these denominations to aim at anything more.

We have taken no notice of the Academies that have, with creditable zeal, been set agoing by some of these denominations, supported partly by their own funds, and partly by Provincial Grants, with the view of remedying the want of preparatory training for a home-manufactured Ministry, simply because, in our opinion, these Academies are nothing more than Grammar Schools, and even some of them scarcely entitled to that appellation. Here too, we often find one Teacher, compelled, as the Professors in the Colleges are, to act the Encyclopediast, and to travel over the whole range of Education, from the English Grammar up to the Differential Calculus; and how is it possible that such an individual can do justice either to himself or his pupils? To meet the exigencies of the case, these Academies would require to be furnished and conducted after the model of the Gymnasia in Germany, one of which has been attempted, with considerable success, at Aberdeen, Scotland, *i. e.*, they would require to occupy a kind of intermediate place, between the best managed Grammar Schools, and the Colleges. The Academy at Pictou, and Dalhousie College, Halifax, according to its present arrangement, approximate to these Gymnasia. But these are no longer identified with any denomination of Christians, and, therefore, do not at present come under our consideration. On the whole, we aver that there is nothing in this Province in the shape of an Institution for the higher departments of Literature and Philosophy, and until the Legislature boldly and independently undertake the establishment of such an Institution, without any *prestige* or preference given to any religious body, the whole common and general Education of the country, even with the best concocted Legislative enactments, will continue in a dwarfish condition, and the youth of our population, entering the varied learned professions, be-

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ing so defective in the elementary culture and training of the mind, will never arrive at general eminence in these professions.

IV. Having, we trust, satisfactorily shown what is the grand desideratum in the matter of Collegiate Education, in Nova Scotia, and the utter hopelessness of that being supplied by a continuance of the present system, we are now prepared to proceed to the consideration of the proposal we have to offer. That proposal is just the establishment of a common College, for Literature, Philosophy, and Science, based upon broad Christian principles, without any Chair of Theology, and, therefore, without the recognition of any one branch of the visible Catholic Church. Whilst we hold it to be altogether utopian for any one religious body in this Province, from its own resources, to attempt the erection of a Literary and Philosophical Institute, with a well furnished staff of Professors, truly pre-eminent in their respective departments, we do not see the slightest obstacle in the way of all the more influential Protestant bodies uniting for such a purpose, each Church prescribing the curriculum for her Students in said College, on the fulfilling of which they might repair to their own Theological Halls, or Ecclesiastical Professors; and those who intend to prosecute the Legal or Medical Professions, having it in their power to attend any of these classes that their respective faculties may deem advisable. Do not Presbyterians, Episcopalians, Wesleyans, Baptists, and Independents, all believe in the essential doctrines of Christianity, in a lawful and regular Ministry, and in the due administration of Gospel Ordinances; and being thus all, confessedly, sections of the visible Catholic Church, how can there be any objections to their co-operating in such an Institute, or how can there be, by this act, any merging of their distinct and conscientious differences? For the management and regulation of such an Institution, let a College Council, consisting of not less than nine, and not more than fifteen Individuals, be appointed by the Governor in Council; let two members be taken from the Legislative Council, and two from the House of Assembly, and two from each of the Protestant Denominations in the Province, that has twenty regularly organized congregations, either Clergymen or Laymen: and in the case of those bodies that have Theological Colleges duly incorporated, let the representatives of these bodies be two of the Professors of these Colleges. Over this Board let a Chancellor preside, who shall be chosen triennially, the first, by the Governor in Council, and, thereafter, by the Convocation, composed of the Members of the College Council, of the Senatus Academicus, and of all the Students who have, during the three preceding years, regularly matriculated, and attended some of the classes. Let this Council have

full power to frame such statutes and regulations as they may think necessary or expedient for the good government of the College, to elect the Professors, Lecturers, or Tutors, and to determine all matters connected with the duties of their office, their emoluments, &c., to make regulations for the general conduct of the Students, Fees, Degrees, &c., &c.; and, in short, to have the general superintendence of all the affairs of the College.

