

We thus see that in the Old World the development of the doctrine of State interference in primary education was subsequent to a long settled practice of founding and liberally endowing institutions, providing special culture for the few. On this continent the manner and order of evolution have, to a certain extent, been different. Here alongside of a practically unanimous recognition of the right of the State to direct elementary education, there has grown up a theory that beyond that sphere national interposition is uncalled for and improper. Conspicuous cases may be quoted to show that this theory is not universally held either in the United States or Canada, but that it has been determinative of the educational policy of large sections of the people there can be no doubt. Is it a sound one? Mature reflection has convinced me that it is not. This is assuredly a case of "all or nothing." The regulative right which is theoretically admitted in respect to the education of children cannot be denied in respect to the education of young men and women. Frame any theory you like to justify State interposition and control in education at all, and it will logically include the whole reach and scope of education, or it will be found wanting as a theory altogether. Even assuming that as one who would

"A hair divide
Betwixt the nor' and nor'west side,"

we had found the theoretical limit of national right and responsibility, who can undertake to draw the line practically with any assurance of accuracy? Who, amid the changing conditions of industrial and social life, can venture authoritatively to say to the State: "Thus far shalt thou come but no farther?" The fact that many of the High Schools of to-day are better equipped and manned than many Universities were forty years ago, would suggest the inference that the line between what the State may rightfully do and not do in the matter of education shifts with the progress of civilization!

So much on the score of theory. Those who object to my conclusions can point to justly distinguished seats of learning, such as McGill, or Queen's, or Victoria, built up by the purely voluntary efforts of private individuals or religious denominations. But it is quite possible that some, or even all, of these institutions owed their origin to the failure of the State to discharge its obligations in respect to higher education. If so, the fact simply increases the claim of such Universities and their founders on our admiration and regard. But I am prepared to contend for the general principle that it is undesirable to cut university education adrift from the corporate national life altogether, that by doing so we needlessly sacrifice elements of power which every true patriot should take into account. While admitting the impossibility of sketching a typical university that would suit all lands alike, and that the conditions of each country must largely determine the moulds in which its institutions should be cast, I venture to think that the neighboring Republic suffers greatly from the "free and easy" voluntarism that characterizes its university system. An American college president Dr. Barnard, of Columbia—after referring to the rigid control exercised by the Governments of Europe over the erection of universities, states the results as follows: "The sources of honor are so few, their characters are so high, their teachers are, in general, so celebrated and of so universally recognized authority, and finally the tests to which they subject aspirants are so rigorous, that a certificate of proficiency received from them has a meaning that all the world can understand."

He then adds:—"All these advantages we have thrown away. We have not only multiplied almost indefinitely these fountains of honor, but we have taken no care that, in their composition, they shall either represent learning or command reverence. A village parson, a village doctor, and a village lawyer, supported by a banker, a shopkeeper or two, a manufacturer, and perhaps a gentleman farmer, constitute very commonly the tribunal who are to dispense the precious distinctions which the conservative wisdom of other times entrusted only to the honored hands of those whom universal consent pronounced to be the wisest and the best." The remedy he suggests for what he calls "this miserable business" is an invocation of the authority of the State. In a portion of the press of my own Province, which, as you may know, has five degree-conferring institutions or universities, I am sometimes assured that the policy of dotting the country over with small colleges has worked well in the United States. Dr. Barnard does not seem to think so. A mere statement of facts almost forces on us the belief that it must to many be accompanied by a lowering, an unspeakable lowering, of the true ideal of university education. There are, if I recollect aright, forty-seven (Commissioner Eaton's report gives the

exact number) chartered, degree conferring colleges or universities in the State of Ohio. Now there is not a member of your Association who could not name off hand the universities of the United Kingdom; scarcely one, I think, who could not, unprompted, give the names of the chief universities of the German Empire. Ohio is separated from Ontario only by the narrow waters of Lake Erie, yet I pledge my word that there is not a member of your body who has ever heard of three of her forty seven universities. And such is fame!

And if now, with considerable venturesomeness for an outsider, I allude to your own magnificent Province, it is not because I suppose that any such state of things as that which I have just described exists here. I know well that it does not. The institutions which exist side by side with your noble Provincial University have an honorable record of self-sacrificing and successful endeavor, and the vigor with which they have maintained true university standards has long attracted my notice and my admiration. I venture to allude to Ontario because, more favored than most, she seems possessed of conditions for realizing what, perhaps after all, is the ideal type of the university, that which joins to national authority, prestige, and power, the free play of individual philanthropy and denominational zeal.

Logical order and completeness would require me to return from the digression into which I have wandered, and trace out somewhat minutely the law which has thus far guided the development of popular education. But I must forbear, having, I fear, already trespassed beyond the bounds of reason on your patience. Let it be enough to congratulate ourselves that, though there may still be in connection with this great question some unsettled problems of no inconsiderable magnitude, history has indicated the substantial soundness of the principles which guide our labors. No pessimistic apprehensions, no *a priori* demonstrations of failure, can gainsay the great fact and lesson of human progress. The goal towards which all civilized nations are rapidly moving is the conception of organized public education, not as an economic arrangement for lessening police expenses, nor as a charitable contrivance to benefit the poor, but as the means by which a free people, appreciating the unspeakable blessings of knowledge, have determined and decreed to make those blessings both permanent and universal.

Examination Papers.

EDUCATION DEPARTMENT, ONTARIO.—JULY EXAMINATIONS, 1885.

FIRST CLASS TEACHERS—GRADES A AND B.

CHAUCER, POPE, AND WORDSWORTH.—(Continued.)

Examiner—John Seath, B.A.

III.

5. Give the substance of the sonnet in which Wordsworth enunciates his theory of the poet's art. Apply his canon to the sonnets.

6. "Some of the noblest of Wordsworth's sonnets are consecrated to liberty; some describe with incomparable felicity the personal feeling of the writer; some might be termed simply descriptive, were it not that even these are raised above the rank of descriptive poetry, by the pure and lofty imagination of the poet. 'The light that never was on sea or land,' pervades the humblest of these pieces, and throughout there is inculcated a cheerful, because divine, philosophy."—Dennis.

Justify this criticism in detail, giving in each case one well marked illustration from Matthew Arnold's collection.

7. It is a beauteous Evening, calm and free;
The holy time is quiet as a Nun
Breathless with adoration; the broad sun
Is sinking down in its tranquillity;
The gentleness of heaven is on the sea:
Listen! the mighty Being is awake,
And doth with his eternal motion make
A sound like thunder—everlastingly.
Dear Child, dear Girl! that walkest with me here,
If thou appear'st untouched by solemn thought,
Thy nature is not therefore less divine: