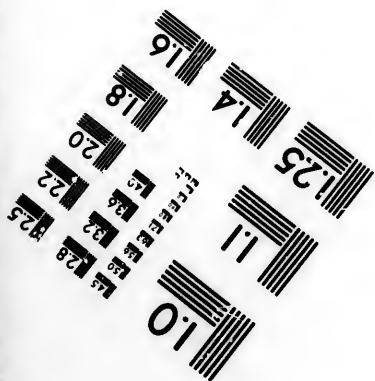
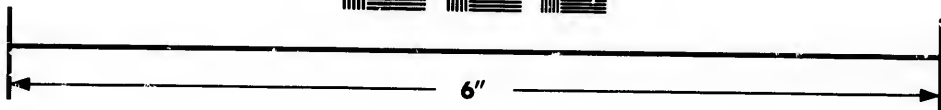
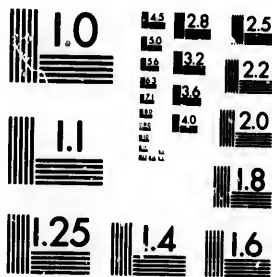


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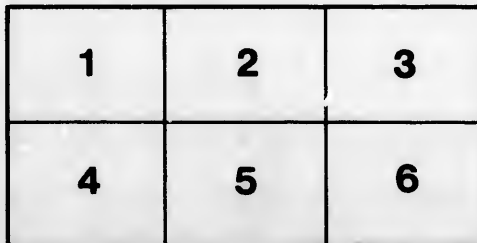
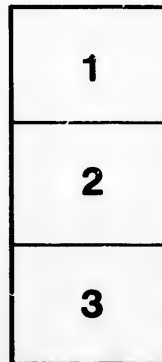
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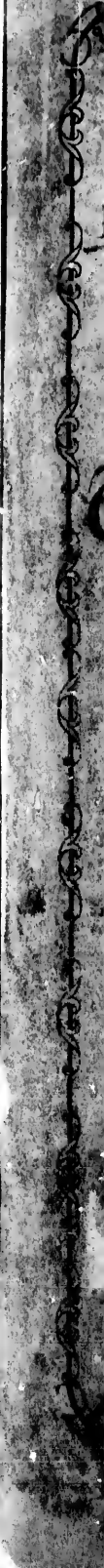
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UNIVERSITY QUESTION:

BEING A

REPORT OF THE PUBLIC MEETING

HELD AT

THE KINGSTON CONFERENCE,

IN REFERENCE TO

The University Question

AND

VICTORIA COLLEGE,

TO WHICH IS ADDED

DR. RYERSON'S DEFENCE

OF THE

WESLEYAN PETITIONS TO THE LEGISLATURE,

AND OF DENOMINATIONAL COLLEGES AS PART OF OUR SYSTEM OF
PUBLIC INSTRUCTION,

IN REPLY TO DR. WILSON AND MR. LANGTON.

"THE PLAIN EVIDENCE OF FACTS IS SUPERIOR TO ALL DECLARATIONS."—*Letters of Junius.*

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"Real knowledge, like everything else of the best value, is not to be obtained easily. It must be worked for,—studied for,—thought for,—and more than all, it must be prayed for. And that is Education, which lays the foundation of such habits,—and gives them, so far as a boy's age will allow, their proper exercise."—*Dr. Arnold.*

"The object of a *liberal education* is to develop the whole mental system of man; to make his speculative inferences coincide with his practical conviction; to enable him to render a reason for the belief that is in him, and not to leave him in the condition of Solomon's sluggard, who is wiser in his own conceit than seven men that can render a reason."—*Dr. Whewell.*

"I care less and less for *information*, more and more for the *true exercise of the mind*; for answering questions concisely and comprehensively, for showing a command of language, a delicacy of taste, and a comprehensiveness of thought, and a power of combination."—*Dr. Arnold.*

PUBLIC MEETING
AT THE
WESLEYAN CONFERENCE, KINGSTON,
IN REFERENCE TO
THE UNIVERSITY QUESTION
AND
VICTORIA COLLEGE.

From the Christian Guardian.

REPORT OF PUBLIC MEETING.

On Tuesday evening, the 12th of June, a public meeting in reference to the University Question and Victoria College, was held in the Wesleyan Church in this city. The congregation was large, composed of the ministers of Conference and the leading members and friends of the Wesleyan Church of this place.

Introductory Address of President Stinson.

After the usual opening religious services, the President of the Conference, occupying the chair, introduced the business of the evening, by remarking that the subject was one of great importance, that the great end of life was to get good and do good. We should all mark the signs of the times, not for party purposes, or personal ends, but that we might be prepared for the duties and obligations of life.

The question of the day, and he would say the most important question of the day, was the education of our youth,—none so important. The world was not now to be governed by brute force. Napoleon the Great said that Providence was always on the side of those who had the heaviest artillery. This might be objected to, but he believed that Providence was on the side of justice, of intelligence, of truth,—that God will establish the reign of truth. All the influences of commerce, science, philosophy, are subject to his control. The influence of education is an influence employed for good or for evil. Education will be like a volcano sending forth streams of destructive lava, or a fountain pouring forth streams that refresh and invigorate, that cheer and gladden wherever they go. The influence of the man depends on the character given. There can be no true education apart from moral culture; the heart and the conscience must be educated as well as the intellect; only thus can man be prepared to serve his country and his God.

On this subject he was glad to be able to say that we were united. There were other subjects on which we might harmlessly differ. On this we were

thoroughly united—united in the object to be promoted, and in the means necessary to promote that object. Attempts had been made to divide us, but all those attempts had failed. It had been said that our lay brethren were not with us; but we had the best evidence to the contrary. The great mass of our people were one with us in this matter. We had during the past year held sixteen district conventions, composed of laymen elected from and by the Quarterly Meetings; the resolutions from those conventions showed the unanimity to be perfect and complete. We had held two hundred and fifty quarterly meetings, and he would only say that throughout the entire Connexion, as the memorials from those meetings proved, there was a harmony and a oneness that could not be mistaken, and that had never been equalled on any other subject.

Ministers had not separate interests as some of our opponents attempted to show, we were all one,—the interests of the laymen and ministers were our interests, and there could be no division of interests on the question. It was one of the most impudent things that could be said to represent a want of interest in this great question. He would say of it as a lawyer once said when he had sued a man for an advice and charged him \$250. The client put in an offset, saying, 'You gave me the advice on a vacant lot of mine, for which I charge you \$2.75,' said the lawyer, 'I can find no language to reply to him.' So I feel in reference to those who insinuate a want of cordiality or sympathy among us on this question.

Dr. Wilson's misrepresentation of Dr. Stinson.

One of our opponents (Dr. Wilson) said in the Committee, that the Methodist Conference had written a pamphlet, at which I shook my head, not intending to intimate by that shake of my head that the principles set forth in that pamphlet were not in harmony with the views and wishes of the Conference; but that as a Conference the pamphlet had not been before us. The gentleman tried to insinuate that we differed from the principles advocated there. We do not differ from those principles; we are prepared to

endorse them and defend them, as the Conference has done by its unanimous vote this day; and the author of that pamphlet is entitled to our best thanks; it is a credit to the author, to the Conference, and to the Connexion; and we would be unworthy of ourselves and of him if we did not feel grateful for the able defence it contains. (Cheers)

The President then called upon the Rev. Wm. Scott, Assistant Secretary, to read the Resolutions which had been prepared by a Special Committee, and had been unanimously adopted by the Conference—first one by one, and then *en masse*. Mr. Scott then read the Resolutions as follows:

CONFERENCE RESOLUTIONS ON THE UNIVERSITY QUESTION AND VICTORIA COLLEGE.

Whereas the Conference at its last session in the City of Hamilton, expressed its views deliberately and explicitly on the subject of Academical education by means of denominational colleges, as well as a non-denominational college, and the expenditure of the University Endowment for the equal aid of all colleges according to their works, therefore,

Resolved 1. That the Conference now assembled, after the calm deliberations and discussions of the past year, most solemnly and unanimously re-affirms the opinions and principles formerly expressed, and determines to use all lawful means to carry them into effect.

Resolved 2. That this Conference hereby expresses its entire approval of the course pursued by the President of the Conference, and those members of the Special Committee, to whom was assigned the duty of expounding and defending the views of the Conference, and for an elaborate series of articles which, as approved by the Committee, first appeared in the columns of the *Christian Guardian*, and were afterwards printed in pamphlet form previously to the last session of Parliament.

Resolved 3. That this Conference, after a careful review of the proceedings of a Parliamentary Committee, appointed on the petition of this Conference, to investigate the complaints made against the expenditures, and reduction of the University Endowment and Income, and the system of University College, takes this opportunity of gratefully acknowledging its obligation to the President of the Conference, the President of Victoria College, the Rev. Dr. Green, and the Rev. W. H. Poole, for the able manner in which they conducted the exposition and defence of the views and claims of this body, and more especially to the Rev. Dr. Ryerson, for the conclusive and powerful address which he delivered before the Committee in defence of the rights of our people, and in reply to the attacks and misrepresentations of the partisans of Toronto College monopoly.

Resolved 4. That this Conference rejoices in the fact that, notwithstanding the opposition of interested parties, the information communicated by various means, in Quarterly Meetings and District Conventions, has induced our beloved people throughout the country, generously to co-operate with and sustain the action of the Conference at its last session; the laity, during the discussions of the past year, have rallied round the common standard of Christian education, justice, and patriotism, and by petitions to Parliament, have strengthened the hearts and hands of those who were necessitated to conduct the controversy, and we do hereby cordially acknowledge the assistance thereby rendered in the maintenance of the great principles of justice and righteousness.

Resolved 5. That we feel it a solemn duty to the

youth of our congregations, and the future welfare of our country, to continue in connexion with our brethren and friends throughout the land, the discussion of the great question of Christian collegiate education, and to use all proper means to give effect to the prayers of the Memorials which have been adopted by this Conference, by stating District Conventions, and two hundred and fifty quarterly meetings of the Ministers and laity of our Church.

