

youth, even in connexion with day schools, where children are with their parents more than half of each week day, and the work of each Sunday is a substantial principle of the Common School system. The greater extent to which that principle may be exercised in various places, does not affect the principle or right itself, which is fundamental in the system. The second fundamental principle in the School system is the co-operation and aid of the State with each locality or section of the community, and in proportion to local effort. This is a vital principle of the School system, and pervades it throughout, and is a chief element of its success. No public aid is given until a school house is provided, and a legally qualified teacher employed; when public aid is given in proportion to the work done in the school; that is, in proportion to the number of children taught, and the length of time the school is kept open; and public aid is given for the purchase of school maps and apparatus, and prize books and libraries, in proportion to the amount provided from local sources. To the application of this principle between the State and the inhabitants of localities there is no exception whatever, except in the single case of distributing a sum not exceeding \$200 per annum in aid of poor school sections in new townships, and then their local effort must precede the application for a special grant.

Such are the two fundamental principles of the School system, on which I have more than once dwelt at large in official reports.

Now apply these principles to the Collegiate system of the country. First, The united right and duty of the parent and pastor. Should that be suspended when the son is away from home, or should it be provided for? Let parental affection and conscience, and not blind or heartless partisanship, reply. If, then, the combined care and duty of the parent and pastor are to be provided for as far as possible when the son is pursuing the higher part of his education, for which he must leave home, can that be done best in a denominational or non-denominational College? But one answer can be given to this question. The religious and moral principles, feelings, and habits of youth are paramount. "Secularism" and partisanship may sneer 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, should be so blinded by sectarian jealousy and partisanship as to desire by one moment to withhold from youth at the most useful, 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 immoral considerations—than any amount of intellectual attainments in certain branches of secular knowledge. Colleges under religious control may fall short of

Now, apply this principle of Common School education to the system of collegiate education. The section of the community that provides the buildings and employs the professors, and that determines the line and curriculum of education which shall be taught, and then the State aids the section of the community in proportion to the number of students it teaches in that curriculum of education. This is the system of collegiate education advocated by the advocates of University reform; and is it not the fundamental principle of our Common School system? On the contrary, the advocates of one college monopoly repudiate altogether this fundamental principle of our Common School system in relation to the collegiate system. As a preliminary condition of public aid, they erect no College buildings; they employ no professors; and they do not a certain amount of collegiate teaching, and then ask public aid in proportion to the work they have done; they do nothing, contribute nothing, to the great work of collegiate education, but as donors and consumers, depend alone, feed alone, and claim to devour alone the State endowment for everything; and then even have the State add assurance to dauntless and sectarian, the bare industry of their fellow citizens for insisting upon sharing in the bread of the common hive in proportion to their own contribution of educational honey to it. If the principle of effort on the part of local sections of the community, as a condition of public aid, dwells that aid of about one hundred and eighty thousand dollars per annum into a sum of more than one hundred thousand dollars per annum for Common School purposes, and contributes proportionably to both the extension and elevation of Common School education; why shall not the same principle be acted upon and be productive of corresponding effects in the system of collegiate education? If the principle is one of such vitality, fertility, and amazing public benefit in the Common School system of the country, why is it to be repudiated in the collegiate system?

Whether the section of the community putting forth the efforts, and fulfilling the conditions of public aid, be a municipal 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