

Bishop of Toronto to one of my clergy, and the determination evinced by that gentleman to force the question of Trinity College before my Synod, contrary to my expressed wish. If undue publicity has been given through the newspapers to this subject, the blame must rest upon those who furnished to the press the after-dinner speeches to which I have referred, for I never wrote a single line for any newspaper upon the subject.

The grounds of my objections to the teaching of the College were then called for, and I furnished them in a letter to the Executive Committee of my Synod in the month of August, 1860; and they were by that body transmitted to the Bishop of Toronto, President of the College, and to the Provost. They were thus brought before the Corporation. In reply to them the Provost addressed three letters to the Bishop of Toronto, which were also laid before the Corporation. From this it will appear that my objections to the teaching of Trinity College were before the Bishop of Toronto in April, 1860, were brought before the Corporation in August, 1860, and were replied to by the Provost in September following. And now with a full statement, under his own hand, of the Provost's teaching on the points objected to, I come before the Corporation to ask from them an opinion as to the light in which they regard these statements.

Various motives which I never avowed or entertained have been ascribed to me for objecting to the teaching of the College. I feel myself called upon to notice the statements which have been made concerning my motives. It has been said that I have "been manifestly opposed to Trinity College through the whole course of its progress," and that I have "done everything in my power to arrest the progress of the University." Also that I moved Lord Elgin against granting the Charter of the College. To these statements I must give a most unqualified denial, and I can only attribute them to mistake or misinformation upon the part of the venerable Prelate who first made them. I, with many others, entertained the idea that it would have been better to have affiliated the College with the great Provincial University, and thus have secured a part of the noble endowment which it enjoys; and I think the result has proved that it would have been true wisdom to have done so: for I find some of the most earnest supporters of the College—members of this Corporation—thus expressing themselves on this subject at the last meeting of the Synod of the Diocese of Toronto:—

Dr. Fuller said "He had seen their College struggling with great difficulties, and he had felt that the country, and especially the Church, had suffered on account of the want of larger means to carry on the College. He had seen the authorities of the College obliged to charge such fees to young men being educated there, as shut out from its benefits a large number who would otherwise have gladly availed themselves of its great advantages. They saw Trinity College unable, from want of funds, fully to carry out the noble purposes for which it came into being; and was it the part of a friend, if he thought he could get assistance for it, to fail to ask that assistance? He thought not. He felt that in taking the step he now did, he was the staunchest friend of the College."

Mr. Harman: "If all the Colleges that were at present educating the youth of Canada could agree upon some system which would in no way militate with their own peculiar views, religious or otherwise, with regard to education, and have one large University which should put the cope stone on all the education which was carried on in the other institutions, this, he thought, would be putting University education on a correct footing in this Province. He was himself a member of King's College, London, a College which he was proud to say stood second to none in its endeavors to uphold the truth of Church teaching; but King's College, did not grant degrees—its students got their degrees from the University of London, although that was an institution from which religion was totally excluded. Now that was an exactly parallel position to the position which he would wish to see assumed in this country with regard to education. We had various Colleges teaching in various manners, and as long as we had diversities of religious opinion, there must be difficulties of that kind to overcome—and only by allowing different Colleges to carry out different systems of teaching, and uniting them in one great whole as regarded the results of the teaching, could they hope to see University education placed on a proper footing." Mr. Harman went on to say that "With such a comprehensive scheme of University education as he desired to see carried out, young men desiring to enter College could come to the National University from