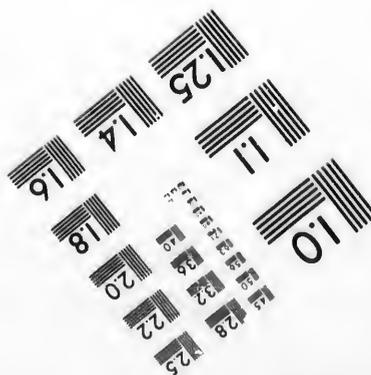
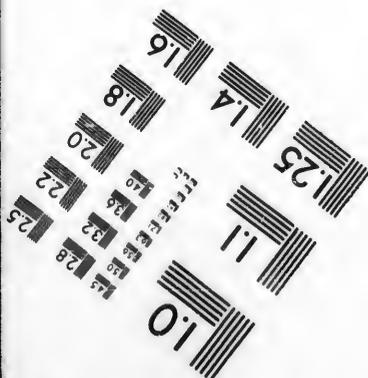
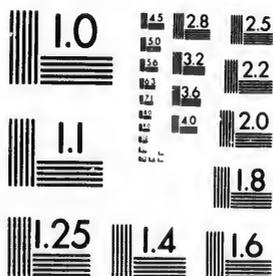


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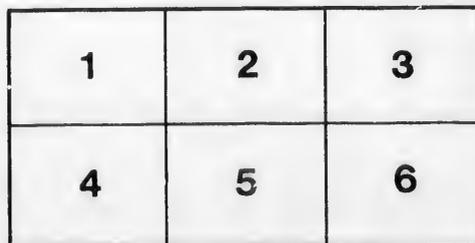
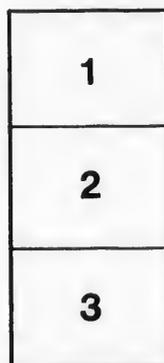
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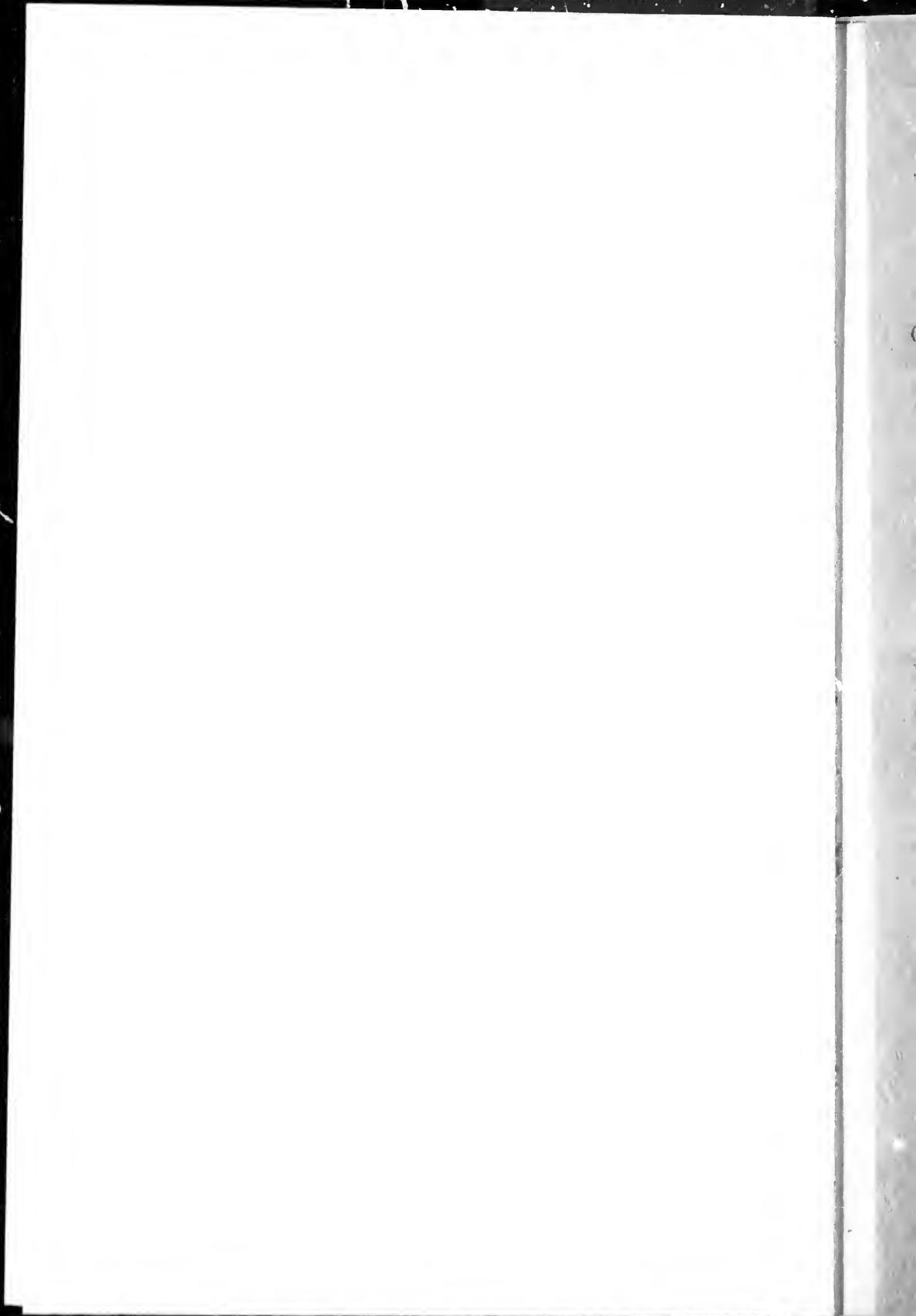
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S. 7.

