

dencies, each having its own budget and management, which they direct for the best interests of their students, prosper, on account of their separate life and autonomy, offering to us a spectacle full of interest."

Nor is France the only country whose experience throws light upon this centralization theory. Some twenty-five years ago the British Government appointed a Royal Commission to enquire into the condition, etc., of the Universities of Scotland, and the Act enjoined the Commissioners to enquire as to the expediency of converting the four Universities into Colleges, and of joining their examining powers into one common Examining Board. In 1863 the Commission reported as follows:—

"It is impossible for us to report that such a measure would be practicable, and our deliberations have led us to the conclusion that it would not be expedient. After the most careful consideration we are unable to see that any important corresponding advantage is likely to be derived from so serious a step as is implied in reducing the ancient Universities of Scotland from the position of Universities, and converting them into Colleges of a new National University."*

"The co-operation of the denominations," from which so much good seems to be expected, calls for at least a brief reference. There are certain lines on which the different Churches may co-operate to advantage, such as the printing and circulation of the Scriptures, the promotion of temperance, the public observance of the Lord's day, the care of the sick and poor, and the like; but that there are as good reasons for co-operating in the work of higher education, by uniting to sustain a common secular University, is by no means so clear. The real question to be settled is, Can the denominations do better service in the cause of higher education by uniting in the support of a single State Institution, than by maintaining several Universities, in different parts of the country, each with a distinct autonomy, and with its own curriculum? And whether we have respect to the numbers who will be educated, the inexpensiveness of the course, the freedom of intellectual development, and above all the moral fibre of the students, no reasonable man can

* Although these Scotch Universities have each a Theological Faculty as a part of their organization, they receive large grants from the national exchequer; yet no British statesman would risk his reputation by calling these "grants for Sectarian purposes."