Resolved 6. That disavowing all connection with, or spirit of, political party, yet as a just, sound, Christian, and national system of Academical education can be established only by the Legislature, we affectionately urge our people not to forego the exercise of their undoubted rights as citizens, but by all peaceable and lawful means to secure the ends of justice; and hereby reiterates the sentiments of the seventh resolution passed at the last Conference, that 'we affectionately entreat the members of our Church to use their influence to elect, as far as possible, public men who are favourable to the views expressed in the foregoing resolutions, and do equal justice to those who wish to give a superior religious education to the youth of the country, as well as those who desire for their sons a non-denominational education alone.

Resolved 7. That the cordial thanks of this Conference be tendered to the Honourable Malcolm Cameron, M.P.P., for presenting the Memorial of this Conference to the Legislative Assembly, and for procuring the investigation into the matters of which we and our people have complained; also to David Roblin, Esq., M.P.P., for his active and efficient co-operation and aid during the investigation of the University question by the Special Committee of the Legislative Assembly.

Resolved 8. That the cordial thanks of this Conference be recorded, in respect to those members of the Legislature who have supported our just claims on the University question, and the grants of aid to Victoria College.

Resolved 9. That the respectful and cordial thanks of this Conference be presented to the Honourable Attorney General and other members of the Government for Upper Canada, for the increased aid recommended by them to Parliament in behalf of Victoria College, pending the settlement of the University question.

The new Editor's view of the College Question.

REV. W. JEFFERS, the newly elected Editor of the *Christian Guardian*, said—

Mr. President.—The importance of the right education of the children and youth of a country, is a subject that I need not dwell upon, for every one admits it, and it can hardly be over-estimated. The thing that many need to be convinced of is the importance of that higher kind of education which is given in our colleges and higher seminaries of learning. This higher education is important not merely to those who receive it, to those who attend the Colleges, for they are comparatively few in proportion to all the people; it is important to the whole community, to all the inhabitants of the land. Our Common Schools will become elevated and efficient in proportion as the higher schools are perfected and made accessible, for those furnish the teachers of our children; they bring education more within the reach of all, by furnishing a larger number and a better class of teachers to the country. These colleges give, in a great degree, character and qualifications to the ministers who explain and enforce the princi-

principles of religion and virtue; to the legislators who make our laws and perfect our institutions; to the lawyers and judges who explain and administer the principle of law and justice; to our physicians who take care of our health and cure our diseases; to the editors who exercise so constant an influence on the whole community, and that in reference to all kinds of subjects; to the authors who do so much to establish or unsettle the faith and morals of society, and to instruct or bewilder the people; and to the lecturers, the scientific men, in short, to all those whose position in society makes their opinion most likely to be adopted, and their manners to be imitated. The question of higher education relates to the very fountain-head of all those influences which determine the course and destiny of a nation. This is what emboldens me to say that this University question is one that concerns every man, woman, and child in Canada.

Compatibility of Denominational Colleges with the Common School system.

And in proceeding to speak now of denominational colleges, there is one thing that I must remark, which we must all have observed, and that is, that our opponents have unfairly represented us as opposing our Common School system, and as favouring sectarian schools. Now we have constantly declared that we were *not* opposed to our Common School System, that the children being at home with their parents, and under the care of their pastors and churches were sufficiently protected with respect to their habits and morals. But we have contended that when our sons and our daughters went from home, to remain away for years, we could not but be concerned for their moral and religious welfare, so much more important than all the learning the schools can impart. We have explained over and over again that we preferred denominational colleges solely on this account, that our youth being away from home, and denominational colleges having a peculiar kind of responsibility, we had in them the best security we could have that every guard would be thrown around our sons and daughters to preserve them from the contagion of infidelity and vice; by which in such circumstances they are always threatened. Now our opponents generally entirely conceal that we make this distinction between Common Schools and colleges, thus misrepresenting our whole position on the question.

The College Question and the Franchise.

One of the resolutions now read by the Rev. Wm. Scott says that those who adopt the principle of denominational colleges should allow it to influence them in electing individuals to legislate for them. When we say this, we do not enter into the strife of party politics, for this is not a party question at all. But surely, if the people do anything to secure the proper settlement of this question they must do it in this way; for it is the Legislature alone that can decide upon it. I knew a Baptist minister who once in voting at an election, said to one of the candidates, 'Sir, do you believe in selling whisky?' and when answered, 'I do,' he said, 'Give my vote to the other gentleman.' If a man feels it his duty to allow his views on temperance, on slavery, on Sabbath observance, to influence him in voting; why not his views on the question of Christian education? But how

much influence ought it to have? Ought a man's course to be governed by this question alone? No, not by this alone; but let it influence him in proportion to his view of its comparative importance. But, Sir, we are accused of asking government to favour particular churches and parties. Indeed, it is the very thing that we are not doing. Here is what we demand,—that the government in distributing aid to the colleges of the country should adopt that principle of distribution which is favoured by the many, and not waste it all to meet the wishes of the few. What we say is, that as a part of the people of Canada, and not simply as a denomination, we have a right to adopt that principle with regard to colleges which we prefer; and if we have a right to adopt it, we have the further right to the same degree of encouragement and aid as others have. That is, if our views are not dangerous to public morals, or inconsistent with the rights of others. But it is neither, for we make our claim in the cause of public morals; and what we ask is not for ourselves alone, but for all the people, for every denomination, and even for those who seem to care nothing for those guards and securities which we deem all important.

Rev. Dr. Green's Historical and Financial Sketch.

The Rev. Dr. GREEN, on being introduced to the meeting by the President, said, He had not intended to make any remarks on the present occasion, for he had been so entirely occupied during the day; that he had not had ten minutes to think upon the momentous question which occupied the attention of the meeting; besides which he was happy to find himself surrounded by men of might and power who were full of the matter. They were heavily charged, —anxious to fire— and never missed their aim. But really, my friend Jeffers in his able and eloquent speech, has stirred up the spirit within me, and I feel inclined to detain you just a very few moments. The object of this meeting is one that has my cordial sympathies. It is known to most of you, that one of England's noblest kings set apart a large portion of land in Canada for educational purposes. That upwards of 226,800 acres of this land is now claimed by Toronto University, and nearly 64,000 acres more by Upper Canada College, making a total of about 290,000 acres devoted to higher education in U. Canada. Now the single question for you to decide is this:—Have those colleges which were *first* in the field in Upper Canada, and second to none in their efficiency and usefulness, a right to share in any portion of the fund thus set apart for collegiate education? We think they have; and therefore we have instituted this enquiry, and originated this grand movement for the accomplishment of our object. But when we have thrown in our claim and asked for a share of the Income Fund, the authorities of the University have said, 'Hands off! Don't interfere with our grand income—*Hands off!* You may do the work; but give us the money. We acknowledge you are doing good service to our country, and we hail you as fellow labourers in educating the youth of the land; but do not lay the hand of spoliation on the funds of our great national institution. It is true we have some sixty thousand dollars a year from the public chest while you have but three thousand; but never mind that, we can manage to spend it very easily in some way or other, and be sure you

don't touch the money! And what reason, Sir, do you think they give why we are not to have any share of the public funds for the education of our youth? Is it because we are not doing our work as well as they do their's? or that we are not doing as much of it? Surely not, for we have a staff of professors proverbial for their ability to teach as well as for their untiring zeal in the discharge of their important duties; but it is simply and avowedly because we are denominational and they are not.

Advantages of Denominational Control.

We wish to throw around our college the fostering arms of a Christian Church, and to keep upon it the watchful eye of a Christian people; while they spurn any denominational oversight! And we are not alone in our preferences, but a large portion of our fellow-countrymen join with us in these views. Is this a preference, then, for which we are to be punished? Is it so, that the desire and the determination to educate our children on Christian principles under the restraints and examples which denominational colleges afford is a crime for which we are to be proscribed and cut off from all claims from a collegiate fund alike the property of all. Has it really come to this, Sir, that in a Christian land, it is such a crime to give our children a collegiate education under the supervision of denominational watch care, that the two-thirds or three-fourths of the entire population who dare presume to do so, are to be considered as intruders in the educational field, and deprived of aid from a fund made rich and productive by the hard toil and sweat of our selves and of our fathers? I trust not, Sir. We appeal to our country, and ask their decision on this question of vital importance.

Our college is denominational, and we glory in this fact. Dr. Wilson might have spared the effort of that half-hour which he spent before the Committee in Quebec in proving this fact,—a fact which we never dreamt of denying. We do not wish to injure the Toronto University, but to make it something worthy of the name it bears. I was a little amused, Sir, in reading in the Globe an account of the *after-dinner speeches* lately delivered at the Convocation dinner in Toronto. They were very eloquent, no doubt; for people sometimes make very eloquent speeches after dinner. Dr. McCaul, a very learned and certainly a very eloquent and worthy person, said they had been accused of *monopoly*; but to prove that there was no monopoly there, he said nothing would afford him more pleasure than to have other colleges send up their students to contend for *degrees*; an amusing proof this of the absence of all monopoly; but that we may not be out done in liberality and generosity, we beg to say that we will do the very same thing to their students if they will send them down to Cobourg. (Applause.) We will examine them with our own, and if we find them qualified we will give them just as good a degree, as they got in Toronto or anywhere else.

Chancellor Burns on the University Finances.

The learned Chancellor also made a speech on that occasion, strongly urging them to maintain the law as it is, and if the University had taken that advice sooner, I think there might have been a much larger surplus fund on hand now than is reported by the Bursar. The former University Act was repealed because no college had affiliated with the Uni-

versity under it; and because it was declared *just and right to afford facilities* for us and others to educate our children in different parts of the province, therefore a new law was enacted, providing a fund for aiding other colleges throughout the country, but up to the present moment not a dollar has been given out of that surplus fund to aid any one of the colleges out of Toronto! But it may be asked, was there any prospect that under the provisions of the Act of 1853, a surplus would be created sufficient to render a good amount of support to other colleges.