UNIVERSITY FEDERATION:

CONSIDERED IN ITS RELATION TO THE EDUCATIONAL INTERESTS OF THE METHODIST CHURCH.

BY THE REV. E. H. DEWART, D.D.

I.

AN IMPORTANT PRACTICAL QUESTION.

SHOULD the Methodist people avail themselves of the advantages of the provision which the State has made in this Province for University education? or should they, by sustaining a separate denominational University, place themselves in a position of rivalry and opposition to the State University, as if they had no interest in it, and were not a part of the people for whose benefit it was established?

Recent events and existing circumstances invest this question with grave practical importance, for all Methodists who are interested in the educational progress of their Church and country. The Minister of Education for Ontario, assisted by representatives of all the Universities in the Province, has formulated and submitted a plan for a Federation of all existing University and Theological Colleges around one central State University. The Board of Regents of Victoria University, after protracted consideration, has approved of the scheme, on condition of certain amendments being granted. Trinity College, Toronto, has taken similar action. The question demands careful and candid consideration.

It cannot, therefore, be deemed untimely, or superfluous, that I should submit to the ministers and laymen of our Church a brief survey of the chief historic facts relating to this subject, and a calm statement of the important considerations suggested by the present state of things. I am impelled to adopt this course, mainly, by the

conviction that the real character of the proposed scheme of College Federation is not rightly understood by many of our people.

A BRIEF HISTORIC REVIEW.

It is well known that at an early period in the history of Upper Canada large grants of land were set apart for the support of University education. This endowment, like the Clergy Reserves, was claimed and seized by one denomination; and King's College was established as an exclusively Church of England institution. This unfair and exclusive policy compelled the Methodists and Presbyterians to establish and sustain Colleges for the education of the youth of their respective Churches. In this they displayed laudable enterprise and liberality. In 1849 Mr. Baldwin had a new University Act passed, which took away the special control from the Church of England, and placed the University on a broader basis, though it remained largely under the direction of the same parties. This Act contemplated the affiliation of other Colleges with the University; but nothing of this kind took place.

A new Act, passed in 1853, refers to the failure of this object as a reason for the new legislation. The avowed object of this new legislation was to extend the benefit and increase the influence of Colleges already established in the Province, by connecting them with the Provincial University. But the contemplated affiliation did not take place; because, although the Act of 1853 provided for the distribution of all "surplus" of University income for academical education, the surplus never was so applied. The managers of the University were quite able to use the whole income, and the outlying Colleges had only the privilege of affiliation, without any support.

At a later period, in 1860, a combined effort was made by the Church Colleges to induce the Legislature to recognize the work of the denominational Colleges and to give them some equitable share of the "surplus" income; but this effort failed, because of the strenuous opposition of the representatives of the University of Toronto. In the meantime, the claims of the Church Colleges were so far acknowledged, that the sum of \$20,000 a year was set apart for Higher Education, from which these Colleges continued to receive annual grants, till in the first session after Confederation these grants were discontinued, and the Colleges were thrown wholly on private benevolence. This prompted earnest appeals for an endowment fund, which in one form or another have been kept up from that time to the present. The

liberality of our people in this juncture saved Victoria College from extinction.

