

the interest in University education, we all have a deep interest in the Christian principles and character of the men who shall be our physicians, lawyers, teachers, ministers, and other public men who may receive the higher education provided for in our country.

This great question, dear brethren and friends, stands out from, as it in importance rises above, all questions of mere political party; but it can only be settled by the aid of men elected to the Legislature. Although we have no connection with the political parties or party questions of the day, we feel that the principles of Christianity, justice and patriotism, the interests of the present and future generations of our country, demand us to unite with you in supporting only those men of any party in the pending elections, according as we believe they will support or oppose University Reform and equal rights to all Colleges, whether denominational or non-denominational, according to their works in teaching the prescribed subjects of University education.

Let us then make our rights, our country, and our children our rule and watchword of action, and under the Divine blessing, their best interests will be secured.

By order and in behalf of the Conference of the Wesleyan Methodist Church in Canada.

JOSEPH STINSON, D. D., *President.*

JOHN GEMLEY, *Secretary.*

Brantford, June 14, 1861.

#### APPENDIX.—NOTES AND ILLUSTRATIONS.

*Note A.—Injustice and inconsistency of the objections against public aid to Denominational Colleges.—Denominational composition of Toronto University College in comparison of that of Queen's or Victoria College.*

The following statements and remarks of the Rev. Principal LEITCH in a late speech, are as applicable to the composition and teaching of Victoria College as of Queen's College.

"One of the arguments found necessary to cover the monopoly of Toronto is that the other colleges claiming a share of the endowment are denominational. Now, it is difficult to see what is meant by this. We deny that they are denominational in any sense which ought to exclude them from a share of the grant. There is undoubtedly a denominational faculty at Trinity and Queen's College, but no one has asked a share of the grant for their support. The faculties of arts, and law and medicine, are quite distinct, and it is only for them that we claim a share of the endowment. The teaching is not restricted to any denomination. Students of all denominations may attend without signing any creed. There is no denominational teaching. The secular Professors do not require to take a test either in Queen's College or Victoria College. In Queen's College, the number of Professors in arts, law and medicine, not belonging to the Church of Scotland, is greater than the number of those who belong to it. The only denominational element is that the Board of Trustees are members of the Scotch Church. But the public have to do, not with the denomination of the men who offer the article wanted, but with the quality of the article itself. Suppose that government advertised for tenders for government stores, and that the offerers appeared with samples of their goods, would it be just to say to one man: Your flour is certainly of the best quality, but you are an Episcopalian, and

...the question, it appears that one-half of the students of Queen's College belong to the single body of Presbyterians. The advantage of this munificent endowment is enjoyed chiefly by this one body. He did not find fault with this, he was naturally proud of the sagacity of his countrymen in getting the lion's share and in turning this endowment to the gratuitous education of their ministers while other bodies have to expend large sums for the support of Colleges. Queen's College was by no means so denominational in its results. The number of students belonging to the Church of Scotland, exclusive of those in the Divinity Hall, is only about one-fourth of the whole number. It has been argued in favour of the non-religious character of the system of Toronto, that although Protestant families might send their sons to a denominational college, you could never expect Roman Catholics to do this. Now, what is the actual state of the case? Why, that the proportion of Roman Catholics is four times greater at Queen's College than at University College, and this can readily be understood. Any conscientious Roman Catholic would much rather run the risk of having his sons' Catholicism crushed at a denominational college, than have his very Christianity nipped in the cold chilling atmosphere of a religiousless college."

*Note B.—On the Harmony of the System of Denominational Colleges with the Fundamental Principles of the Common School System.*

(From a late Pamphlet by Rev. Dr. Byerson, in reply to a Pamphlet by Dr. Wilson and Mr. Langton.)

The denominational Collegiate system which I advocate is in harmony with the fundamental principles of our Common School system. The fundamental principle of that system is not, as has been absurdly stated, "the non-sectarian principle," for it has provided for both Protestant and Roman Catholic Schools from the beginning; and the law leaves it entirely with the elected Board of School Trustees in Cities, Towns, and Incorporated Villages to establish Denominational Schools or not, just as they please. If the electors in any of these Municipalities prefer Denominational Schools and elect a Board of Trustees accordingly, they can establish any kind or description of school they think proper, whether Church of England, Presbyterian, Roman Catholic, male or female, &c. This I have stated in my official reports from year to year, when parties have demanded provisions for Denominational Schools. I have said that in the rural parts of the country they could not be sustained, though even there could be a Protestant and Roman Catholic School in every section if the people desired; that in the cities, towns, and villages where alone Denominational Schools can be sustained, the electors have the power entirely in their own hands. Ignorance of the law alone, therefore, could have prompted the statement in the petition of "the Canadian Congregational Theological Institute," to the Legislature that the fundamental principle of our school system is "the non-sectarian principle." That is an incident, not a fundamental principle of the system; for what is optional cannot be fundamental.

The fundamental principle of the School system is two-fold. First, the right of the parent and pastor to provide religious instruction for their children; and to have facilities for that purpose. While the law protects each pupil from compulsory attendance at any religious reading or exercise against the wish of his parent; it also provides that within that limitation "pupils shall be allowed to receive such religious instruction as their parents and guardians shall desire, according to the general regulations which shall be provided according to law." The general regulations provide that the parent may make discretionary arrangements with the teacher on the subject; and that the clergyman of any Church shall have the right to any school house being within his charge for one hour in the week between four and five, for the religious instruction of the pupils of his own Church. Be it observed, then, the supreme right of the parent and the corresponding right of the pastor in regard to the religious instruction of

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