Let us examine the figures a moment on this subject. In 1853, when the present law was enacted, the income fund amounted to more than £17,000; and the expenses were about £14,000; leaving a balance of more than £3,000 to be carried to the surplus fund, which was originated for the benefit of other colleges. But in order greatly to increase this surplus, the *two faculties* of Law and Medicine were abolished, leaving only the faculty of arts, and the current expenses to be paid out of the income fund. By this arrangement, and by placing all expense for building purposes on the Permanent Fund, the annual expense was thereby reduced from £14,000 to about £8,000 or £9,000 per annum. But strange to say they now manage to spend a great deal more for the support of one faculty than they formerly did in the support of three! And I perceive that so far from continuing to carry annual balances to the Surplus Fund for the benefit of other colleges, they have actually run the Income in debt the past year about \$19,000. Now we may ask the Hon. Judge if this looks much like *keeping the law*? To us it looks more like keeping, or rather like *spending the money*. Again, the learned Chancellor intimated that one powerful element of success in any great enterprise was 'the gift of the gab.' And he called upon the retiring students to exert that gift at the present time against this movement. Well, he (Dr. Green) had no objection that they should try their gifts in this way; but he thought they would require something more than 'gab' to convince the country that it was wrong to deal out equal rights—equal justice and fairplay to all interests concerned. (Applause.) We have justice and patriotism, economy and truth on our side; and these elements of success must ultimately prevail. And if the 'gift of the gab,' was necessary for success, he could tell the learned Chancellor that there were others who possessed a little of this as well as the alumni of the Toronto University. (Cheers.) He would not say how far the graduates of Victoria and Queen's Colleges might succeed in this way, but we have more than 400 ministers scattered through the entire country, and whatever they might have outside, he could bear his testimony that they had plenty of that gift in the Conference. The Reverend gentleman sat down amidst great applause.

Hon. Mr. Ferrier on the effect of the University Contest at Quebec.

The Hon. Mr. FERRIER rose and said, that while he esteemed it an honor to be associated with the Wesleyan body in this as in other great movements, he felt some reluctance in addressing this meeting. He should first explain his position in reference to the University of Victoria College. Before the union of the Canada East District with this Conference, he was elected one of the Governors of McGill Col-

lega. It was then in a state of bankruptcy; an appeal was made by the directors to the city of Montreal, when the sum of \$64,000 was immediately raised by subscription. He mentioned this to show that the friends of Victoria College might have no fear for the interests of that Institution; for when so much had been done in a community, mostly Catholics for the only Protestant Institution of the kind in Montreal, what might not be done by the Methodist community in the whole Province? they had secured on the recommendation of Dr. Ryerson, a man, Dr. Dawson as Principal for their College second to none in the province. Although somewhat involved in that College, he would be happy to assist in every possible way to promote the interests of our Institution. (Cheers.)

In his place in Parliament he had heard much respecting Victoria College, and the University question in general—there was no question in his opinion that excited anything like as deep an interest among the members of the house of Parliament. Indeed it absorbed the attention of both houses for weeks. The educational interests of the country are indeed the great question of the day. When Dr. Wilson uttered his eloquent speech before the committee of the house, it was reported that the Methodist faction, as we were called, was defeated, that the Wesleyan interest was overturned, and that nothing more would be heard from us, that Dr. Wilson had finished the controversy. I felt rather down myself. But when I consider the justness of our cause, and knowing the ability of the Rev. Dr. Ryerson who was to reply to the attacks just made, and when I saw the room filled, not even standing room left, and Dr. Ryerson entered with five pages of notes I said to myself the Methodist cause is not down yet. Dr. Ryerson spoke with more than his usual ability and clearness for two hours and forty minutes the first day, and one hour and forty five minutes the second day, producing the deepest conviction on the minds of those who heard him, of the honesty of his purpose, and the correctness of his position—so overwhelming was the influence of his address, that one Hon. member of the upper House, a pillar of the Church of England came to me saying, 'I wish he belonged to our Church.' (Applause.) Another member of the Legislature expressed his feelings by saying, 'My! what a good bishop he would make.' (Laughter and cheers.) I do hope that every minister, and member of our Church will do his duty in regard to this question.

They ought to rejoice as a church, that their church has been able to furnish the country with a man of so much ability. Through his instrumentality the country is favored with a school system not equalled in any country: a system spoken of in the highest terms by Lord Lansdown and Sir John Pakington; a school system which has been adopted to a considerable extent in Australia, and in the Eastern British Provinces, and which is full of hope for the future greatness of this Province. He recommended that thousands of copies of the Drs. defence and the printed evidence should be circulated among the people, the people should be informed on this question.

Exercise of the Franchise on the College Question recommended.

The Hon. Mr. Ferrier desired to make a remark on one of the resolutions which had passed the Conference, referring to the rights of citizens. He was not

going to give a political speech; we have important duties to perform to society generally, solemn responsibilities to bear in reference to the exercise of those rights. He remembered the Rev. Dr. Candler on a certain occasion in the General Assembly in Edinburgh, giving a most solemn charge to the members of the assembly, saying that we would have to answer to God for the exercise of our rights as citizens, and for the choice we made of men to make and enforce our laws. He had been told the other day, that we should not take money from an infidel government. If we had such a government we ourselves are to blame—the government or the men we send there. If we blame the government we should blame ourselves, for we send them. The endowment fund for University education did not belong to a few, it belonged to all, and it was our duty to send such men to Parliament as would guard our rights as citizens. He most cordially approved of that resolution.

Denominational Colleges the best system.

He thought the system of denominational colleges the best system, indeed the only system for the country, there is no test in your institution for either Professor or student, you have the students under good moral and religious control; due care is exercised to see that the young men attend religious service on the Lord's day—this is the only true principle—engaged as you are in doing so much general work, you have a claim on those funds set apart for that work. Your opponents have done their utmost to prevent the existence of any surplus funds to be disposed of for your benefit. Why should one college representing so small a portion of the community monopolize all the funds? There is a principle of right in this movement, and principles are worth more than a few hundred pounds; principles are better than money. I like your adherence to your principles, and I think the country will sustain you in the maintenance of those principles, they are worth contending for. (Loud applause.)

Rev. Lachlan Taylor's admirable summary from the Provincial Press.

The REV. LACHLAN TAYLOR next rose amidst cordial greeting, and said that he seldom rose with feelings of so much pleasure as on the present occasion, one reason was he had so little to do, the duty assigned to him was rather a dry one at best. He remembered that the Rev. Mr. Hughes, an English Minister once said, that he never read public documents before an audience, it was so very dry. He was called upon however to read two or three extracts from several of the public journals in reference to the University question, and the noble defence of the cause by a man whom we all delight to honor. It was well known that this esteemed friend Dr. Ryerson had been long the able advocate of equal rights for all Her Majesty's subjects, that when a boy he grappled successfully with able controversialists on high church pretensions, and that now he rejoiced to see him stepping forward with his mighty soul to battle for equal rights, against the exclusive claims and arrogant pretensions of a powerful monopoly. He (Mr. Taylor) could not but rejoice that God had spared him to his Church and his country, that he might bring all the power of an intellect richly laden with the wisdom of the past to bear on these great questions. He had again proved himself to be more than a match for all his opponents.

In reference to that defence the *Hamilton Spectator* of May the 30th—the most extensively circulated paper west of Toronto, remarked as follows:

The Spectator on the University Question.

'We have had before us for several days, a copy of a pamphlet containing Dr. Ryerson's defence of the Wesleyan petitions to the Legislature, &c. The speech was delivered before the Committee of Investigation, in reply to Dr. Wilson and Mr. Langton. It is able and conclusive on every point, and must be regarded as the best defence yet made of the course pursued by the advocates of denominational colleges. Whatever may be said of Dr. Ryerson, he is, at all events, a patriot; and, however he may be blamed for many things connected with our Educational system, he is at any rate entitled to the greatest praise for the manner in which he has carried out that system. The reply to Dr. Wilson and Mr. Langton has silenced them, while it vindicates the country and the people among whom the assailants of our school system have found homes. The pamphlet should be read by all who take an interest in the University question.' (Cheers.)

That is the first dry little bit; the friends will please keep it as juicy as they can. (Laughter.)

Next the *Toronto Colonist* of June 2nd. We shall have something funny in this before we get through. Mr. Taylor then read as follows:

The Colonist on the University Question.

'The public cannot fail to have been somewhat astonished, as well as amused, at the peculiar course which was taken by the Parliamentary Committee appointed last session to enquire into the University question, and also, perhaps, a little disgusted at the small results which followed from so elaborate and costly investigation. The whole affair resolved itself into a stand-up fight between Dr. Wilson on one side, and Dr. Ryerson on the other, and as the combatants were about equally vulnerable, as well tolerably well matched, the display of science was very pretty. This contest, however which we may, in sporting parlance call the "mill on the floor," resulted as in the late case of the "mill on the heath," in a drawn battle neither party taking the stakes. How the members of a Parliamentary Committee, appointed to take evidence, and to draw their own conclusions therefrom, could reconcile it with their ideas of Parliamentary usage to allow two gentlemen, such as the rival champions on this occasion, to occupy their time with a gladiatorial contest, in which everything but the matters at issue was treated of, we are at a loss to conceive. What Dr. Wilson's sarcasms and bitter personal allusions, or Dr. Ryerson's cutting replies had to do with the question it would be as difficult to say, as it would be for Mr. Brown to show what bearing upon it has insulting inquiries touching Dr. Ryerson's personal affairs might have had. In reference to Mr. Brown, however, the public ought also to be made aware that after making use of his position as a member of the committee to insult Dr. Ryerson in every possible way, he never made his appearance at any of the subsequent meetings.

For Dr. Wilson's talents and attainments we have a sincere admiration, but anything more injudicious or uncalled for than the attack which the committee allowed him to make upon his opponents, in the speech was applauded by the *Clear Grit Press* as a masterpiece of reasoning and eloquence, it would be difficult to imagine, and he certainly laid himself open to a rejoinder of which so accomplished a controversialist as Dr. Ryerson was not slow to take advantage, and most

of those who have read the speeches of the two gentlemen will come to the conclusion that the Superintendent of Education had decidedly the best of the argument. So far certainly as Mr. Brown's attacking him was concerned, the leader of the Opposition was completely floored, and his charges against the Doctor of having been a party to the extravagances of which he complained, and of having sought to get the management of the University into his own hands, were replied to in an unanswerable manner.'

Mr. Taylor accompanied the reading of several paragraphs in the above extract with very amusing remarks. When he came to the allusion Mr. Brown's absence from the committee, he exclaimed, Ah, Geordie! Geordie! I thought you had more pluck. Mr. Brown is an old friend of mine, he should have faced the music and stood his ground. (Laughter and cheers.)