In 1868, another effort was made in the Ontario Legislature, on a motion of Mr. Clarke, of Grenville, to carry out the intention of the Act of 1853, by giving support to the Colleges affiliating with the University; but the "sectarian" cry was raised, and the attempt failed. From that time till now, Victoria has gone on doing valuable and efficient educational work; but struggling with grave financial difficulties, and cramped in her work for want of more liberal resources. The self-sacrificing loyalty and devotion of her President and Professors has been the main element of her strength. Only for professors who did overwork on small salaries the College could not have continued in existence.

THE RECENT COLLEGE CONTROVERSY.

The recent appeal of the representatives of Toronto University for an addition to the endowment of that institution raised a new College controversy. Principal Grant led off, and friends of Victoria and Trinity followed. I took my full share in that discussion, both in the *GUARDIAN* and in the daily papers, vindicating the work of the Church Colleges, and maintaining their right to some recognition by the State, as an important part of the educational agencies of the country. But in that controversy I learned most unmistakably that there was a strong opposition, in Ontario, to giving any grants to denominational Colleges; and that a considerable part of our own Church strongly sympathized with this opposition.

ORIGIN OF THE FEDERATION SCHEME.

Out of this discussion came suggestions that some plan of College Federation might be devised which, without direct grants to Church Colleges, would give them important advantages; and at the same time aid in building up a strong national University, on a sound liberal basis, that would be acceptable to the representatives of the different Church Colleges.

The Hon. G. W. Ross, Minister of Education, held several private conferences with representatives of all the Colleges; and after much discussion, and some concession and compromise, they agreed upon an outline of a plan for uniting all Colleges doing University work, and the Theological Colleges in Toronto, in one University, which should sustain the same relation to all these Confederating Colleges.

THE PROPOSED PLAN OF FEDERATION.

In order to economize space, I condense the main features in this proposed scheme of Federation :

University College, Toronto, and all denominational Colleges shall be grouped around one central Provincial University. Each College shall have the full government of its own students. Part of the subjects of the full University course shall be taught in the Colleges, and part by a staff of University Professors, to whose lectures students of all the Colleges shall have free access. The University course of study shall include Biblical Greek, Biblical Literature, Christian Ethics, Apologetics, and Church History. University College and the University Professoriate shall be sustained from the public funds set apart for University Education ; the Church Colleges shall be supported by private liberality. All the Colleges shall be represented on the Senate, which shall be the governing body of the University. The Head of each Confederating College, and one other member elected by its governing body, shall be members of the Senate. The graduates of all the Confederating Colleges shall also be entitled to representation in the Senate. The Senate of the University shall have the right to enquire into the conduct and teaching of every Professor in the University faculty, and recommend to the Government such action as may be deemed expedient. The Confederating Colleges are to hold their degree-conferring powers in abeyance during the continuance of this Confederation, except degrees in Divinity. Undergraduates in Confederating Colleges are to be admitted to the same standing they had in the College to which they belonged. The University Professoriate shall be adequate to give instruction in each of the following subjects, namely : Pure Mathematics, Physics, Astronomy, Geology, Mineralogy, Chemistry, Applied Chemistry, Zoology, Botany, Physiology, Ethnology, History, Italian and Spanish, Logic and Metaphysics, History of Philosophy, Political Economy and Civil Polity, Constitutional Law, Jurisprudence, Engineering.

These are the main provisions of the proposed arrangement. The University Professoriate, to whose instruction students of all Colleges shall be admitted free, is the most important feature of the scheme, so far as the Church Colleges are concerned.

FEDERATION ACCEPTED BY OUR COLLEGE BOARD.

The demand created by the recent Union for a new departure in our educational work, and the growing conviction that we could not hope to secure at Cobourg the amount of money necessary for the

buildings and endowment of a first-class University, made it an opportune time to decide what was best for the interests of our Church and the country. On the 9th of January this scheme was fully discussed and considered at a largely-attended meeting of the Board of Regents of Victoria University. The following is the report of its action, as sent to the daily papers, I believe, by the Secretary :—

A resolution expressing approval of the general principle of Confederation was moved by Judge Dean, and seconded by Rev. Dr. Burwash. An amendment was moved by Rev. Dr. Sutherland, and seconded by Mr. McLaren. Both resolution and amendment were withdrawn in favour of a resolution moved by Rev. Dr. Carman, which was considered and voted upon clause by clause, alterations being made as the discussion proceeded. When the meeting had agreed upon the wording of the resolution it was adopted with virtual unanimity. The resolution as adopted is as follows :—

