

experience of Britain and the United States, we may safely say that a University, adapted to modern times, requires the support of a population of not less than a quarter of a million; and that no denominational College, drawing on its own sect alone, or mainly, for endowments and students, can maintain itself in an efficient condition on a much narrower basis. Yet it is attempted in this Province to establish Colleges for sects numbering only a sixth of the above amount.

It is highly desirable, indeed, that youth of various religious sects should meet and form friendships at College, rub off their sectarian corners, and thus early learn to like and esteem those of different religious views, : to treat differences of opinion with respect and moderation. This indirect but great benefit of mixed education is lost where all or the great majority belong to one sect, for the simple reason that, generally, parents will not send their children to the Colleges of other denominations than their own.

It is also of the utmost importance to remove every impediment which may indispose men to giving their sons a superior education. There are so many plausible reasons for neglecting this, besides want of appreciation of the advantages of a College education—economy, unwillingness to send their children too early from under the parental eye, opportunities of settling them in business—that we should be careful not to add to these the very unnecessary objection, that there is no accessible College but one of sectarian description.

I am aware that the different religious bodies require certain special professorships, for training their youth to the ministry; but it does not seem necessary, in order to obtain this, that each sect should (if it could,) maintain a whole College. In this Province, for many years, there will be but few in each denomination, in training for the ministry; and a small room in the College set apart for the purpose, or a room in the professor's house or hired outside, would generally suffice. Then, we might have *one* great University, in which all sects would unite for the secular department, while each would maintain such Theological Chairs as it might require. Surely all Protestant bodies may unite upon the