The next is from the *Echo*, known as the organ of the Evangelical party in the Episcopal Church.

The Echo on the Toronto University.

writing our article on the University Question we have read Dr. Ryerson's pamphlet on the same subject. It is a pamphlet of fifty pages, for the writer is one who, when he takes his pen in hand, does not do things by halves. It is a most able production, and we congratulate him upon the unanswerable defence he has put forth of the just claims of the Christian community to an endowment which was for all, and should be shared by all, and not appropriated by a small "non-denominational" fraction. He has alike done credit to himself and good to the cause he advocates. The pamphlet is chiefly composed of Dr. Ryerson's address before the Select Committee of the Legislative Assembly, which closed its sitting on the 26th of April, in reply to the statements of Dr. Wilson and Mr. Langton, who argued for maintaining the University in its present anomalous position. It deserves careful perusal, and will doubtless be very generally read.'

My next extract, and you won't think it a dry one, is from the *Canadian Church Press*, the organ of the Lord Bishop of Toronto, and his clergy.

The Canadian Church Press on the University Question.

'Da Ryersons "Reply."—Dr. Ryerson has thought fit to publish his reply to Dr. Wilson and Mr. Langton. In doing so he has acted advisedly. Before its appearance, all that the public could glean of the doings before the Parliamentary Committee was just what the *Leader* with its sceptical tendencies, or the *Clear Grit* organ, chose should appear in their columns. After Dr. Wilson's speech, as reported by them, we had a grand flourish of trumpets; the whole question we were told, had resulted in the total discomfiture of the petitioners; and, above all, in the utter annihilation of the Superintendent of Education. It was even doubted whether he would again make his appearance again in Toronto. After this came an ominous silence, and we heard no more. By the publication, however, of the "Reply," the aspect of matters has been entirely reversed; and the holding back of the truth, as usual, has recoiled with twofold force upon its suppressors. The defenders of the College, instead of directly meeting the charges brought against their system, sought to bring the matter to a side issue, by a concentrated attack upon an individual: they spared neither his public acts, his motives, or private character. What all this had to do with the question, or why it was permitted by the Committee of grave

Legislators appointed to take evidence, we know not. On these points Dr. Wilson will, no doubt, be able to give a satisfactory explanation to those whom he was representing on the occasion.

The Rev. gentleman here very humorously remarked, that the learned Prof. had undertaken a most difficult task, I am afraid it will beat him: (Loud cheers,) when he read on.

'To the general public, all that is patent is, that, having made a violent and abusive personal assault, he met with severe and well-merited punishment. Our space is too limited for many references to the admirable and telling points in the "Reply." We believe it, however, to be a direct and complete refutation of the charges, whether personal, or directed against an enlightened movement for a National University, which would combine all the Colleges, and whose funds, instead of being misappropriated to the building up of one, would meet and foster voluntary effort in all. We would call attention, however, to the manner in which the charge of the want of a University education and consequent incapacity for grappling with the subject is met, by shewing that Dr. Wilson himself never matriculated, and never received a Degree at the University at which he professed to have been educated. (Page 8.) Next we find him cleverly placed on the horns of a dilemma by the production of his own opinions on the subject of options, especially in modern languages; published not very long ago, but in direct contradiction to those expressed before the Committee, showing either a fickleness of judgment, or that he was, to suit the occasion, arguing against his own convictions. "O that mine enemy would write a book," never met with a happier illustration.

"I think this," said Mr. Taylor, the best of all. I would now, Mr. Chairman, like to occupy a full half hour, but I have not the time, I will only say that the battle is just begun, the victory is yet to be achieved. The cause is one of righteousness and truth, united action is sure to end in a glorious triumph; the victory which has already been achieved should only be regarded as the starting point for renewed and continued efforts, let us then advance to the final accomplishment of the object before us, ever animated by the principles of the purest Patriotism, the sublimest Christian morality and integrity, and the glory of God, and as we move on, let the insignia be ever seen upon our spread banner as it floats in the breezes of heaven. 'Magna est veritas et provalabit.' (Loud cheers.)

Rev. W. H. Poole's exposure of the Globe's garbled evidence.

The Rev. W. H. POOLE rose and said, that he would confine himself exclusively to a few facts and findings in the blue book which he held in his hand. He regretted that there were so few of them given to the public. 'Full discussion and fair play,' had long been our motto, and we had the greatest confidence in the ability of the people generally to decide on those great questions if only full information on the subject is laid before them. So far as this discussion was concerned, the greatest unfairness had been practiced by two of the daily papers in Toronto. One side only had been admitted; and although loud promises and professions of fair play had been made by the *Globe* yet, in every instance he had violated his promises, garbled the evidence given before the Committee of the House, and by comments and Editorial remarks misrepresented on every point the evidence of the Memorialists.

Mr. Brown's omission of important evidence against the University.

From the remarks of the *Globe* on the 24th and 25th of May last, the public were led to expect that the evidence 'in extenso' would have been given; that having up to that date given only one side, and grossly misrepresented the other, and now promising the evidence in full, we might hope for a degree of fairness; but what are the facts? Instead of giving the evidence as promised he (Mr. Brown) omits the first 188 questions altogether; as though they had no place on the book of evidence. This is the more remarkable, as many of them had been proposed by the Hon. member himself. He then inserts 76 questions; and while professing to give a truthful report of the answers given, he leaves out Dr. Ryerson's reply to six of the most important questions, viz., the 245th, 246th, 247th, 248th, 250th, and 263rd, the answers to these questions are found on page 118 of the printed evidence and would have more than satisfied the country that Dr. Ryerson had been shamefully misrepresented before the Committee and before the country.

Mr. Brown's further wilful suppression of evidence.

After inserting the 75th containing his insinuations against Dr. Ryerson, Mr. Brown finds it most convenient to omit the 266th and 267th, which were answered by the Rev. Mr. Nelles, who was himself a member of the Senate of the University, and whose testimony, as given here, and also on the 113th page, corroborated the evidence of Dr. Ryerson, and showed that the course taken by him, was directly opposite to that ascribed to him by Mr. Brown and his prompters. Mr. Brown omits the answer to the 268th given by Mr. Poole containing a statement of facts from the official records, showing that no fees were paid by the undergraduates of University College, and that the fees paid by the other students, which, by law belonged to the 'income fund,' had been otherwise disposed of, and did not appear on any record—that the surplus fund had been largely diminished by erecting, furnishing, and maintaining a boarding hall, thereby inflicting a great wrong on the other Colleges,—that the classical tutor instead of devoting his time to the college students, spent five days in each week preparing young men to enter College—that there were 45 regular salaried officers, and servants, besides others occasionally employed, and 29 paid examiners connected with the institution; there being more persons employed than there are undergraduates admitted—that one student bore off in four years 50 honors and prizes, as well he might, as in several of his classes he had no competitors—that in 1856, when only one medical student took a degree, the medical examiners fee were \$560. This answer with 140 others Mr. Brown omits. All the questions proposed to the Bursar, to the Provost of Trinity College, and to the Rev. Mr. Ambury he omits. These answers substantiate most fully the position of the Wesleyan Conference Memorial. (Cheers.)

Mr. Brown's records of the Senate's perversion exposed.

He omits an analysis of the Senate records read before the Committee by Mr. Poole, of the four years during which the extravagancies were perpetrated; in which analysis there is conclusive evidence, that the

resolution on the increase of salaries charged on Dr. Ryerson, was moved by the Vice-Chancellor, and seconded by the Hon. Mr. Patton; and that Dr. Ryerson had nothing to do with it. In this analysis it is also seen that Dr. Ryerson stands recorded among the *nays* on a resolution he was charged as having supported. The following extract from the evidence contains the resolutions and facts referred to.

The Reverend Mr. POOL read a Memoranda which he requested to have recorded on the minutes, which was ordered, and is as follows:—

"On a minute investigation into the Senate of Toronto University for the years 1856, 57, 58 and 59, I find one hundred and twenty-nine meetings; more than three-fourths of those meetings were composed of Professors of University College, the Vice-Chancellor, and one or two other members resident in Toronto, and connected with the Theological Schools located there; there being in very few instances, as the records show, any of those members present who have resided out of Toronto. Dr. RYERSON is reported as being present at only thirty-two of those meetings during that time; and in no instance is his name associated as mover and seconder of those resolutions involving increase of salaries, or other expenditure, such as was referred to in the committee; except in two instances, neither of which had any direct bearing on the present salaries; there being other Statutes and Resolutions recorded since that time upon which the present salaries depend."

The first of these resolutions was moved by Dr. McCALL, and seconded by Dr. RYERSON on the 8th of December, 1856. It is found on page 393, vol. 2, and refers to the appointment of a superior person from Europe to be Head Master of Upper Canada College. It reads as follows:—

"Ten days after, on the 18th of December, 1856, the record is as follows, page 378.

"Moved by Rev. Dr. RYERSON, seconded by Rev. Dr. LILLIE,

"That in reference to the memorial of Rev. Dr. McCaul, President and Professor of University College, referred to by command of His Excellency for report of the Senate thereon; [see page 189.] this Senate is of opinion that Dr. McCaul is justly entitled to at least a salary equal to the amount of the emoluments which he formerly enjoyed, and the Senate also recommends to his Excellency that some addition be made to the salaries of the other Professors of University College, as a just compensation for their able services, and in consequence of the unprecedented dearness of living."

Prior to this the salary of the President had been lowered in consequence of the changes made in the law, and at this time it was \$1,200 lower than it is now. In no other instance during those years is his name associated with increased salaries.

The present arrangement of salaries was the result of the following resolution moved on the 19th of May, 1858, pages 454, and 455, vol. 2.

"The Vice-Chancellor moved to take up the subject of the salaries of Professors in University College, referred to in the Senate by the letter of the Secretary, read at last meeting, upon which Dr. Wilson withdrew.