Inasmuch as a proposal is made to the Board of Regents, with the sanction of the Minister of Education of the Province of Ontario, to form a Federation of Colleges in one Provincial University ; and inasmuch as the Methodist people of the country, in all branches of our Methodism, have always declared themselves willing to accept and maintain a system of University education that would secure on the one hand the higher culture in sciences and arts, under proper religious influences and safeguards, and on the other hand equality in privileges, advantages, and academic standing of the youth of the country ; and inasmuch as the general principle of Federation embodied in the present memorandum, forwarded to the Board under the approbation of the Minister of Education, is in harmony with the principles we have so long cherished ; we express our readiness as a Board, on educational and patriotic grounds, to join in such a Federation and to move the proper authorities of our Church thereto as they may determine, provided the following conditions are made :—

1. Equitable compensation to all Colleges united in the Federation for the losses incident to their entering the Federation.
2. The perfect equality of all Colleges, University College included, in their relations to and rights in the Provincial University.
3. Such an arrangement as shall secure to the alumni of all the Colleges an equitable representation in perpetuity.
4. That the chairman of the University Professoriate be appointed by the Government.
5. That the transfer of subjects from the University College course to the course under the University Professoriate, or *vice versa*, shall be made only by a three-fourths majority of the Senate.

FURTHER MODIFICATIONS OF THE SCHEME.

We have satisfactory ground for saying, that the following modifications will be incorporated in the Bill, when it is submitted to the Legislature : (1) That a three-fourths vote of the Senate shall be necessary to transfer subjects from the University Faculty to University College, or *vice versa* : (2) That the name of the Provincial University shall be the University of Ontario : (3) That the graduates of all the Confederating Colleges shall be graduates of the Provincial University, with equal rights as members of convocation, etc. : (4) That the graduates of the Confederating Colleges shall have equal

proportionate representation in the Senate with the future graduates of the Provincial University, so long as their constituencies continue to exist: (5) That University College shall be one of the Confederating Colleges.

It will be seen from this, that the modifications asked by our Board will be substantially granted, and the change of the name of the University beside. The question of compensation for losses caused by change of location of course rests with the Government and the Legislature. But as we expect to obtain a free site for our College in the Queen's Park, and to be able to dispose of our Cobourg property on fair terms, for some useful institution, this will fairly meet the proviso respecting compensation, in the acceptance of the plan of Federation by our Board. No impartial person will deny that this is a fair and liberal scheme, which ought to commend itself to the approval of intelligent and patriotic men who can rise above prejudice and local considerations, and judge of the proposed changes on their merits.

II.

GENERAL ADVANTAGES OF FEDERATION.

Such a union of the different Colleges, in one thoroughly equipped University, would confer great advantages upon the cause of Higher Education in the Province. (1) It would give us a uniform standard of examinations for all University degrees. The same degree would, in every case, represent the same standing in scholarship; and every shadow of temptation to lower the standard in order to increase the number of graduates would be removed. (2) It would enable us to build up and maintain a first-class University, possessing ample provision for efficient teaching in every department of University work, which would render it unnecessary for our best young men to go to other countries to complete their education. This is an object worthy of our patriotic ambition; and which cannot be attained by a system of struggling Colleges exercising University powers. (3) The intercourse and association of students during College life, would promote a spirit of unity and kindly feeling between young men of different Churches and parties, who must work together in the future in our municipalities and legislatures. At the present time, when Churches are drawing closer together, and sectarian animosities are dying out, it is eminently proper that we should give some practical evidence of this better spirit, by greater unity and liberality in our educational work. Professions of a desire for Christian unity are not worth much if they bear no practical fruit. (4) It would make our Provincial

University truly national, as the University of the whole people ; and place it more directly under the religious influence of the Churches which would form its constituency. This could not fail to elevate its spirit and life. (5) It would introduce a healthy competition between the Arts Colleges connected with the central University, which would give a new impulse to the different departments of College work. I have never believed that all the teaching of the country in University studies should be done in one College. Competing Colleges are a very different thing from competing Universities.

If it be objected that these benefits relate to the country in general, and should not influence us as a Church, I reply : If the policy of the opponents of University Federation is such as to prevent them feeling a patriotic, practical interest in the improvement of the Higher Education of the country, then it is certain that such a policy is too narrow and unpatriotic to be the educational policy of the Methodist people. As an important part of the people of this Province, the Provincial University belongs as much to the Methodists as to any others. We should rise above prejudice, and look at the question from a liberal and patriotic stand-point. It is possible for appeals to sectional and denominational feeling to degenerate into an unreasonable sectarianism. Let us guard against this mistake.

REASONS WHY METHODISTS SHOULD ACCEPT FEDERATION.

In addition to the general advantages which I have mentioned, there are weighty special reasons why Methodists should accept this proposed Federation, and co-operate heartily in making it a success. I shall briefly name some of these reasons.

1. *The proposed arrangement fully provides for all the objects which our Methodist fathers had in view in establishing and maintaining Victoria College.* This was unanswerably shown by President Nelles and Prof. Burwash, at the meeting of the Board in January. The object of maintaining a denominational College was for the education of our youth in the different branches of sound learning, and of exercising Christian guardianship over their moral and religious well-being.

No one will pretend that the proposed Federation does not make ample provision for the education of students in the different branches of Science and Literature. The moral and religious side is equally well guarded. As Methodists we have justified ourselves in maintaining a separate denominational University—not because we held it to be the duty of the Church to teach all secular learning, but,

(1) because it provided for the religious oversight and instruction of our students, and (2) gave security for the character of the Professors who taught them. As to the first of these, Victoria College, in the proposed scheme, will have all the rights of religious supervision, instruction, and discipline that it ever had. It will have the complete control and government of its students. As to the second point: the way in which the University Senate is constituted, and its relation to Professors and Tutors, are an ample security. The Senate, with a large representation from the Church Colleges, will be the governing body. Such a Senate could never support any Professor whose teaching, or character, was obnoxious to the Christian sentiment of the community. Under the present regime, the Baptists and that large part of the Presbyterian Church which rallies around Knox College, have for many years sent their students in Arts to University College, and do not seem to suffer any harm by it, though they are just as sensitive about morals and orthodoxy as the Methodists. And even the Roman Catholics, whom we deem so exclusive and careful about their youth, are liberal enough to do the same. I do not say we should do just as these bodies do; but I do say, these facts prove that much that is said about the danger of united University education must be a mistake; and that as Methodists we would lay ourselves fairly open to the charge of an unpatriotic narrowness if, under the more satisfactory provisions and securities of the proposed plan, we should stand aloof in distrustful exclusiveness, while others enjoyed our rich educational inheritance.

2. Not only does this arrangement secure all the scholastic and religious advantages which Victoria was designed to bestow, *it will also greatly increase the influence of our Church over the educational life of the country.* It will do this in two ways. It will enable us, through our College, to reach and influence the large number of Methodist students who attend University College, and who are now without any spiritual oversight, or any centre of religious life, such as students of other Churches have in their Theological Colleges. The religious welfare of this large class should be as dear to us as that of those who go to Cobourg. The opponents of Federation wholly ignore the religious interests of this class. In Toronto also, our College, with its worthy Professors and theological students, and other godly young men, would touch the religious thought and life of the community in a way that it never could do in Cobourg. Why should we from sentiment adopt a policy that virtually shuts out our most

gifted teachers from any position in the chief University of Canada? Is it wise to try to perpetuate this state of things?

We are all at one as to the importance of religious education, though we may differ respecting the best means of promoting it. Those who favor Federation are just as loyal to religion as those who oppose it. Should anyone ask: "Shall our Higher Education be Christian or Infidel?" I emphatically answer, CHRISTIAN! And, in order to help in making it Christian, let us take our fair share in moulding the character and inspiring the life of our Provincial University. The English Methodists have such a high ideal of the importance of religious education, that they have raised an immense amount of money to carry on a system of Church Day Schools; yet they rejoiced when the great Universities were opened to Dissenters; and gladly avail themselves of the privilege of sending their sons to Oxford and Cambridge, though, in many respects, they are at a great disadvantage, compared with what our position will be in the University of Ontario. Such facts show that, tried by a practical test, the main ground of the opposition to Federation is untenable. I do not hesitate to assert, that had the Provincial University been originally placed on such a broad unsectarian basis as that now proposed, our fathers would never have deemed it necessary to maintain a separate Methodist University.

3. What I have said in regard to *the increase of our religious influence by removal to Toronto equally applies to the influence of our whole educational work.* Toronto is the centre of the Educational, Political, Legal, and Literary life of the Province. Good work done here is more under the public eye, and will tell more powerfully upon the whole community. The sagacious Franklin Metcalf pleaded hard to make Toronto the seat of our College. Its location in a small place, where it has had small local patronage and support, was a mistake that has been detrimental to the influence of Victoria during its whole existence. Our best professors have been partially buried out of sight in Cobourg, and the value of their work not properly known. A brilliant and gifted scientist, like Dr. Haanel, would have won a far wider and higher reputation in a central place, like Toronto, than his remarkable scientific work in Cobourg has given him. Similar statements might be made about other Victoria Professors.