For the management and execution of all the internal concerns of the College, let a *Sanatus Academicus* be appointed, composed of all the Professors, with a President chosen by the Governor in Council, from amongst the Professors. This President, being also, *ex officio*, a member of the College Council, shall exercise a general superintendence over all the Students and members *in statu pupillari*, and over all the officers and servants of the College, and over all the Lectures, examinations, exercises, and literary pursuits, according to the Statutes. To the *Senatus Academicus* shall be committed the ordinary general discipline and government of the College, with the right of appeal to the Council, in all matters directly affecting any of the Professors or Officers, or involving the expulsion of any member from the College. Both the Council and the *Senatus* shall of course be invested with full power to make rules and bye-laws for their guidance in their own provinces.— But on this and similar topics we need not enlarge. We have said enough to indicate the basis of a Legislative enactment, such a basis as, we fondly trust, would meet the views and feelings of the great mass of our population. The details can be easily supplied.

V. So much for the constitution and organization of the Collegiate Institute. It may be proper that we now advert to the Professorial Chairs. It is our decided opinion that even, at the very outset, there ought to be six distinct classes, with as many Professors, and that the following might constitute a pretty complete list for the object contemplated:—

1. Classical and General Literature.
2. Logic and Metaphysics.
3. Mathematics and Natural Philosophy.
4. Natural Science.
5. Chemistry.
6. Moral Philosophy.

And, along with these Chairs, a Tutor of Modern Languages, not merely those of Europe, but, if possible, the leading ones of Asia—such as the Hindustanee, Persic, Syriac, and Arabic, &c.

With such an equipment four Sessions, of at least six months duration, would be required to go over, and do anything like justice to the

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course. The following arrangement might be pursued. Each Professor being supposed to have a Junior and Senior class, the Students might attend for the first Session :—1. *The Junior English and Classical Literature*, embracing a thorough review of the structure and philosophy of Grammar—English, Latin, Greek; reading in English Classics, such as Milton, Cowper, Addison, Robertson's and Hume's Historical Works; in Latin, such as Cæsar and Ovid; in Greek, such as Xenophon, Herodotus, Homer, with critical exercises on the whole. Greek and Roman Antiquities, &c. 2. *Junior Mathematics*, going over the philosophy of Arithmetic, and the first six books of Euclid's Geometry. 3. *Junior Logic and Metaphysics*—Elements of Mental Philosophy—and Elements of Logic. 4. *Modern Languages*.

FOR THE SECOND SESSION.—1. *Senior Literature*—A continuation of the same, in the higher branches, such as Elements of Criticism, &c. accompanied with the perusal of the Beauties of the Dramatic and Epic English Poets—the higher Classics in Latin, such as Livy, Cicero, Virgil and Horace—in Greek, such as Xenophon's Memorabilia, Thucydides, Homer, Euripides, Sophocles—with Greek and Roman Antiquities, Ancient Chronology and Geography—Prosody and Mythology.—2. *Senior Mathematics*, including practical Geometry in its various branches, Algebra, Conic Sections, Differential and Integral Calculus. 3. *Junior Natural Philosophy*, Properties of Matter, Attraction, Mechanics or Laws of Motion. 4. *Senior Logic and Metaphysics*—Application of Logic, Rhetoric, Syllogism, &c.

FOR THE THIRD SESSION.—1. *Senior Natural Philosophy*, Hydrostatics, Hydraulics, Pneumatics, Optics, Electricity, and Astronomy. 2. *Junior Chemistry*—comprehending an outline of the elements and principles of inorganic Chemistry. 3. *Junior Natural Science*—comprehending Synthology in all its branches, *i. e.*, the elements of dead bodies, and their laws of union—the various forms of attraction, Mineralogy, &c. 4. *Junior Moral Philosophy*—the active and moral powers of Man.

FOR THE FOURTH SESSION.—1. *Senior Moral Philosophy*—various theories of Morals, Political Economy, and Political Philosophy. 2. *Senior Chemistry*—organic Chemistry, with a practical application to Scientific Horticulture and Agriculture. 3. *Senior Natural Science*—embracing Biology in its two grand departments, Phytology and Zoology, Vegetable and Animal Physiology, classification of both—Geology, &c. 4. *Modern Languages*, Oriental.

