

the confidence and winning the friendship of distinguished men of every rank, of every political party and religious denomination. He possessed the confidence and esteem of every Governor of Canada, from Lord Sydenham to the Marquis of Lorne. No native Canadian ever had the *entree* to such distinguished society in Great Britain and in Europe as he. He had personal relations with Lord Glenelg, Earl Grey, Lord John Russell, Sir James Stephen, Sir Charles Buller, Lord Palmerston, Mr. Gladstone and others of the leading British statesmen. He enjoyed the personal friendship of the Bishop of Manchester, the Dean of Westminster, the Archbishop of Canterbury, and other distinguished divines of the Anglican and Dissenting Churches. He was one of the very few Methodist preachers who have ever shared the hospitalities of Lambeth Palace, for six hundred years the seat of the Primates of England; and when Dean Stanley passed through Toronto, Dr. Ryerson had the pleasure of reciprocating the hospitality he had received at the Deanery of Westminster. When making his educational tours, Dr. Ryerson was furnished by the Home Government with special introductions to the British Ambassadors of the countries he was about to visit, and was by them introduced to the leading statesmen and educational authorities of those countries. The late Pope Pius IX. having heard of his educational work in Canada, wished to see the man who had devised a system of such equal justice to all denominations. We once heard the Doctor describe this interview as he beguiled the tedium of a railway journey with his reminiscences of the past. Several foreign dignitaries were waiting in an ante-room an audience with the Pope, but the Methodist preacher received precedence of them all. "Are you a clergyman?" asked the chancellor, who conducted him to the Pope's presence; "I am a Wesleyan minister" he replied. "Ah! John Wesley. I've heard of him," said the chancellor, as he shrugged his

shoulders in surprise that this heretic should be so honoured above orthodox sons of the Church. After an interview of some length the Pope addressing two young ladies by whom Dr. Ryerson was accompanied—his daughter, now Mrs. Harris, of London, and a daughter of Earl Grey—who had rolls of paper in their hands, said, "What have you there, my children?" They replied that they wished to procure his autograph, when the fatherly old man wrote in Latin the benediction: "Grace, mercy, and peace from God our Father, and Jesus Christ our Lord," and then kindly gave them also the pen with which it was written.

We hope that Dr. Ryerson in his "Story of his Life" has given his recollections of the distinguished persons whom he has met, for certainly no son of Canada ever met so many.

Yet with all his catholicity of sentiment and charity of spirit, Dr. Ryerson was a man of strong convictions, and he always had the courage of his convictions as well. When it came to a question of principle he was rigid as iron. Then he planted himself on the solid ground of what he believed to be right and said like Fitz James:

"Come one, come all! this rock shall fly,
From its firm base, as soon as I."

An example of this occurs in his controversy with a leading Canadian politician on the school system. "You may yet be able," he says to his opponent, "to undo and to trample to dust the work I have been endeavouring to construct and build up. You may be able to avenge yourself upon me by reducing my family and myself to poverty, but as I have never indulged in the desire for wealth, so I do not fear poverty. Your threats of loss of salary and office do not, therefore, disturb me. . . . But though you may reduce me to want you cannot make me a slave. Though you may cause me to die a very poor man you cannot prevent me from dying a freeman."

Dr. Ryerson's controversies were for great principles, not for personal