"Moved by the Vice-Chancellor, seconded by the Hon. Mr. Patton, and reads as follows, page 453, vol. 2:—

"That in the opinion of the Senate it is not expedient to make any permanent increase to the salaries of the Professors in University College, but they would recommend that the stipends attached to the following Professorships, viz., Greek and Latin, with Logic and Rhetoric, Metaphysics and Ethics, Chemistry and ex-

perimental Philosophy, Natural Philosophy, History and English Literature, Natural History, Mineralogy and Geology, and Modern Languages, should be fixed at \$2,000 per annum, with an increase of \$2,00 per annum, after five years from the date of their commission, and further an increase of \$2,000 per annum after every subsequent term of five years." It was also recommended that the salary of the President as such be \$1,400 per annum, and that the office of Vice-President be filled up with a salary of \$400.

From this resolution it appears that the Senate does make recommendations to Government, respecting the salary of the Professor of University College. And that the present large salaries were recommended two years after the resolution above referred to.

I remark also that on the 2nd of February, 1857, a memorial was read from the Toronto School of Medicine, requesting the Senate to modify the subjects of examinations for matriculation in Medicine.

I find also that on the 12th of February, the Vice-Chancellor gave notice that he would introduce a statute to determine the duties and emoluments of the Principal of Upper Canada College, for the year 1857; and on the 18th of February the Vice-Chancellor moved, seconded by Dr. Willis, a statute relating to the fees and salaries in Upper Canada College.

On the 4th of March, 1857, the Vice-Chancellor introduced a Statute relating to matriculation, which was read. (Page 398.)

"Yeas being—Vice-Chancellor, Dr. Lillie, Dr. Barrett, Prof. Croft, Chairman, Mr. Wilson and the Rev. J. Jennings—6.

"Nays—Dr. McCaul, Dr. Ryerson, Dr. Willis, Hon. Mr. Patton, and the Hon. Mr. Mowat.—6.

There are several records of Resolutions or Statutes relating to Scholarships, prizes and other items of outlay, moved from time to time, by the Vice-Chancellor, and seconded by other members of the Senate, but Dr. Ryerson's name does not appear as connected therewith. See 392, 394, 397."

All this Mr. Brown omits. The reader may comment for himself.

Mr. Brown's suppression of Mr. Nelles' evidence.

Mr. Brown omits also the 409th question, in answer to which Rev. Mr. Nelles gives an extract from the Senate records, showing that he and Dr. Ryerson stood in the minority opposed to the extravagant expenditure on scholarships, and that Dr. Ryerson moved an amendment opposing a measure which the *Globe*, Mr. Langton and, Dr. Wilson charged him as originating. The extract from the records, as presented by the Rev. Mr. Nelles and printed in the evidence, is as follows:—

"The Rev. Mr. Nelles was further examined.

"Question 409. Were you present when the subject of establishing scholarships was first discussed in the Senate of Toronto University? And did Dr. Ryerson oppose the appropriation of the sum proposed for the establishment of scholarships? And did he not contend that any sum allowed for scholarships should be for the assistance and encouragement of poor young men?—I was present, and as to what took place, I put in the following evidence:—

"Extract from minutes of the Senate of the University of Toronto, 15th March, 1854.

"Mr. Langton, seconded by Mr. Justice Draper, moved that all scholarships for under-graduates shall be of the same amount, viz., £30, and that there shall be fifteen annually. That no student shall hold more than one scholarship in any one year.

"That there shall be eight scholarships annually

for graduates, to be held for two years, after taking the degree of B. A., of the value of £50 each.

"That there shall be two exhibitions of the value of £15 each, in every year, which shall be awarded to students who would have been entitled to scholarships, but are not, or do not propose to be resident in any affiliated college.

"Dr. Workman, seconded by the Rev. Mr. Nelles, moved in amendment, that the further consideration of the subject of scholarships be deferred until the information alluded to in the notice of motion, given to-day by the mover, be placed before the Senate. Which amendment was lost.

"The Rev. Dr. Ryerson, seconded by the Rev. Mr. Nelles, moved in amendment, That a sum not exceeding £1000 per annum, be expended for the establishment of Scholarships in the University. That these scholarships be established for the purpose of assisting (as far as possible) with pecuniary aid, deserving youth whose parents may be unable to meet the expense necessarily attendant upon a University education. Which amendment was lost.

"The original resolution, as proposed by Mr. Langton, and seconded by the Hon. Mr. Justice Draper, were then respectively put and carried.

"Mr. Langton, seconded by the Vice-Chancellor, moved, That there shall be, in every year, two scholarships for general proficiency; one for honor, and one for pass subjects, such scholarships to be awarded according to the collective standing of the candidates in all the subjects of that year. Which motion was carried.

"Extract from minutes of the Senate of the University of Toronto, 17th March, 1854.

"Mr. Langton gave notice that he would, to-morrow, move a series of Resolutions respecting the manner of conducting the examinations, awarding scholarships, honors and prizes."

Summary of facts from Senate records suppressed by Mr. Brown.

"I find, from the minutes of the Senate meeting, on the 18th of March, that Mr. Langton, seconded by Dr. Ryerson, moved the Resolution referred to in the above notice, and these are the resolutions cited by Hon. Mr. Brown, in his cross-examination of Dr. Ryerson, question 246.

"On reading the resolutions, it will be found that they are not resolutions for establishing scholarships and appropriating the necessary money, but for 'awarding' scholarships already established, that is, the distribution of them, and for 'conducting the examinations,' this being the object expressly stated in Mr. Langton's previous notice of motion. No amount of money is specified in the resolutions, and for the simple reason that £2720 had been previously set apart, in the resolutions moved by Mr. Langton, on the 15th March, three days previous. Those previous resolutions, both Dr. Ryerson and Mr. Nelles opposed, as appears from the minutes which I have quoted.

"Mr. Langton and others, have succeeded in creating scholarships to the extent of £2720; Dr. Ryerson and others, in the minority endeavoured to secure as fair and beneficial a distribution of the money as possible."

Mr. Brown's suppression of evidence in regard to options.

Mr. Brown omits the 410th question, in answer to which Mr. Nelles proves that Dr. Ryerson opposed the system of options, then about to be established. Dr. Ryerson is also charged with supporting that

system, although he opposed it. The following is Mr. Nelles' extract and answer to the question:

'Did Dr. Ryerson not oppose the optional system of studies in the University, when it was proposed,—that is, the system of having separate optional subjects of candidates for honors, or exempting them from subjects of study required of pass-men, or ordinary students? And did Dr. Ryerson contend that all students should be equally required to pursue the same curriculum of studies, and that no options should be allowed to candidates for honours which were not allowed to all other students; that distinctions and honours should be conferred upon those who excelled in the work required of all, and that if any candidates for honours, pursued other subjects than those prescribed in the regular course, they should take such subjects as extras and not as options to the neglect of subjects required of all other students? I cannot speak positively on this subject now, after so long a time has passed, but I believe that Dr. Ryerson contended in the Senate, for encouragement to general proficiency rather than special attainment. In support of this opinion, I beg to put in evidence the following extracts and Minutes of the Senate, on the 18th of March, 1854, consisting of a resolution which was passed by the Senate just before the other resolutions referred to by Mr. Brown, in question 246:—

"Mr. Langton, seconded by Dr. Ryerson, moved, That there shall not be a different Examination for passing, and for honours at the annual examinations, and that any subjects specified as essential or optional, under necessary restrictions, shall be essential or optional to all alike."

'Which motion was carried.'

Accumulative character of the evidence against the Toronto monopoly which Mr. Brown suppresses.

The 411th question, Mr. Brown thinks, serves his purpose; he accordingly inserts it; but the 412th and the thirty-six following, containing admissions in favour of our memorial are kept from the public. In these thirty-six omitted, the Vice-Chancellor, Mr. Langton, admits the extravagance of which we complain, and also that they have at least two professorships too many, and a third needed only to benefit certain divinity students. See Question 416 and 417 answered thus: 'I do not think that a Professor of Agriculture is necessary, and I do not think that a Professor of Meteorology is necessary.' I think that the study of the Hebrew language belongs more peculiarly to the faculty of divinity. There are other admissions made by Mr. Langton, all of which are omitted by Mr. Brown.

Mr. Brown next inserts five questions, the 468th, 469th, 470th, 471st, 472nd, and leaves out forty-one,—the exposures of Dr. Wilson, his admissions on the defective composition of the Senate of the University, on the absence of all provision for defraying the expenses of the senators resident at a distance from Toronto, on the benefits arising from a practice of economy in the management of the funds, and the necessity of limiting them to a fixed sum,—his admission that one of their salaried teachers was engaged in preparing students to enter,—that he did not know the currency of the country when he came to it, and had been misled by his ignorance of it,—that he had not himself even passed a matriculation examination or taken a degree,—that the University calendar could not be relied on, and was not authori-

ty on the subjects on which it treated,—that he could not understand it himself,—that a student can take the highest prize or honour that is given, and not have a competitor,—that when there are competitors it is more difficult to obtain honours and rewards,—and that one student won in four years fifty honours and prizes. All this the *Globe* carefully but dishonestly conceals; and to this hour, these admissions wrung by President Nelles from the champion of the Toronto monopoly, are kept from the public.

Mr. Brown then inserts six questions proposed by Dr. Wilson, and answered by Mr. Langton, which are supposed to bear against our cause; but which were more than neutralized by the three following ones proposed by Dr. Ryerson. Those three Mr. Brown finds it most convenient to omit

Mr. Brown dare not face the Committee after his exposure.

Mr. Poole's closing remark is this, that although the Hon. Mr. Brown attacked our cause and spent several hours making his insinuations against Dr. Ryerson, holding in his hand professed extracts from the senate records, yet when the Committee demanded, as a matter of right claimed by Dr. Ryerson, that the records themselves be laid on the table, and they were produced, Mr. Brown sat no more on the Committee; the Committee adjourned to give him an opportunity to attend; he was specially requested to be there: He sat in the lobby not two feet from the door while Dr. Ryerson was replying to his attack; but, as an Hon member on his own side of the House said, *He (Mr. Brown) dare not face that Committee with the Senate records before him from which he had made so many garbled extracts.*

Rev. Dr. Ryerson on the Globe's system of garbling and suppression.

The Rev. Dr. RYERSON was received with much warmth, and spoke to the following effect:

Mr. President, Ladies and Gentlemen,—The first thought suggested by the present occasion is, how much more pleasant it is to be among friends than in the midst of enemies; to appear before those who greet you with a cordial welcome, than to meet those who seek in every way possible to wrest your words, and compass your overthrow.