4. *The University Professoriate, which will sustain the same relation to all the Colleges, provides for our students an extensive course of instruction in various branches, that we could not supply independently without a very large expenditure, which it would be extremely difficult,*

if not impossible, to meet. It has now become a tremendous undertaking to maintain a University possessing all the appliances needed for every department of study. Toronto University, with an annual income of nearly \$70,000 a year, finds this unequal to maintain a first-class position. Victoria, to take a respectable position as a University in the future, would require from \$150,000 to \$200,000 for new buildings and apparatus, and an endowment that would yield from \$40,000 to \$50,000 a year. Does the result of our past experience give any fair ground to justify the belief that we could raise this money, for a purpose that has not the approval of our most wealthy and influential laymen, who are in favor of Federation? And, even if we could raise the money, would it be wise for us to apply so much money to keep up a University? Will not the requirements of Victoria, as an efficient Arts College and Theological Seminary, give ample sphere for the enterprise and liberality of our people?

But in the Federation scheme, in addition to other branches, the scientific subjects, which constitute the most expensive and most constantly expanding department of a University, are assigned to the University Professoriate. This relieves our College from the heavy burden of maintaining this most costly part of the course of University study. So, without any grant to denominational Colleges, they are enabled to share in the provision which the State has made for Higher Education; and thus, at last, we gain, in a somewhat different form, an advantage which for many years was sought without success. To provide the buildings, appliances, and Professors which would enable Victoria to do all this work as thoroughly as it ought to be done, would, I believe, nearly double the expense which would be required by us on the Federation plan. It seems to me great folly to disparage and belittle so great an advantage as this. Still, if we can afford the expense, we may teach anything we choose in our own College. But, I fancy it will be hard to make our laymen, who must supply the funds, feel their obligation to take this burden off the Province, in order to lay it on Methodist shoulders.

5. It is a strong reason in favor of Victoria coming into Federation, *that pending changes in the Provincial University will greatly weaken the ground of any appeal for the support of a Denominational University, in the future.* The opponents of Federation do not seem to realize this. The proposed constitution of the University Senate gives greater security for the Christian character of the institution. A new hall for the use of the University Young Men's Christian Association is to be erected on the University grounds. Such branches as Chris-

tian Ethics, Apologetics, and Biblical Literature are to be recognized in the University curriculum. How then can those who would be sent in future to raise funds for a denominational University persuade our intelligent laymen that such a University was necessary, because the Provincial University was not a fit place to which to send their sons? Nor will it be forgotten, that our own Board of Regents declared "that the general principle embodied in the present memorandum is in harmony with the principles we have long cherished;" and that "it was agreed to join the Federation, on educational and patriotic grounds." In view of all this, he must be wilfully or prejudicially blind who does not see that we cannot possibly get back into the position we formerly occupied, or use the old arguments to induce our people to support a denominational University. I have strong faith in the loyalty and liberality of the Methodist people; I believe they will do anything that is shown to be necessary for the success of our Church. But I cannot conceive of any appeals and arguments more forcible than those with which they have been plied in the past to sustain Victoria; and if the result has been a half-hearted response, that has left our University struggling to keep up, under an increasing debt, I see no ground for believing that similar appeals, on the same line, will be more successful, under circumstances which must greatly weaken their force.

III.

OBJECTIONS ANSWERED.

The objections urged against Federation have been so largely efforts to disparage and caricature the movement, that it is difficult to select points for reply. Nearly all that I have heard, or read, on that side, has consisted of the unproved assumption of bad results; ungenerous allegations of unfriendly designs against Victoria, on the part of Toronto University and the Government; and sentimental appeals to denominational, or College feeling. I will take what are the strongest objections, and briefly and fairly reply to them.

Objection.—It is a departure from the traditional policy of Methodism, and, therefore, inconsistent with our past record respecting Higher Education.

Answer.—As the New Connexion, Bible Christians, and Primitive Methodists had no Colleges in Canada, this must refer to the Wesleyan Methodists, and the M. E. Church, which had the same general policy. We must not forget that it is a part of our educational policy, at present, to maintain a Theological College in Montreal, in connection

with a non-denominational University. In the different Methodist efforts in the past, to secure University reform in this Province, the maintenance of a Methodist *University* was never insisted upon as a part of our plan. On the contrary, the Wesleyan Methodists repeatedly expressed their approval of one Provincial University, with affiliated Colleges recognized and aided by the State. At each of these junctures Victoria was ready to surrender her degree-conferring power to the Provincial University, provided the recognition and aid which she asked were granted. This was Dr. Ryerson's plan.

