

of the Church of England, in this Colony, have ever sought to increase—rather than to diminish their sphere of usefulness.* Let us proceed then to the examination of the essay before us—in the course of which the true springs and motives of this opposition may perhaps develope themselves.

We shall not stop to dispute, with the author of this Essay, the pre-eminence which he has given to Scottish learning and morality—but we shall beg, in passing, to be allowed to express our wonder how his eulogium on the Scottish Universities and the remarks of Dr. Chalmers on the same subject, got into the same number of the Miscellany. The letter of Dr. Sanford is perhaps intended to neutralize the observations of the Professor of Moral Philosophy at St. Andrews. But in our humble opinion it givethem ample confirmation. Dr. Chalmers urges a remedy for the deficiency of the *Scholastic course* in the Scottish Universities. Dr. Sanford quarrels with the justness of his observations as applied to *all* the Universities—and insists that *his College* (and he is particular in confining his observations to his own College) in the University of Glasgow forms an honorable exception, and shews that many of *his* Grecians have carried off the honours of Oxford. But why has it been so in the particular College which has the benefit of Dr. Sanford's instruction,—because Dr. Sanford “was a student of Christ Church, Oxford.”

“An enlightened education (says our author) is the corrector of errors, and prejudices, the parent of all right opinions, of all sound principles, the very fountain of truth and virtue.”

We fully agree with him in this short eulogium, but we may differ about the meaning of the word “*enlightened*.” Let us see his view of an “enlightened education.” The eagerness of our author to quarrel with the principles on which the University of King's College is to be established, has induced him, in the essay before us, to omit any very distinct illustration of his views of what may constitute an enlightened education in *elementary schools*.

We may however be fairly allowed to gather his opinions on this subject from a pamphlet which emanated, some time since, from one of the Editors of the Miscellany, if not from the author of the essay now under consideration. The observations contained in this pamphlet are, it must be allowed, applied only to a particular Academical Institution—but since we must suppose that Institution to be conducted on his own best principles, we may fairly deduce, from that pamphlet, the opinions of the author with regard to an enlightened education in elementary Schools in general. In the pamphlet in question, the author informs us that every thing is taught in the Academical Institution, except “the one thing

* Vide Arch-Deacon Strachan's speech, pp. 22, 23 and 24.