I had requested the Rev. Mr. Poole; to whose courage, acuteness, and energy we owe much in the investigation of this great question, to read the analysis he had made of the evidence given before the Committee of the Legislative Assembly, and which Mr. Brown has so grossly garbled and misrepresented in order to impugn me. Mr. Brown has been frequently detected in falsifying figures in order to promote his purposes; more than a year since I detected him in no less than seven instances of forged questions in order to sustain his attacks upon me; before the Select Committee at Quebec I exhibited an eighth example of the same kind; but the system of moral forgery exposed in the paper just read by Mr. Poole, has, I believe, no parallel in this, if in any other country.

When Mr. Brown commenced publishing in the *Globe* the evidence given by me before the Committee, I said I was sure that instead of giving the whole truth he would stop in the middle, as I had never

known him to do an honourable or say a true thing in regard to an opponent, when it would answer his purpose to say or do otherwise, but I did not imagine that even he would have garbled and misrepresented the parts of evidence he did give in the manner which Mr. Poole has shown him to have done.

How Dr. Wilson and Mr. Langton played into Mr. Brown's hands; in withholding the Records—Mr. Brown does not face Dr. Ryerson.

In one of the extracts read by my friend, the Rev. L. Taylor, it is stated that Mr. Brown, after having availed himself of his position to misrepresent and insult me, never made his appearance in the Committee. This is true in one respect, but not quite correct in another. At the commencement of the investigation, about a fortnight before Easter, the representatives of the Wesleyan petitioners applied for the production of the records of the Senate of the Toronto University from the beginning, together with the letters, original drafts of resolutions, and statutes. They were ordered professedly by telegraph. They were not forthcoming before Easter, when the House adjourned for a week. On the re-assembling of the Committee after Easter, I applied for the minutes and papers of the Senate, and did so three days in succession, but Dr. Wilson and Mr. Langton stated on each occasion that they had not yet arrived from Toronto; but it turned out that those very records which had thus been kept from my inspection had been in the hands of Mr. Brown and his prompters, in order to enable him to get up the statements, garbled extracts and questions, with which he assailed me, and which, I have reason to believe, were largely prepared by the aid of Dr. Wilson himself, who was one with Mr. Brown in this whole affair, as he is known to be his bosom friend, and a contributor to his paper; though on his first arrival in Toronto, as I have been told, he said that previously to leaving Edinburgh he had been warned against the Browns. Immediately after Mr. Brown's assault upon me, the records or journals of the Senate were forthcoming, but not the papers, except one several days after, which they thought they could make use of to my disadvantage. On searching the journals of the Senate, I discovered the falsity of Mr. Brown's statements and quotations, and applied to the Committee for permission to answer them. That permission was accorded, and the following Saturday was appointed for me to reply to Mr. Brown. On Saturday Mr. Brown was not there, and I requested that it might be deferred until Monday, as I wished Mr. Brown to be present, stating to the Committee, and in the presence of one of Mr. Brown's employees, that I wished to confront Mr. Brown face to face, and prove to his face the falsity of his statements and the forgery of his quotations. On Monday no Mr. Brown appeared; nor did he make his appearance again until after the whole of the evidence was closed. But after the printing of the evidence, when I had no longer the right to appear there, I understand Mr. Brown made his appearance again, and sought to get my evidence exposing him, and my defence of the Wesleyan petitions, expunged from the Minutes of the Committee, but could not succeed, and was only laughed at for his rage and disappointment.

Discussion of this Question after the adjournment.

I will now proceed to bring down the discussions of this question from the sittings of the Parliamentary Committee to the present time, and shall, in the course of my remarks, notice the variations of Dr. Wilson's speech, the draft of report prepared by Messrs. Langton and Cayley, and the speeches of the Toronto University dinner at the Rossin House Hotel, on Friday night and Saturday morning last; for the carnival of 'all the delicacies of the season, and 'wines of the best brands,' seems to have been protracted long after midnight, as an example, no doubt, of late and early sobriety and toll to the graduates and undergraduates of Toronto University College.

Great and premature rejoicings of the monopolists at Quebec.

It has been stated by the Hon. Mr. Ferrier and others, how loud were the notes of triumph among the Toronto College monopolists, and how gloomy were the prospects of the Methodist petitioners, (for in this part of the contest they stood alone,) before their defence was commenced. The *Globe* and *Leader*, with two Montreal and some other papers, had announced the last intelligence that would ever be heard of Dr. Ryerson, that the contest was virtually ended, and the Committee would, without doubt, report against the petitioners. Mr. Brown and Mr. Cayley had coalesced in their efforts in behalf of the Toronto College monopoly; Mr. Langton had occupied nearly two days in a speech of strong statements and elaborate quotations; and Dr. Wilson had occupied another day in a speech of vast pretensions, offensive personalities, and fierce attacks against me and the denominational colleges. At the close of these successive days of uninterrupted and combined attacks upon poor Ryerson and his brethren, and in connection with subjects which the auditors, though men of intelligence on other questions, had not specially studied, the impression at Quebec was by no means favourable to the cause of the petitioners or to their most assailed advocates. After the delivery of Dr. Wilson's speech, which concluded the successive days-onslaught upon myself and the petitioners, a sort of convivial celebration of Ryerson's downfall and the defeat of the Methodists was held in a room of one of the public offices in Quebec, while the telegraph told in messages of lightning throughout the land that Ryerson was down, to be heard of no more, and the Methodist petitioners were defeated. It is true that Ryerson and his friends were down; but they were down upon their knees. They felt that their cause was the cause of their God, of their country, and of their Church; and while their adversaries were triumphing over them with toasts of champagne and jeers of wine bibbing hilarity, they had recourse in prayer to the God of truth and righteousness.

The sequel showed that they had not misplaced their confidence, or mistaken the source of their strength. It was felt and confessed on all sides, that the unsophisticated logic of truth and of the heart in our defence, had routed the enemy 'horse, foot, and artillery,' and when he so far recovered from his confusion as to renew the contest, so far as I was concerned, I was ready for peace, and expressed a

willingness to leave the Legislature and the country to decide from what had been adduced on both sides; but if they were still determined on war, the sword would remain unsheathed, and they would find that what had been said and done on the subject, was but the beginning of what would yet be said and done throughout the land.

The Globe and Leader, pillars of the Toronto monopoly silent in regard to the reply.

The *Globe* brought down his intelligence of boast and triumph to the day before which he said I was to reply; but neither the *Globe* nor the *Leader* informed their readers that I did reply; much less did they report that reply, as they had reported the attacks to which I replied. The *Globe* and the *Leader* are the two newspaper pillars on which the Toronto college monopoly rests. But though they may suppress and pervert the truth for a time, they cannot long hinder its diffusion, or arrest its power, any more than they can obstruct the light or arrest the heat of the sun's rays.

The last coalition leaves all others in the shade.

We have heard of coalitions; but the coalition of Messrs. Cayley and Brown, (the former prompted by Mr. Langton, and the latter by Dr. Wilson,) and that of the *Globe* and *Leader*, to defeat a liberal act and uphold an illiberal and wasteful monopoly, leaves all other coalitions in the shade. To think of Messrs. Cayley and Brown, accompanied by Messrs. Langton and Wilson, rowing in the same monopolist boat, and the *Globe* and *Leader* pulling at the same oar, may startle the people of Upper Canada, but must at the same time excite their disgust.

Dr. Wilson's Lion and Fox Skin speech.

In noticing the chameleon speech and proceedings of Dr. Wilson, I am reminded of a remark in regard to an ancient chief, 'that when the lion's skin fell short, he eked it out with the fox's.' Dr. Wilson appeared before the select committee in the lion's skin of the representative of the University College, Toronto; but the President of that college, at last Friday's University dinner, says that Dr. Wilson appeared 'before the Committee as an *unauthorized* advocate of the college, and without that adequate preparation which was necessary.' Dr. Wilson had therefore, to eke out by the fox's skin of pretensions wherein he fell short in the lion's skin of authority; and the variations of his speech exhibit the same eking out of the roar of the lion with the yelping of the fox. The first reported edition of it sent forth by the *Globe* and *Leader*, was a roar which had annihilated Dr. Ryerson, and was to make all the beasts of the forest tremble; but the reverberations of it indicated another sound than that of the lion. The second variation of the speech was then sent forth, as what had actually been said before the Committee in writing, and therefore overwhelming as well as authentic. This written speech, as compared with the reported spoken one, was found to be as the fox's skin tacked on to that of the lion. Something more, therefore, must be done to eke out what was so manifestly wanting in the 'unauthorized' advocate of Toronto college monopoly. A third variation of the same eternal speech is sent forth in the *Globe* of the 28th, 29th and 30th of May, and since in pamphlet form, but a speech widely differing from the one which was

actually delivered, as well as from the one previously reported, and that laid before the Committee by the author. This last affair purports to be the veritable speech which Dr. Wilson delivered before the Committee, and to which I replied. This speech is endorsed by a Mr. Edwards, reporter for the *Globe*. Now my speech, whether reported with verbal accuracy as I delivered it, or not, (which is of little importance in regard to a popular address at a public meeting,) is sent forth to the country precisely as it was handed to the Committee, and as it is printed in the Committee's Minutes of Evidence; but not only is the new version of Dr. Wilson's speech different from what he himself handed in writing to the Committee, and which is printed in the Minutes of Evidence, but is different from what he actually delivered, as I will now demonstrate.

The "Windy" conclusion of Dr. Wilson's speech repented of and lengthened.

I speak in the presence of three gentlemen, (the Hon. Mr. Ferrier, the Rev. Dr. Stinson, and the Rev. W. H. Poole,) who heard Dr. Wilson deliver his speech; and they know, as well as the members of the Committee before whom it was delivered, that the last remark which Dr. Wilson made, in the laugh caused by which he took his seat, apparently much pleased with his performance, was an allusion to my having contemplated my system of public instruction for Upper Canada upon one of the highest mountains of Europe, and therefore it must be very 'windy.' Yet in the speech as newly reported in the *Globe*, this remark is followed by more than half a column of what professes to have been the peroration, not a word of which was uttered, and which is therefore the invention of the reporter, or that of Dr. Wilson, endorsed by the reporter. And if half a column has been added to the end of the speech, in order to make a decent conclusion of it, what may we not fairly infer has been added in various places to the body of it, in order to add to its coherency and force, and to relieve it of its original offensiveness and weakness?