Such is a brief outline of the subjects of the various classes proposed to be established in this College, and the classes that may be taken each consecutive year, provided the whole curriculum is attended. The list of classes

might easily be extended. As the population increases, and the Institution flourishes, the Mathematical and Natural Philosophy departments might each have a separate Professor. The chair of Natural Science might be broken down into two or three Professorships. A chair of Scientific Agriculture might also be established with great advantage to the Province. And in process of time chairs of Law and Medicine might be instituted, and a Legal and Medical Faculty appointed, and then the College would become, in reality, a University. The number of classes, however, that we have stated, will, in our opinion, amply meet the present exigencies of the Province, and if diligently and perseveringly attended throughout, the course cannot fail to lay such a foundation, in Literature, and Philosophy, and Science, as will fit and enable the Students to enter upon the study of any of the learned professions with advantage and success. And we have not the slightest fear, if an adequate endowment is made, that able and learned Professors will be found for each of these departments. We believe that there are individuals, at this moment, in the Province, perfectly competent to occupy some of these chairs, and who, were they in a position to give their undivided energies to their own favourite studies, would not only grace and dignify the College, but rise to general eminence and distinction. Whilst, in the first election, a decided preference, *cæteris paribus*, ought to be given to those candidates who hold at present the situation of preparatory Professors in the Denominational Colleges, on every subsequent election the College Council ought to disregard every other consideration but character and actually acquired fame in the department of knowledge appertaining to the vacant chair, and, ere long, will the Institution arrive at celebrity, and be largely attended, not only by Students from all quarters of the Province, but also from the other Lower Colonies.

VI. And never, we believe, was a country in a more favourable position for starting an Institution, such as the one we have described. We do not here merely allude to the fact, generally admitted, that the Denominational Colleges, in so far as Literature and Philosophy are concerned, have proved a failure; neither do we allude to the acknowledged deficiency in the whole quality and style of the higher branches of education; nor to the desire evinced, in so many quarters, that some great and vigorous effort ought to be made for the purpose of supplying this desideratum; we allude mainly to the circumstance that a Building, commodious, and in every way adapted for such an Institution, along with a considerable endowment, is in a state of readiness, and awaiting such a movement. No one, we think, who examines with any measure of attention, the Deed of Incorporation of Dalhousie College, can fail to per-

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ceive that to devote it to the carrying out of such an Institution as we have described, is just to devote it to the very purpose for which it was originally intended. The Earl of Dalhousie, with his family mansion in the immediate vicinity of the Metropolis of Scotland, and well acquainted as his Lordship was with the whole character and standing of the University of Edinburgh, and, seeing, during his administration of the Government of this Province, the immense destitution of the higher Seminaries of learning, was evidently desirous to set agoing, on a limited scale, a similar one in Halifax. Accordingly, it is distinctly stipulated, in the original deed of Incorporation, that it was to be moulded after the same principles as the University of Edinburgh, and three chairs were to be instituted at the very commencement,—one for Classical Literature, another for Natural Philosophy, and another for Theology (obviously Natural Theology) and Morals. Now, this edifice was erected at the expense of £11,750 of the Public Funds, of which £9,750 was granted by the Crown, and £2,000 by the Province, to which latter sum there was afterwards added £5,000 in the shape of loan; and though it has been finished for nearly 30 years, it has never yet been fully applied to the purposes for which it was originally intended, save, perhaps, during the very short period it was occupied by the Rev. Dr. McCulloch and his two colleagues. In 1848 a new Act was passed by the Provincial Legislature, authorising the Governor in Council to appoint a new Board of Governors, and to take such steps as shall render the Institution useful and efficient, as to His Excellency may seem meet. These Governors were appointed in due form, and took immediate steps to convert it into a Grammar School or Academy. But this devotement of the Building, with the endowment attached, was not, we have reason to believe, supposed by these Governors to be in exact accordance with the original intention of the Fabric, and was regarded by them more in the light of a preparatory than a permanent arrangement, in the hope that by this means a step in advance would be taken, towards its more legitimate use; and, surely, no one will venture, to deny that it was vastly better that it should be thus employed, than that it should remain in a state of empty desolation. These Governors, will, we doubt not, rejoice to see the Legislature taking steps, by which it may be occupied more in harmony with its original design, and will have the satisfaction of congratulating themselves that they have done what they could to prepare some youths to derive benefit from the proposed College. Besides, there is also an Endowment connected with Dalhousie College, which, we maintain, is only properly applied in the support of the Literary and

Philosophical Institution referred to, in the preceding pages. But on the whole matter of Endowment we have a few observations to make.

