

all parts of the country to pass their entrance examinations, and if they were sufficiently advanced to carry scholarships they could take those scholarships with them to the various Colleges to which their parents or others interested might desire to send them.

Dr. Bovell: "Was it possible for a separate College to undertake to educate and fit men for these two professions?—Law and Medicine. God forbid that he should do anything which would tend to sap the foundations of Trinity College, or to alter the principles on which it was based. But he must look at the interests of the whole Province, and doing so, he held it to be impossible for separate Colleges to undertake the work of educating for those professions; and for this simple reason, that the vast expense which it would be necessary to incur for the establishment of a thoroughly efficient medical school, could not be borne by any one collegiate institution in the country. But if the government gave a system of University education, which would make degrees what they ought to be, a positive stamp upon a man that he was the true guinea he professed to be, then there would be effected what was a very great *desideratum* in this country. Now, if he saw any possible means of their getting an endowment which would enable them to bring law and medicine into the College, and to maintain it as a distinct University with full University powers, he would say let Trinity College by all means stand upon its own footing, and carry this out. But as this was an impossibility, it was their duty to accommodate themselves to circumstances, where they sacrificed no principle and where their object was to further the cause of University education to the extent of their power."

"It might be supposed by some that, being so much attached to Trinity College, he need not look further: but he felt bound to look to the wants of the country, in view particularly of the degraded state of his own profession, and foregoing all inferior advantages, he could not do otherwise than press the importance of having a wide and comprehensive scheme which would give to Upper Canada a system of University education second to none in the world." (Cheers.)

From these statements it appears that the warmest friends of Trinity College are now advocates of a measure which I and others foresaw would be necessary, and the avowal of which, by me, has been interpreted into hostility and opposition to the College. It has been asserted also that the reasons which I have given for objecting to the teaching of Trinity College are the ostensible, not the real grounds of my opposition. This I regard as a most serious charge. The form in which it has been lately put by the newly consecrated Bishop of Ontario is, that charges have been brought against the teaching of Trinity College "ostensibly on the ground of its having a tendency towards Rome, but really because it has not a tendency towards Geneva." Such a statement as this concerning my motives, can only be met as I now meet it, with a most pointed and solemn denial of its truth. To search into the heart is the prerogative only of one, and to him with all reverence, but with the utmost confidence I can appeal, when I state that the charges which I have publicly brought against the teaching of Trinity College are the true reasons which have influenced me, and that the idea of objecting to the college because no Calvinistic theories were taught there never once entered my mind. Nay more, with the same solemnity do I assert that I should be very sorry to see any more of what is vulgarly called Calvinism taught in our educational institutions than is contained in the articles of our Church, literally and grammatically interpreted. This charge, therefore, which has been publicly brought against me by the Bishop of Ontario is entirely without foundation in fact. And it will be a relief to the mind of every member of the Church, who is jealous of its honor, to be assured that a Bishop of his Church has not been guilty of coming before the world, as has been asserted of me by the Bishop of Ontario, with a lie in his right hand, hypocritically assigning one reason for his proceeding but in reality actuated by another and very different motive.

It is deeply to be deplored that the Bishop of Ontario should have thought it expedient in his first solemn address to his clergy and laity to have brought forward a question of Calvinism concerning which, he truly says, that the peace of the Church in Canada has not heretofore been disturbed by it. None of the aged bishops in this province ever considered such a proceeding necessary, and it surely would have been wiser to have followed their good example, than, on the unsound basis of a false assumption, to disturb the internal harmony of the Church by the