

argue that 'the various denominations support Queen's, Victoria, Trinity, and therefore the Province should support University College.' Mr. Mulock knows too well the relations between 'because' and 'therefore' to be guilty of so inconsequential an argument as is attributed to him. Consider fairly the position of the colleges. Several of the churches have thought it desirable to have a University associated with and subject more or less to their control. They have sought to work out in their own way their own educational theories and aspirations, and have established Colleges and Universities for that purpose. These institutions are either a part of Church machinery, governed and operated by their respective churches, or to the extent to which they are not controlled by the Church as such, they are self-controlled, i.e., are self-governing bodies. Each has its own or its Church's aims, is striving after its own or its Church's ideals, and is the expression and development of those religious sections of the people who called it into existence. It appeals properly to its own constituency. Now, just as each denomination has sought to work out its own educational aspirations, so the people of the Province, speaking through many Parliaments and many Governments, under the old *regime* as under the new, have expressed their determination that there shall be a State college, subject to, controlled by, and carrying out the aims of the State.

As the expression of this 'high purpose,' as it is termed in one Act, University College exists. The State is its parent—says by Act of Parliament, you are mine; you are not, your own, you may not do as you or your local friends in Toronto may wish, but as the Province wishes. Your graduates as such shall not control your affairs. You are a piece of State machinery, just as the Public Schools are, as the Model Farm, as the School of Practical Science, as the Crown Lands, or Public Works Department is. A Minister of State is in control. He appoints professors, he appropriates the money that is yearly spent, his officer controls every dollar. Till lately the graduates were absolutely excluded from any voice whatever in the management. Now they elect some senators. Now, by Act of Parliament they may meet and discuss University questions and express their opinion to the Senate, but neither Senate nor graduates have any control except as specifically authorized by the Minister of Education, under the conjuring formula of 'the Lieutenant-Governor in Council.' The College and its effects, its endowments, its apparatus, its library are the property of the Government. The gifts of benefactors would (when made), become the property of the Government also. In short, the Government says 'University College is ours.' Principal Grant says, 'True! but you the Government shall not support it unless as part of a well considered scheme by which other colleges are to be aided.' The Government may control it, but you, its special friends, must stimulate your own and the chivalrous self-sacrifice of others. Government may handle its money, but some one else must supply it. Government may appoint its professors, but whether the graduates may approve or not they must endow the chairs. Will Principal Grant exclude himself and the trustees from the control of Queen's, and then ask his and their friends to open the purse? He says that 'Government interference, patronage or subsidies' are not needed. As well say that Government interference is not necessary in the general school system of the Province or in the proper maintenance of one of its own Departments. How shall Government be excluded from interference with its own work?

Private citizens may and do approve of the work done by University College under the Government. They may approve of many acts of Government in other departments than that of Education, but it is not the custom either as to University College or any other Government institution, whether college, school, asylum, prison, or charity, for the private citizen to come to the rescue with his purse. Is not Government proprietorship incompatible with private benefaction? With what propriety can Mr. Mulock say to the graduates of Toronto University, Give money to the Government to enable them to put the College and University on a proper footing. Such an appeal is very different from Queen's or Victoria or Trinity saying to their friends, Give us money in order that we may carry out aims which we have in common with yourselves.

Given then the fact that more money is needed to carry out a matter of State policy, will Principal Grant fairly, as he always does, indicate what is the particular constituency to which appeal can properly be made? Perhaps he will say, "Cut adrift from Government and appeal to the country as we do, upon the merits of our work." Possibly that would be the wisest course, but University College is of herself powerless to take that or any other course. Personally, I believe that if the College were self-governing, the stream of private benefaction would soon flow towards University College in copious and vivifying streams; but the point sought at present to be emphasized is that, given Government control, there must be adequate Government support, since, by reason of that control, the College is not in a position to get support elsewhere. Given self-control, voluntary effort then

becomes possible. Not from any love of controversy, but in order to hear this view of the question fairly met, many friends would like to hear again from Principal Grant, because from him they can rely upon an honest endeavour to appreciate the position of a college other than his own.

Toronto, Oct. 25.

UNIVERSITAS.

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