

to this question. The religious and moral principles, feelings, and habits of youth are paramount. Sectarianism and partisanship may enter at them as "sectarian," but religion and conscience will hold them as supreme. If the parent has the right to secure the religious instruction and oversight of his son at home, in connection with his school education, has he not a right to do so when his son is abroad? and is not the State in duty bound to afford him the best facilities for that purpose? And how can that be done so effectually—nay, how can it be effectually done at all—except in a college which, while it gives the secular education required by the State, responds to the parent's heart and faith to secure the higher interests which are beyond all human computation, and without the cultivation of which society itself cannot exist? It is a mystery of mysteries, that men of conscience, men of religious principle and feeling, can be so far blinded by sectarian jealousy and partisanship as to desire by one moment to withhold from youth at the most noble, most tempted, most eventful period of their educational training, the most potent guards, helps, and influences to resist and escape the snares and seductions of vice, and to acquire and become established in those principles, feelings, and habits which will make them true Christians, at the same time that they are educated men. Even in the interests of civilization itself, what is religious and moral stands far before what is merely scholastic and refined. The Hon. Edward Everett has truly said in a late address, "It is not political nor military power, but moral sentiments, principally under the guidance and influence of religious zeal, that has in all ages civilized the world." What creates civilization can alone preserve and advance it. The great question, after all, in the present discussion, is not which system will teach the most classics, mathematics, &c., (although I shall consider the question in this light presently,) but which system will best protect, develop, and establish those higher principles of action, which are vastly more important to a country itself—apart from other and immaterial considerations—than any amount of intellectual attainments in certain branches of secular knowledge. Colleges under religious control may fall short of their duty and their powers of religious and moral influence; but they must be, as a general rule, vastly better and safer than a College of no religious control or character at all. At all events, one class of citizens have much more valid claims to public aid for a College that will combine the advantages of both secular and religious education, than have another class of citizens to public aid for a College which confers no benefit beyond secular teaching alone. It is not the sect, it is society at large that most profits by the high religious principles and character of its educated men. An efficient religious College must confer a much greater benefit upon the State than a non-religious College can, and must be more the benefactor of the State than the State can be to it by bestowing any ordinary amount of endowment. It is therefore in harmony with the first fundamental principle of the Common School system, as well as with the highest interests of society at large, that the best facilities be provided for all that is affectionate in the parent and faithful in the pastor during the away-from-home education of youth; and that is a college under religious control; whether that control be of the Church of the parent, or not.

I will next consider the second fundamental principle of our Common School system in relation to Colleges—namely, *the co-operation of the State with localities or sections of the community as a condition of, and in proportion to local effort.* This principle of the Common School system is, *each section of the community receives public aid in proportion to the teaching work it does;* that is, not in proportion to the amount of money it provides, but in proportion to the number of children it teaches in the subjects of Common School education, and the length of time it teaches them—the section of the community, as a preliminary condition, first providing a school house, and employing a teacher.

cial section or a denominational section, is a mere incident; does not affect the state, is no part of its concern or business; the principle of co-operation is the same; the work is the same; the education is the same; the public benefit is the same; and the public aid should be the same.

The basis of operations for the establishment and support of a Seminary of learning must of course be larger or smaller in proportion to its magnitude and character. In England there are some County Colleges; there may at a future time be the same in some counties of Canada. At present the limits and influence of a denomination are not more than commensurate for the establishment and support of a college, in connection with the legal and equitable conditions of public aid. The members of some persuasions may prefer to send their sons to a College of another persuasion, essentially agreeing with their faith, rather than incur the expense and burden of establishing one themselves, and some may choose for their sons a College under no religious control. But by whomsoever a College may have been or may be established, the true theory is that of the fundamental principle of the Common School system—aid of the State as a supplement to and on the condition of effort on the part of some section of the community, and for teaching the subjects required by the State system of education. They may teach what other subjects they please, but at their own expense. Let those then who advocate the vital principles of the Common School system, not become truants to them when applied to themselves in respect to a system of collegiate education. Let them put their hands in their pockets and their shoulders to the wheel of action; let them erect their College buildings, and employ their professors; collect students into their halls; and then let them demand and receive aid from the Hercules of the State, not as a favor, but as a legal right, and upon legal terms, in proportion to educational work done. Then they will be consistent with their professed principles; then they will eat of their own bread and drink from their own cistern; and not sponge upon the State for their education without doing anything themselves; then they will develop and enjoy the noble feelings of self-reliance, and multiply the financial resources and beneficent influences of Christian collegiate education. The "Subscribers to the Canadian Congregational Theological Institute" should show "their faith by their works," in the fundamental principles of the Common School system, to which they appeal on the University question itself, and not invoke an incident of that system as a pretext to justify their own inactivity, and get a false weapon of attack against their more liberal and active neighbors.

It is remarkable that the Congregationalists in England object to the right of the State to educate at all—maintain that it is the right and duty of the Church to educate its own youth, whether in the elementary school or College—a duty which it cannot abandon, without unfaithfulness to God and society—and have Education Societies, Colleges and Schools as the fruit of their faith and charity; while in Canada they deny that the Church has anything to do with education, and insist that the State has everything to do with it! It is a curious moral and social phenomenon (which I will not here attempt to explain) to see a fountain of this kind sending forth "sweet and bitter waters at the same time."

But on the other hand, the advocates of University Reform act consistently; they give the Common School system their warmest prayers and heartiest support; and as a proof of their faith in it for national, and not selfish purposes, they carry up its fundamental principles to the system of collegiate education, and act and work accordingly. And I am perfectly persuaded that the application of these principles to the system of Colleges, will in ten years produce a greater extension and improvement in the collegiate education of the country, than has the application of the same principles during the last ten years produced in the extension and improvement of Common School education.