In 1843, the Board of Victoria College approved of the general principle of Mr. Baldwin's Bill to incorporate all the Colleges with one University. In 1851, after the passing of the University Act of 1849, a resolution, moved by Dr. Ryerson, was adopted by the Conference, to petition Parliament for power to remove Victoria to Toronto, which was granted. This was in order to be connected with Toronto University. In 1855, after the passage of the new University Act, Victoria College Board adopted the new curriculum and affiliated with the Provincial University. In 1859, the Conference passed a series of resolutions, re-affirming the position of 1853, and claiming financial aid for Victoria, under that scheme of one University with affiliated Colleges. A memorial was presented to Parliament, on behalf of the Conference, for this object, which concluded with these words:—"And cause an Act to be passed by which all Colleges now established, or which may be established in Upper Canada, may be placed on an equal footing in regard to public aid, either as so many co-ordinate University Colleges, or (*which we think the best system*) *as so many Colleges of one University.*" This position was re-affirmed by our representatives before the Parliamentary Committee in Quebec, in 1860. There is, therefore, no ground whatever for the statement, that in accepting Federation, Methodism is giving up her position as an educational power, or renouncing her "traditional policy." It seems to me a misleading fallacy for any one to assume, without proof, that the holding in abeyance of the degree-conferring power is abandoning our educational position and influence. This is not so; Victoria has existed to educate men, not to confer degrees.

Objection.—If the Methodists do not need a University, they do not need an Arts College; hence, Victoria is being entrapped into a position where she must sink into a Theological College.

Answer.—We need to have a College where Methodist students can take either the whole or part of their Arts course, in order that we may have them under the oversight and government of our College.

Methodist students who take a part of their course from the University Professoriate would be under the religious care of Victoria College. The existence of Arts Colleges in connection with the University is also necessary to secure that healthy competition in teaching, for which we have always contended. We believe in one University, but not in only one Arts College. Those who assert that Victoria in Toronto must become a mere theological school are inconsistent with themselves, and certainly not complimentary to Victoria. They assume that we can sustain a first-class University, that shall successfully compete in all departments with the amply-endowed State University; but that we cannot efficiently maintain a College, teaching only a part of this work! On the contrary, I have full faith in Victoria, that she will hold her own in the literary work she undertakes. If University College has a larger teaching staff, because it has more students, that need not concern Victoria, as long as she has Professors who teach what they undertake thoroughly and successfully. I am fully convinced that the new Victoria in Toronto would retain all the students who would go to Cobourg; and, in addition, that a large proportion of such Methodist students as now go to Toronto, would prefer to take their College course, in whole or in part, at Victoria, if they could, at the same time, have the privilege in the University Professoriate of studying such branches as they might desire, and secure the advantage of a degree from the National University. This is what may be reasonably expected. Hence, if efficiently maintained, Victoria's future will be brighter than her past. No one is being "entrapped." All parties concerned have acted in good faith. The plan has not been devised by University College people. A Toronto graduate, a member of the Senate, said to me recently: "I would regard it as a calamity, if Victoria should fail as an Arts College; for I have long felt that University College needed some competition."

Objection.—Our graduates will be dishonored by Victoria ceasing to exercise University powers, and, therefore, they should oppose Federation.

Answer.—The facts are against this conclusion. All graduates and undergraduates of Victoria and Albert shall have the same standing as those of Toronto University, by the Act of the Legislature. By the change of the name to the "University of Ontario," the graduates of Toronto University give up as much as those of Victoria. There is no absorption. There is no degradation to any one. We have been met in a fair and generous spirit. If the graduates of Albert Univer-

sity were not lowered by becoming members of an older and stronger University, how can those of Victoria be lowered by becoming members of a University that will be second to none on this continent? I do not despise sentiment. It is a great power. I honor the loyal affection of Victoria men for that institution. I would be sorry if they had not such a feeling. But if kindly sentiments towards past methods and associations were to outweigh facts and arguments, there could be no reform or progress in anything. The most salutary reforms wrench some old ties. Many of Victoria's most distinguished graduates have already expressed their approval of Federation. Those who favor it are not less loyal to Victoria, or to Methodism, than those who oppose it. If men like President Nelles, Dr. Burwash and others, who have long and faithfully fought the battles of Victoria, and carried her interests on their heart and brain, are convinced that Federation is best, we may feel sure they have been led to that conclusion by weighty and unanswerable reasons. The graduates of Toronto University, at several meetings, have concurred in the scheme. And the graduates of Victoria will honor their liberal education by showing that they can rise above personal sentiment, however natural, and consider this measure with an unprejudiced and patriotic spirit, in its relation to the future educational interests of our country.

Objection.—The Methodists in the United States have denominational Universities; therefore, we should have a similar system.