VII. And, on this point, we speak advisedly when we say, that unless the Legislature be prepared adequately to endow the afore-mentioned Institution, it were vastly better never to attempt its erection. It is a fact, we believe, universally admitted, by all intelligent educationists in this Province, that one grand reason of the inferior style of education, in so far as the advanced branches are concerned, is the inadequate remuneration held out to men of talent and attainment. In many cases, the income of a labourer, and, in most cases, the income of a good Mechanic, is fully equal to the income of a Teacher of a Common School. And what is the result? In too many instances are Schools taught by individuals who cannot earn a livelihood in any other way, and when we do find them taught by promising and talented young men, it is only as a stepping stone, or for a brief season, until something more remunerative casts up. And hence it is that there are so few of the youths of our population willing to devote themselves, contentedly and happily, to Teaching as a profession. A Normal Seminary is indispensably necessary for the promotion of general education in the Province. But unless some steps are taken to secure a more certain and satisfactory support for Teachers, such as will induce them to devote their whole time and energies to the business of teaching, such a Seminary will prove, in a great measure, nugatory; and so will it be in reference to the College of which we have been speaking. Unless the emoluments of the Professors are such as will form an object of ambition and competition to men of high and commanding qualifications, the whole utility and benefit of the scheme will be frustrated. And what, it may be asked, ought these emoluments to be? It is our decided conviction that there ought to be attached to every Professorial Chair an Endowment of not less than £250, and not more than £350 per annum—and this altogether exclusive of the Fees levied by the regulations of the College Council, which would, of course, be more or less according to the eminence of the Professor himself. And this endowment, large and extravagant as it may appear to some, might be provided for without any additional demand on the public Treasury, *i. e.*, if the withdrawal of the Provincial Grants from the Denominational Colleges be carried into effect. Supposing the endowment of each Professor to average £300, this would require £1,800. To meet this, there is first of all the endowment appertaining to Dalhousie College, computed, according to the Memorandum of the present Governors, to be worth about £625 per annum, then there is the Grant to King's College, Windsor, £444, and then the Grants to Acadia, St.

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Mary's, and Sackville, each £250, making in all £1819. But even supposing all these sums were not available, and that a certain amount, at least, required to be drawn from the public Treasury, for its support, who that reflects upon the benefits accruing from such an Institution to the general cause of Education, its direct bearing on the advancement of the higher branches of learning throughout the Province, or on the interests of the learned professions at large, would begrudge such an allowance as part of the Educational Grant. The whole matter resolves itself into this. Whether the Legislature is prepared to grant a competent endowment for such an Institution, or allow the whole style and tone of Education to remain stationary for another quarter of a century, and thereby compelling the youth of our population, who aspire to nothing more than a liberal Education, to repair to other lands for that instruction which they ought to have received within their own Province?

VIII. We should now address ourselves, more pointedly, to the advantages likely to arise from such a College being put into healthful and vigorous operation, but as these must appear palpable to every enlightened mind, and have been again and again adverted to in the course of these remarks, there is little need for enlargement. Such an institution, we are persuaded, would confer innumerable benefits upon all ranks and classes in this community. In all probability, it would be attended by the great body of the youth of our population, from all quarters of the Province, whose position in society demands a liberal education; and thus would general knowledge be more widely diffused, and a taste for the Arts and Sciences generated and fostered. The young men who are devoting themselves to Agricultural and Commercial pursuits, would, we have little doubt, attend several of the classes, as amateurs, and thus would they carry into their respective spheres of action a more dignified and refined cast of mind, more acute and accurate powers of observation, and a greater spirit of inquiry into the causes of things,—the Farmer entering, more thoroughly, into the theory of Agriculture, and the Merchant, into the Philosophy of Trade. The Teachers too, of many of our Grammar Schools and Academies, in Halifax and throughout the country, as well as many of those who intend to devote themselves to Teaching as a profession, would attend a session or two at this institution; who would not only thereby derive an impetus in the more systematic prosecution of their studies, but elevate the whole status and importance of the profession, and thus procure for it, in the public estimate, the influence and respectability to which it is so justly entitled.—But certainly the greatest benefit arising from this College would be, the preparatory training of those who intend to devote themselves to any of

the learned professions. No one who takes any interest in the cause of Education in Nova Scotia, can fail to perceive that this at present constitutes the grand desideratum, and the inevitable consequence is, that too many enter upon their professional studies, with any thing but well-disciplined, well-stored minds. All this, however, would be supplied and obviated by attending a course of instruction in this Seminary.— With that knowledge of general Literature, Philosophy, and Science, which it would be the object and the aim of such an Institution to furnish, these individuals would not only be qualified to enter on their purely professional studies with profit and advantage, but to shed a lustre upon the profession, and, afterwards, to rise to general eminence and distinction. Over and above all these general advantages, there would be imparted a mighty stimulus to those who possess high natural genius in any one branch or department of learning. Such an Institute would open up to them the prospect of an arena for the display of that genius, and the very expectation of one day occupying one of the Professor's Chairs, would inspire them with the most enthusiastic ardour, and the most resolute perseverance, in the prosecution of their favourite study. Neither must we forget to notice the many social and political benefits. By attending such an Institution, the whole youth of the population would necessarily be brought to mingle together and associate with one another, when the affections are more tender and green, and more susceptible of lasting impressions, than in a more advanced stage of life; and thus friendships be formed, which might prove of the most beneficial character, upon their whole future career. Receiving, too, the highest branches of Education within the precincts of their own Province, instead of being obliged to repair to other countries, their attachment to their Fatherland would be strengthened, as well as to the Constitution and Government under which it is their privilege to live.

