

Dr. Lawson, Professor of Chemistry and Natural History, £400. The latter salary is made up partly of fees. There are also five medical Professors; viz: Dr. Stewart, Anatomy; Dr. Dickson, Practice of Surgery; Dr. Yates, Principles and Practice of Medicine; Dr. Fowler, Materia Medica; Dr. Litchfield, Medical Jurisprudence. These are all supported by fees, with the addition of a grant of £250 per annum from the Legislature.

*Ques. 73.*—Did any Clergy Reserve money go to this College? The Temporalities Board, which manages the Church Fund gives £500 a year.

*Ques. 74.*—What number of students attend the College? Professor Weir will be examined and can answer all these questions.

*Ques. 75.*—Your proposal is that the Colleges which may affiliate, should put their charters in abeyance; how is that to be done?—Yes, in so far as giving degrees is concerned. It should be done by resolution of the Trustees.

*Ques. 76.*—Do you desire the Colleges, after affiliation to have the power of returning to their present condition, whenever they desire it?—Whenever the public allowance shall be taken away. I should not think it reasonable that they should return to it otherwise than, however, is a matter of arrangement.

*Ques. 77.*—Is Queen's College prepared to surrender her present charter on receiving the requisite powers to carry on a College under such a plan as you suggest, with a share of the endowment accorded to her?—I do not think she will surrender her charter on any terms. But I believe she is prepared to hold in abeyance, the power of granting degrees under an arrangement which would enable her to affiliate with the University.

*Ques. 78.*—Would she surrender the right to grant degrees?—I think so, during the continuance of a satisfactory arrangement to which she would give her consent.

*Ques. 79.*—Do you consider the religious opinions of Professors important?—I do, and am anxious to quote on that head the opinions of the late Baron Alderson, as follows:—“With reference to the general subject of education, I cannot say I like compromises on such points. I grieve over our unhappy divisions, and not the least that they are the real obstacles to education. I accept them as a *fait accompli*, and try to make the best of the case. I hope I have a true Catholic toleration for all who conscientiously differ from me, knowing how little right I, or, indeed, any man, has to set up for being infallible. But I must act after all (and I assure you I sincerely wish others to do so too) according to my own convictions. These lead me to educate others as I believe myself to be bound to do in vital truths, which I myself accept, and in no others. Everybody will perhaps say the same, but they will add, ‘give secular instruction in common.’ I believe that to be impossible, because all learning and all science may be so taught, and in fact must be so taught as to include in it some perversion or true teaching of religion. An unbeliever teaching a boy arithmetic may insinuate that the doctrine of the Trinity in unity is not true, and geology may be taught so as to throw doubts on the Bible. It is unnecessary to multiply examples. I look a great deal more to the opinions of the persons teaching than to the things proposed to be taught; for education is the bringing up a child as a responsible being to God and to Society, and in most cases the boy follows the master, as I believe, both for good and evil”

*Ques. 80.*—Do you consider that a Professor being a clergyman is an absolute security for that?—By no means, nor the having signed a test; nor that he says prayers every morning.

*Ques. 81.*—You mentioned on a former day that the Church of Scotland had at one time fallen into a very depressed moral state, very much in consequence of the character and teaching of the Professors of the Universities. Were those Professors not clergymen?—Some were. Not all.

*Ques. 82.*—Is it not possible in the University as now constituted at Toronto, that the Professors should be men of high moral and religious character?—It is, but it is also possible that they may not. There is not the desirable security that they should be so.

*Ques. 83.*—Are the moral and religious characters of the present Professors objectionable?—I know nothing of them.