Answer.—The religious conditions and educational systems of this country and the States differ too widely to make the course taken in one country a model for the other. The United States has no national system of High Schools; and the Methodist Church there maintains a large number of academies which feed her Colleges. We have a system of High Schools that are largely feeders to the Provincial University; and Victoria cannot secure a fair share of students from this source of supply, apart from the University system of the Province. It must also be admitted, that the number of first-class Universities in the States is very small; and that a large number of feeble Colleges, exercising University powers, making degrees much more plentiful than eminent scholars, is not our Canadian ideal of a desirable University system. To imitate the M. E. Church is, therefore, neither practicable nor expedient.

Objection.—The College Board has not power to deal with this question; it must, therefore, be postponed till the next General Conference.

Answer.—This objection can only be urged by those who are

opposed to Federation, and wish in some way to delay all action. The original Royal Charter vested in the Trustees the full right "to grant, demise, alien, or otherwise dispose of all or any property" belonging to the College. This power has been re-affirmed by the Acts amending the Charter, and is possessed by the present Board of Regents. In 1850, an Act of Parliament was passed giving the College Board full power to remove the College to Toronto. At the Belleville General Conference the idea of removal was prominent, and a Commission was appointed to decide upon the site of Victoria University. The Senate certainly has power to hold in abeyance the degree-conferring power, for sufficient reasons. There is, therefore, no want of legal power. Of course, it is not desirable that the Board should take any course of action contrary to the prevailing judgment of the Church. But there is no certainty that final action will be necessary before the meeting of next General Conference; though it is pretty certain that unless some forward steps are taken, we may suffer serious loss and disadvantage. If a Union Committee, and a Union General Conference, neither of which had any legal or disciplinary status, discontinued four Churches, and made a complete Discipline for the united Church, it would be strange if an incorporated Board, to which is committed by both the Church and the State the complete management of our University, could not do whatever is necessary in order to carry out this agreement—subject to the final approval of the General Conference, or Conference Special Committee.

Objection.—As Queen's College has not accepted Federation, the arrangement has broken down, and Victoria should stand aloof.

Answer.—Queen's has done what her managers deemed best for her; Victoria should do what is thought best for her. Our Board did not adopt the scheme on condition of Queen's coming in. The staying out of Queen's may prevent the completeness of the system; but it does not in any way hurt Victoria, or constitute a reason why she should stay out of the Federation.

Objection.—By removing Victoria to Toronto, we sanction a system of centralization, that is not so good as a system of local Universities.

Answer.—The main assumption of this objection is open to question. There might, however, be some force in it, if it was widely held that the Government, or the Methodist Church, should establish a system of local Universities, and that Federation would prevent such a system. But no one proposes this. It is not a living question. No one proposes that our Church should maintain more than one College in Ontario doing University work. So far, therefore, as the

University work of our Church is concerned, we centralize just as much in Cobourg as we will do by coming to Toronto. The reasons which led the Methodists to adopt a policy of centralization, probably influenced the State in preferring one University for the Province.

Objection.—You will save nothing. An Arts College, such as is proposed, will cost as much as a University.

Answer.—If there is anyone who is so mentally warped as to believe that a College, teaching a limited number of branches, would require as large an expenditure for buildings, Professors, and apparatus as a complete University, it would be a waste of words to reason with such a person. I would, however, remind our brethren who talk so fluently about building up "a great denominational University," that it requires a large patronizing population, as well as money, to build up a great University. Some of the objections urged against Federation seem more like pretexts than sound reasons. It seems to me very inconsistent for gentlemen, who profess to be friends and admirers of Toronto University, to do all in their power to keep Methodists out of it, as if it belonged to others. If it is not what it ought to be, why not reform it, and make it fit for Methodist students to go to? If the Legislature should pass an Act excluding all Methodists from our Provincial University, we would resent it as an outrage. Yet, those who are so warmly opposing Federation are trying to accomplish what is virtually the same result, in another way.

In the foregoing pages, I have stated facts and arguments that must have weight with all unprejudiced men. I ask for them a candid consideration. In an editorial in the CHRISTIAN GUARDIAN of July 2nd, this statement occurs: "If any arrangement can be made that will allow us as Methodists to share, as well as others, the advantages of the provision made by the State for University education, and give us a sufficient assurance on the two points named, viz., religious supervision, and the character of professors—then we maintain it would be neither wise nor patriotic for us to stand aloof, and hand over the endowments of the University to other Churches which have no more claim to them than ourselves." I think what I have shown in this pamphlet fully proves that these two conditions are fairly met in the proposed plan of University Federation.

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