

lege; lessen seriously, if not wholly abolish the scholarships; interfere with the museum, philosophical apparatus, and library; and, having thus reduced and dismantled our national institution till it stands on a level with adventure colleges, would divide the funds accruing among all sectarian colleges. Certain conditions would be attached, viz., one central Board to examine students of *all* such colleges, which would receive from the funds in proportion to the number of students who passed examinations. The amount received would thus be according to the number educated at each institution. This proposal would of course apply to all colleges—Roman Catholic, Anglican, Presbyterian, Wesleyan, Baptist, E. Methodist, Unitarian, or anything, provided only *the secular work was done*—such is the plan proposed in the name of Religion. Let this plan stand on its own merits, and if the country chooses to raise funds for this purpose, good and well; but why attack our non-sectarian college, and squander its funds?

4. We have the Church of Scotland. This, it seems, is the name they prefer. Until lately we scarcely knew what position this denomination would assume. We had indeed learned that the scheme referred to as advocated by the Wesleyans, and over which they were jubilant about a year ago, had been proposed by Dr. Leitch. It was said that the heads of all colleges had agreed to it, that is, to everything but the distribution of the funds. But in *Good Words* for December last, we have an interesting article from the pen of the Principal of Queen's College, in which we see pretty fully developed his proposal so far as its principle is concerned. Dr. Leitch is a zealous Educationist, and probably thought far less about the money part of the question, than about the best mode of advancing generally higher education. Believing, as he seems to do, that everything English or Scotch is the best, we are not surprised to see him trying to mould Young Canada after the British model. But the wayward child, if we mistake not, will not be bound with the sectarian bonds of the Old World; she has cast them away, we hope, never to take them up again.

On reading carefully the Doctor's views, we are led to ask, does he speak for himself only, or does the whole denomination think as he does? If the latter, truly the article is full of omen, and danger is to be apprehended from the spread of such views. We shall not make extracts, as most of our readers can probably have access to the original; but we may shortly state the views enunciated. The Doctor assumes as his starting point, that in a normal state of society, the *Church* should educate, *not the State*. But when the Church, or Churches are too weak, the State steps in and provides a common system which all sects can use. This, however, is only temporary. As soon as the churches gather strength, they will begin to educate, and gradually but surely the common or non-denominational system will give place to the sectarian. The duty of the State is then to aid each sect according to the amount of secular education imparted in the sectarian schools and colleges.

This, the Doctor says, is the English system, and in confirmation of his views he quotes an official of New York State, who believes that in ten years the common system of that State will be thus broken up. He also refers to Canada, telling us that Roman Catholic separate *grants* (we presume he means