

the Province. It may be questioned whether it can be practically carried out without the formation of a model farm and a botanical garden.

The Bill is as free from sectarian bias and religious tests as the greatest latitudinarian can possibly desire.

However, we cannot help entertaining the thought that it will require much, and well-regulated exertion to make this institution expand into such a University as shall harmonize all parties, and command the co-operation in its support, of the various dissident elements that form the religious and political mass of New Brunswick society; old and deep-rooted prejudices, associations, and influences, have got to be removed, and a new stimulus imparted, before confidence can be established, and the public mind educated so as to see in this institution a *University*, worthy of their patronage.

The City of Fredericton is too narrow a sphere for such an institution;

every educational institution requires a large local interest, as well as provincial, in order to make it useful; therefore, we have no hesitation in coming to the conclusion that the City of St. John is the most suitable place for the location of a University; and especially in this case, as the large sums of money drawn annually from the public chest for the last thirty years for its support, under the title of King's College, amounting in the aggregate to £70,000, and the incommensurate benefits conferred upon the Province have combined, along with many other causes, to foster prejudices against it, especially if the institution remains in Fredericton, which are not likely to be removed for some years to come.

However, if the Bill receives the Royal assent, it should be the desire of all parties to assist in perfecting the law of authorisation, and making the institution what it should be, a blessing to the Province.

Teachers and Teaching.

To do good is the proper business of life—to qualify for earnestness and efficiency in doing good, is the true end of Education. The sum of all true knowledge in the child is a consciousness that he lives not for himself, but for his Creator and Race. Let him comprehend and accept this destiny, and all formal lessons of morality, all decalogues and criminal codes, become to him matters of small account. He needs no admonition not to steal, to lie, to covet, nor to slay; no doctor of divinity, nor professor of ethics, to decide whether slave-holding or war be right or wrong, if he has received into his inmost heart the primeval, central truth, that the human family live for and through each other, and that, in the abasement or exaltation of any, each is abased or exalted. All the law and the prophets may still be useful as counsel, as wisdom, as guidance; but no longer as conducing to whatever is intrinsic and essential. The one commandment, welcomed and obeyed in the sunlight of its manifest reason-

ableness and necessity as an elemental law of the universe, supplants or dwarfs all others. I know that this is no barren abstraction, no Oriental exaggeration, but the simplest dictate of heaven and nature, beaming alike from the loftiest star and from the humblest blossom, and all beside that philosophic lore, and pious exaltation, or even sacred writ, can convey to you, is subsidiary and incidental. Love God with all thy heart, and thy neighbour as thyself, is the sun of the moral universe, in whose presence the brightest stars become dim and invisible.

Well were it if the education of the heart could precede and prepare for the education of the mind and the body, but this may not be; with the earliest development of sensation and of muscular energy, while the child is still apparently unsusceptible of any thorough and enduring moral culture, come swarming shoals of perverted and misleading passions—untrained appetite, imperious temper, ungovernable will. The consciousness of self,