In his last variation speech Dr. Wilson omits all the remarks quoted and replied to!

I will give another illustration (or several illustrations in one,) of the wide difference between Dr. Wilson's speech as delivered before the Committee, and as recently published in the *Globe*. In my printed reply to Dr. Wilson, I have quoted, from my notes taken at the moment, various remarks made by him in his speech as delivered, as also from that of Mr. Langton. In one instance Mr. Langton took exception to the accuracy of my quotations of his words, and considerable discussion ensued in consequence; but I now appeal to the Hon. Mr. Ferrier, as I could to every member of the Committee and of the large audience present, whether in any single instance Dr. Wilson ventured to object to the accuracy or fairness of my quotations from his speech? (the Hon. Mr. Ferrier responded aloud, 'Not in one instance.') Yet in the new version of Dr. Wilson's speech, (prepared and published more than a month after date,) every one of the remarks quoted by me in my reply to Dr. Wilson alone, is omitted, and others on which I inadvertently are expressed in different terms from those

in which they were delivered. In this way Dr. Wilson seeks to escape the responsibility and odium of his speech as he delivered it, and endeavors to convey the impression that I have misquoted and therefore misrepresented him; when in the presence of the Committee, who were eye and ear witnesses of what he had said, he dared not call in question the accuracy of one of my quotations from his speech! Nor did he venture to do so in a supplementary paper which he handed in to the Committee the day after I concluded my speech, though he repeated his insults that 'neither by previous education, by special training or experience, nor by fidelity in the trust imposed upon him as a member of the Senate of the University, does Dr. Ryerson merit the confidence of this Committee, or of the country, as a fit adviser on a system of University education.' These insults the sham graduate reiterates in a country in which I have spent my life, and two successive governments of which had appointed me on the Senate to advise respecting a system of University education, before Dr. Wilson ever saw 'this Canada of ours,' or had applied as a candidate to come here for a salary of £350, Halifax currency, a year. Now, is it straightforward, is it truthful, is it honorable for Dr. Wilson to send out, at this late day, a new version of his speech, quite different from what he actually delivered, and omitting the very terms and passages which I had quoted and answered, and his utterance of which is thus incontrovertibly established? (Responses of 'No! no!' from different parts of the audience.)

Additions to Dr. Wilson's speech made after it was uttered.

I will now remark upon some passages of this new version of Dr. Wilson's speech. He says that the matriculation examination of the University of Toronto, "inherited from the old King's College, which was again borrowed from that of Trinity College, Dublin," "is a higher requirement than that upon which a man can take his degree, not only in any University in Scotland, but in Oxford, or Cambridge, or in the University of London." This admission Dr. Wilson did make in his speech in reference to a Scottish University, and on that I remarked in my reply; but his reference to the Universities of Oxford, Cambridge, and London, is an addition in his new version, and was never made before the Committee; and it involves this palpable absurdity, that for sixteen years a standard of matriculation had been required in the College, presided over by graduates of the English and Irish Universities, higher than the standard for a degree in the English Universities! And I may observe, that when Victoria College, (of which I was the first President) was opened as an University in 1842, the course in the preparatory school, in order to matriculation, included not only the English branches, Arithmetic, &c., ancient and modern Geography, Latin and Greek Grammar, but the elements of Chemistry and Natural Philosophy, Latin Reader, Cornelius Nepos, Caesar's Commentaries, Sallust, Virgil, Latin Prosody, and Jacob's Greek Reader completed, and therefore equal to the former standard of matriculation in King's College and in University College down to 1857, when Dr. Wilson and Mr. Langton became supreme in the Senate, and reduced the standard of studies as much as they increased the expenditures of moneys.

Dr. Wilson's perverted evidence replied to.

Then in another part of this new version of his speech, Dr. Wilson, under the head of 'perverted evidence,' has charged me with having 'repented of and 'suppressed' my evidence respecting the comparative efficiency of the Grammar School Teachers as a whole, educated at University or other Colleges. The statement is a fabrication, as will appear from the following facts; my first evidence was delivered extemporaneously in the form of an address, and then written out by direction of the committee, as was the evidence of each of the other witnesses and parties concerned. To facilitate the proceedings of the committee, I wrote out my statements in all possible haste, and under great mental suffering from the telegraph news of the death of a dear relative and the daily expected death of another, and sent the sheets to the printer as I wrote them. At the last meeting of the committee before the week's adjournment at Easter, and just before the close of the meeting, several copies of printed proofs of my evidence were brought in from the Printer. On glancing down the slips, I perceived that the proof had not been corrected, and that several passages were misplaced, and incorrectly printed. I immediately addressed the committee, stating the fact, and that I had not corrected or seen the proof until that moment. The committee directed me to correct and revise the proof as I wished my evidence to appear, and that in the mean time no copies of it should be distributed until corrected and revised by myself; but, it appears some copies of this uncorrected and unrevised proof were surreptitiously given to certain persons; and when the corrected and revised copy of my evidence was found to differ in certain sentences from the uncorrected proof, I was charged with having altered my evidence. Then after the close of the meeting of the committee referred to, the Hon. Wm. Cayley stopped to read my evidence as contained in this first proof, and came to me, and on referring to a passage in immediate connexion with that relating to the comparative efficiency of Grammar School Masters educated at University and other Colleges—he said that he thought those remarks would give pain to the parties concerned and their friends, and suggested whether I had better not omit them. I replied, I wished to give needless pain to no body, and as the remarks were not essential I had no objection to omit them. I therefore revised the paragraph, omitting two or three sentences, and altering two or three others. But as to my statement in regard to the comparative efficiency of Grammar School Masters, educated at the different Colleges, I reiterated it again and again before the committee, and challenged Dr. Wilson and Mr. Langton, with any gentlemen of the committee who were disposed, to go with me over the official reports on which I founded my inferences, and I would prove their accuracy beyond a doubt. The Attorney General remarked at the time that my offer was perfectly fair; but it was not accepted. It was found much easier to deal in general assertions, and imputations than test them by an ordeal of that kind.

Dr. Wilson's unmanly additions to his speech in his new version.

Another specimen of the same kind of unmanly attack in this new version of Dr. Wilson's speech, is

in the statement made by him, reiterated by his friend of the *Globe*, that I had falsified figures by representing pounds as dollars in the financial part of my statement before committee. This fact has been referred to by Mr. Poole, and simply amounts to this, that in the table of the comparative expenditures by ten Colleges in united Canada, prepared by him, and incorporated in my evidence, he, by a mistake, copied from the return of expenditures under one head in connexion with Trinity College, Toronto, £381, as \$381—the only error in the whole table, and in only one item, and thus representing the incidental expenses of Trinity College so much less than they really were. Yet from this single clerical error, not in the least affecting the general argument, and which was explained before the committee, and corrected by Mr. Poole in his evidence, Dr. Wilson and his *Globe* coadjutor renew and repeat the general charge of my having deliberately falsified figures in order to make a charge against University expenditures.

I may also add on this point, that when I had corrected and revised the proof of my evidence before the committee, I caused a dozen copies to be printed in slips for parties concerned, and sent a copy marked *corrected* to the Editor-in-chief of the *Globe*; but the very day following the delivery of that corrected copy of evidence at the *Globe* office, professed extracts from my printed evidence were published, and assailed in the *Globe*, but from the *uncorrected* proof which had been surreptitiously given, and containing the remarks which were not contained in the corrected and only authorised copy of my evidence. Resort to these pitiful and dishonest tactics by Dr. Wilson and Mr. Brown, is characteristic of the cause in which they are jointly engaged, and illustrates the poverty of their resources to make out even a plausible case against me in support of their monopoly.

Dr. Wilson's blunders in Grecian History—condemned by Cicero, and corrected by Socrates, Plato, &c.

I will now turn to a more agreeable, because a literary subject. In the Wesleyan pamphlet on the University question, to the Committee for preparing which the Conference has this day expressed its unanimous thanks, the following passage occurs, in respect to lavishing the University endowment of the country upon expensive buildings: "History teaches us that just in proportion as Greece and Rome lavished their resources upon stone and marble, upon the material and inanimate, they declined in the intellectual and moral." Dr. Wilson was pleased to treat that pamphlet of a Committee as my production; and I will quote at length his reply to the above passage, from the third and improved version of his speech. He says:—

"I should be gratified if the learned Superintendent of Education, who has so clear a perception of how history should be taught, would refer to the chapter of Greek or Roman History, where such lessons are to be learned. We read, indeed, of the age of Pericles, an age in which Greece did lavish her resources on stone and marble,—in which Phidias wrought those exquisite sculptures, which, as the Elgin marbles now constitute the priceless treasure of our British Museum—in which, under Callicrates and Ictinus, the marble columns of the Parthenon were reared on the heights of Athens, where still their ruins stand, the unrivalled architectural models of all later centuries.

That was indeed an age of stone and marble,—but was it an age of intellectual decline? That age, in which, under Æschylus, the Attic drama was called into being, which witnessed in succession, the wondrous intellectual triumphs of Sophocles and Euripides, which revelled in the comic genius of Aristophanes, and drank in wisdom from the philosophy of Socrates; and the era of the most impartial and philosophic of historians, Thucydides; and ere its close, of the vigorous and graphic Xenophon. Or did all intellectual and moral vigour perish in that age of marble, which was succeeded in later generations by the wisdom of Plato and the philosophy of Aristotle? Or was it not after that very age of Greece's architectural triumphs that she produced the most precious gifts of that classic literature which has constituted the priceless treasure of later times?