IX. Before we wind up these remarks, it may not be improper briefly to advert to a few of the objections that may be advanced against the scheme propounded. The first objection that we would notice, is, that we have erected no safeguard against the introduction of the most erroneous and anti-scriptural notions and opinions. Now, whilst we cordially sympathize with those who hold that sound morality, based upon Bible Truth, lies at the foundation of all good Education, alike in the higher and lower departments, and that every fence should be raised to guard against the admission of error into all Seminaries of learning, our position is, that sufficient security is provided for the one and the other, in the constitution and character of the College Council, the members of this Council being the electors of the Professors, and the guardians of

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the Institute, and invested with the most ample legal authority and powers. It may be a perfectly right and proper thing, in the case of those Seminaries of Education that are supported and controlled by ecclesiastical bodies, to demand from those who are to preside over them religious tests, or their subscription to the Standards and Formulæ of such bodies; but this is altogether impracticable in Colleges of General Literature, Philosophy, and Science, designed for the benefit of all the branches of the visible Catholic Church. Accordingly, there are no such tests required, either from the Professors or Students, in the new Legislative enactment regarding King's University, Toronto, in the Queen's Colleges, Ireland, and in several equally famed Colleges in the Parent Country, and yet all these are attended by Students of the various Christian denominations, and their certificates of attendance at the same, are considered perfectly valid for their admission into their respective Theological Seminaries. And why should there be more scrupulosity in Nova Scotia, than in Canada, or the Parent country?

Another objection to this general College, is, that its establishment and success will be tantamount to the demolition of all the other Colleges throughout the country, which were altogether unwarrantable, after such an expenditure of public and private funds. We have not for one moment contemplated the overthrow of these Colleges. They would still be devoted to the purposes for which they were originally intended, viz., the rearing of a home ministry for occupying the various Pulpits in our land. Nay, our decided conviction is, that these Colleges would be vastly more numerously attended, would more largely subserve the accomplishment of the end in view, would be better equipped with Professors of Theology, proper, and attended by Students better qualified to derive benefit from their prelections. The Academies too, attached to these Colleges might also be carried on with increased vigour, and occupy the place of Gymnasias, or intermediate Schools, between the common Grammar Schools of the country, and the Institution for which we have been pleading. These Academies might also continue to receive even larger Grants from the Provincial Treasury, though under Denominational management—said grants being given entirely on secular grounds, and as an expression of approbation, on the part of the State, for such an Education.

Another, and the only other objection that we can notice, is, that this Institution is exclusive in its character, and especially that it shuts out from its benefits the Roman Catholics, who compose a considerable proportion of the population. We deny the charge that the proposed College is exclusive in its character. It is no doubt intended, that it

should be founded on broad Catholic Protestant principles, and, in our opinion, the constitution indicated will secure the maintenance of these principles. But there is nothing exclusive in any of its articles, in the admission of its Professors or Students, so that the adherents of Roman Catholicism may attend, if they choose, without the least let or molestation.

X. We have now discharged what we have felt to be a public duty, on the matter of Collegiate Education, and would commend the whole subject to the calm consideration of both branches of the Legislature.— We are strongly inclined to believe that the great bulk of the reflecting and enlightened educationists of all denominations, are prepared to give this, or some similar Institution, their cordial support,—are, in fact, waiting and longing for a movement, in this direction. Let, then, all past contentions and heart-burnings on this point, be buried in oblivion, and let a simultaneous effort be made, and there is no fear of success. And now is the time for decided action. At this session of the Legislature the subject of the Common Education of the Province will demand attention and revision. Surely it is now full time that something effective were done with the view of elevating the quality, as well as encreasing the quantity of the Education of this Province; and this, in our apprehension, can only be done by the establishment of an Institution similar to the one we have pointed out in the preceding pages.

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