

admirable preparation for the cultivation of friendly and sympathetic relations in the wider arena of public life.

We can profoundly sympathize with our friends at Cobourg, and with the *Alumni* of Victoria, who wish to maintain the university as a separate institution. The feeling is alike creditable to them and to the university which so commands their allegiance. But having so educated public opinion as to cause the adoption of the safeguards of sound morality in the proposed State university, she can with dignity and propriety enter the federation which shall give effect to that desired result.

DR. DEWART ON FEDERATION.

We beg to add the following cogent paragraphs from a vigorous address of Dr. Dewart, who has given this subject special attention:—

"Whatever it would cost," he says, "to run the federating colleges, at any rate it would cost more to provide the branches it was proposed to teach in the university department. If the Methodists had \$4,000,000 in gold, they could not with that sum provide for the teaching of the subjects they would have access to under the federation scheme of a university professoriate. By this scheme their own college is left as free as ever it was to control its own religious life. There is no restraint put upon Victoria College by coming into federation. It would not sacrifice its freedom, and the advantages it would obtain were many. Looking at the scheme from a broad, patriotic standpoint, it would raise the standard of education by a common examination; and if only Victoria amalgamated with the university, it would give their own college greater stability and greatly strengthen the university. As a part of the people of this country, Methodists had an interest in building up and making efficient that great central institution. He was not one of those who believed that Methodism should be boxed up. He believed they could go out in their vigorous denominational life and in-

fluence the communities among which they lived. They talked about union, and Protestant Churches standing shoulder to shoulder and working together. If they meant anything by this, why could they not have Christianity and confidence enough to work together in the higher educational work of the country? There is also beyond this making of our Provincial University, which belonged to the Methodist people as much as to anyone else, stronger, the fact that it would be made more national and more Christian. Just in so far as any Church withdrew its sympathy and co-operation from that institution it was weakened, and its moral influence and Christian character weakened. This was not the time when the Churches should withdraw from the institutions of learning. The matter comes home to them as Methodists just as it did to other people, and it was high time that they woke up to take their full share in developing the social, educational and political institutions of the country. By the federation scheme there was all the religious supervision provided they ever had, and with regard to the character of the teachers, he did not hesitate, to say that in a university whose senate was composed of representatives from the Church colleges and from the Christian Churches of the land, and backed up by this Christian constituency, there was the highest moral certainty that no man would be tolerated as teacher whose principles were false or pernicious, or whose teaching was corrupt or anti-Christian."

Dr. Dewart thus summarizes, in a few pregnant sentences, the real questions at issue:—

"Is it a wise and patriotic policy for us to labour to exclude our Methodist young men from all share in the important advantages of our Provincial University, when they can share these advantages and be under the care of our own college?"

"Will the laity of our Church, who must bear the chief burden, sustain a movement for a rival university, when a just scheme of university education is submitted by the Government? Will they be willing