

and so emasculates it of controlling form and energy in the real work of education."

Mr. D. E. Thomson closed the appeal with an address dealing with the rights of the petitioners and the safeguards they could give,—an address which the opponents of the Charter Bill afterwards declared had the most decisive influence with the Government.

At the Jarvis Street Convention and at the meetings of the subscribers of Woodstock College and of other official bodies when the acceptance of the trust was under consideration, both the question of independency and of the location of the Arts department were discussed. It was finally decided to call a special Convention at Guelph to consider these questions. In the meantime the *Canadian Baptist* invited a free discussion of the whole matter. In fact, from 1884 to 1888 there was the most lively presentation of arguments and counter-arguments.

The Editor of the *Baptist* in 1886 pointed out that the two main lines of argument of the advocates of federation were these: first, the financial one, Mr. Cameron pointing out that to attempt to run a University on the endowment assured was similar to the attempt "to run a wholesale establishment with the capital requisite for a pea-nut stand;" the second, that it is the admitted province of the Government to run such an institution. The Editor in reply said that it was not proposed to duplicate the technical and expensive specialist work of a State institution and that it was a question for the people to decide how far there should be general taxation for the small percentage of men who entered the professions.

The federationists used such arguments as the following: the degrees would be more valuable; the expense would be less, leaving more for other denominational objects; there was no reason for supporting another Arts course when we were already supporting one at Toronto; by federation McMaster would not be a rival of but a helper to the Provincial University; that federation was in harmony with the Charter, with the will of Senator McMaster, with our denominational principles and with those of Christian education. Comparisons were made between the clear daylight of State institutions and the cloistered mists of denominational colleges. Sir John Boyd and other advocates of federation advanced these arguments and others which will be repeated later, with the ability and power which belong to the trained mind.

Such educationists as Castle, Rand, MacVicar, Wolverton, Wells, Farmer, and such lawyers as Thomson and Holman were all in favor of independence. They advanced arguments to meet those mentioned above by referring to the value of the degrees of other denom-