I give this passage at length, the author, as I understand, having bestowed upon it long and painful labours, (though it is only a synopsis and misapplication of two articles in the *Encyclopedia Britannica*), intending by the might of its learning and grandiloquence to overwhelm the "learned Superintendent of Education." My reply, in substance, was, that that very age of Pericles—the age of architectural magnificence and profusion,—was the precursor of the decline of Grecian grandeur and power—that in that age of stone and marble magnificence were deposited the seeds whose fruit ripened in the decline of Grecian intellect and greatness; and I referred to the corresponding ages of Rome and France with corresponding results. When I thus referred to the sequel of the age of Pericles, Dr. Wilson and Mr. Langton passed a slip of paper across the table to my friend, President Nelles, asking if that was the kind of history taught in Victoria College? When informed of the fact, I thought it scarcely possible I could be mistaken, though I had not reviewed my studies in that richest mine of ancient political science for seventeen years. It is clear that Dr. Wilson had learned nothing beyond the surface of the facts, and these very imperfectly, or he could not have placed the wisdom of SOCRATES in the age of PERICLES, when PERICLES had commenced his public career before Socrates was born; or exhibit THUCYDIDES as the fruit of a policy for opposing which he was banished from his country; or ANISTOPHANES as promoting the glory of an age by productions whose "gross immoralities and violations of common decency," (as the historian expresses it) are such, that they "could have been relished only by the dregs of the populace; and that what chiefly commended them to these, was the malicious sarcasm and abuse which was thrown upon their superiors, often the best and worthiest members of the commonwealth." Though true that there were great Grecian philosophers, historians and poets after the age of the Pericles, yet their greatness was acquired abroad more than at home, and indicated national decay instead of national growth. The death of SOCRATES and the orations of DEMOSTHENES are testimonies of national decline, rather than of national greatness. On since referring to Histories of Greece, I have been surprised at the even critical accuracy of the recollections from which I made my reply to Dr. Wilson. I will only cite two—those which are most generally circulated, and accessible to all who choose to satisfy themselves on this point. The first is TYTLER, professor of History in the very University in which Dr. Wilson professes to have attended all his University

lectures, though he stood no examination and took no degree there, any more than do the non-matriculated students who attend lectures at University College, Toronto. TYTLER refers to Dr. Wilson's lauded policy and age of Pericles in the following words:

'While Pericles amused the people with shows, or gratified them with festivals, and while he dissipated the public treasury in adorning the city with magnificent buildings, and the finest productions of the arts, it was in vain that Thucydides, ardent in the cause of virtue, presented to their minds the picture of ancient frugality and simplicity, or urged the weakening of the power and resources of the State by this prodigal expenditure of her treasure.' The age of Pericles is the era of the greatness, the splendour, and the luxury of Athens, and consequently the period from which we may date her decline.—[*Universal History*, Book II., chap. 2.]

ROLLIN expresses himself as follows:—

'Historians highly extol the magnificent edifices and other works with which Pericles adorned Athens, and I have related faithfully their testimony; but I do not know whether the complaints and murmurs raised against him were so very ill-grounded. Was it, indeed, just in him to expend, in superfluous buildings and vain decorations, the immense sums intended as a fund for carrying on the war? and would it not have been better to have eased the allies of part of the contributions, which in Pericles' administration, were raised to a third part more than before? Cicero considers only such edifices and other works worthy of admiration, as are of use to the public;—'but Cicero observes, at the same time, that Pericles was blamed for squandering away the public treasure, merely to embellish the city with superfluous ornaments. Plato, who formed a judgment of things, not from their outward splendour, but after truth, observes, (after his master Socrates,) that Pericles with all his grand edifices and other works, had not improved the mind of one of the citizens in virtue, but rather corrupted the purity and simplicity of their ancient manners.'—[*Ancient History*, Book VII., section 10.]

Such is the example of stone and marble magnificence, lauded in its policy and effects by Dr. Wilson, but condemned by the historians Tytler and Rollin, as also by Cicero, by Socrates, and by Plato, who lived in the age after Pericles, and who were witnesses of the intellectual and moral effects of his policy. But then Cicero, Socrates and Plato were not graduates of Dr. Wilson's stamp, and not Christians, but only heathen philosophers and moralists; and therefore how could their authority and judgment be of any weight against his? Dr. Wilson must, of course, be a great authority with himself and Mr. Langton, with the *Globe* and the *Leader*; but it is clear that he has as little sound knowledge of the history, as he has of the language of Greece; and I believe his knowledge of the language and history of Rome is little in advance of that of Greece.

There are, however, two acts of Pericles which the Toronto admirers of his architectural policy have been careful not to imitate. When popular complaints were made of his vast expenditures in architectural splendour, he offered to defray the expenses of them himself, if the Athenians would allow his name to be put upon them. No such offer has been made by his Toronto imitators. Pericles gained nothing by the public monies which he expended; but his Toronto emulators have derived increased advantages from their expenditure of the University endowment.

Dr. Wilson not qualified to go beyond his English language and literature—practical and administrative examples.

But to return to Dr. Wilson. The maxim *ne supra crepidam* should not again be forgotten by him. He should stick to his English language and literature. It was for that primarily he came to 'this Canada of ours.' He had not 'faced the music' of an university degree examination at Edinburgh, as I notice by the papers, the youngest son of the Hon. Mr Ferrier, has recently most honorably and successfully done. He did not come to Canada to teach classics; for in them he was innocent of even a matriculation examination. He did not come to teach mathematics; for in them he probably scarcely knew the difference between a proposition and a problem. Nor did he come to teach metaphysics, or mental or moral science; for that branch of collegiate study was also above his capacity as well as his attainments; but without a degree, being simply plain Mr. Daniel Wilson, (for I was a member of the Senate, and examined his testimonials,) he was a candidate for, and obtained the appointment of *Professor of English language and literature*, and afterwards obtained the honorary degree of LL. D., not from the University of Edinburgh, where he professes to have studied, but from the University of St. Andrews, where degrees have been so notoriously sold in past times for a stipulated price, that a gentleman once sent the usual fee for a degree for his steed. The only two historical topics he has attempted to discuss—namely, the characteristic tendency and effects of the age of Pericles, and the history of Protestant denominations in England and America, in connexion with collegiate education—exhibit him the most superficial pretender with whom I have ever come into contact on such subjects. Nay, in his own prided subject of archeology, he has been thrown quite into the shade by Dr. McCaul, who has corrected Dr. Wilson's readings of Latin inscriptions in Britain, and whose archeological papers have been so highly appreciated by learned men in Europe that they were read at the annual meeting of the Archeological Institute of England, and Dr. McCaul himself has been elected a Fellow of the Royal Society of Northern Antiquities of Copenhagen, while Dr. Wilson, with his book on the 'Præ-Historic Annals of Scotland' and his illustrated papers on Indian tomahawks, pipes and tobacco, remains unnoticed by those who know the difference between the man of words and the man of literature and science, between the man who gets his knowledge of the age of Pericles from an article in the *Encyclopedia Britannica*, and the man who studies history in its political and moral philosophy.

Dr. Wilson's assumptions—insults—Injury inflicted through him and Mr. Langton on Grammar Schools, their Masters and supporters.

Yet this same Dr. Wilson who came six or seven years ago as an accepted candidate to teach the English language and literature, assumes to prescribe our whole system of University education; the same Dr. Wilson who by a preconcerted arrangement went to Quebec to support the Memorial of the Council of University College to the Legislature and was, as the President of the college said, at the University dinner, an 'UNAUTHORISED advocate of the college' in regard to anything else, assumed to be the universal representative of the college, to attack denominational colleges in general and Victoria College in partic-

ular—to attack and insult me in the grossest manner, and, through me, to insult all the men of Upper Canada, both public and private, who have not graduated at some university, but who exercise their right and duty to judge as to the system of university education which should be established for their offspring and their country. This same Dr. Wilson, with the aid of Mr. Langton, has succeeded, for a time at least, in wresting from our grammar schools one-fourth of their appropriate work and importance, and of robbing their masters of much of their means of subsistence, and more than one-fourth of their rightful rank and the most agreeable part of their employments. While, on the one hand, the University standard is lowered, and the functions of University College are perverted and merged into doing a year's work heretofore performed by the grammar schools, the grammar schools throughout the land are degraded by being deprived of the highest and most honorable year of their work. Thus an unprecedented blot of humiliation and injury is inflicted upon the grammar schools of the country, in order to build up a centralized college! The inhabitants of each county are denuded of the last and highest year's work of their grammar schools, while I am assailed for maintaining the rights and interests, as well as for upholding a decent and heretofore recognised standard of college duties and university education!

False accusation of Dr. Wilson and Mr. Langton refuted.

And as if this were not sufficient, Dr. Wilson had the assurance to say to the Committee at Quebec that I had favoured this wrong to the Grammar Schools of the country; and Mr. Langton, in his evidence and speech said, no one was more anxious than I was to reduce the standard of matriculation at the University,—the very reverse of all my views and advocacy, as well as of what I had done in regard to matriculation at Victoria College more than ten years before. I knew that Dr. McCaul, the President of University College and myself had always agreed on this point; and though I have not seen him since last autumn, I addressed him a note the other day on this point; and I have this afternoon received his reply. I will read my note and Dr. McCaul's reply, as follows:

'Toronto, June 2, 1860.

'MY DEAR SIR,—As you were Vice-Chancellor, as well as Member of the Senate of the Toronto University in 1854, when the whole course of studies was largely discussed and revised, I will thank you to inform me whether you recollect of my having advocated or opposed the reduction of the standard of matriculation at the University.

'Yours very faithfully,

[Signed] 'E. RYANSON.

'The Rev. Dr. McCaul,
'President of University College, Toronto.'

Dr. McCaul's answer to the foregoing note—

'Univ. Coll., Toronto,
June 11, 1860.

'MY DEAR SIR,—I have delayed answering your note, as I wished to refresh my memory by consulting the Minute Book of the Senate. But as it has not yet been received from Quebec, and I do not wish

to defer replying to your query, I write to state, that, so far as I recollect, you never suggested or supported any proposition for the reduction of the standard at matriculation.

Yours faithfully,

JOHN McCAUL.

The Rev. Dr. Ryerson.

**Mr. Langton and Mr. Cayley's draft of Report—
Its failure—Its misrepresentations—Its import-
ant concessions—Condemns attacks of Dr. Wil-
son, Leader, and Globe.**

I will now notice for a few moments the Draft of Report, understood to have been chiefly prepared by Mr. Langton, but proposed by Mr. Cayley for the adoption of the University Committee. However, as Mr. Cayley, after having distributed printed copies of his Draft of Report among the members of the committee, had to leave Quebec, not one member would move its adoption, (when the incorrectness of its statements and unfairness of its representations began to be understood, as I did not fail to exhibit them,) notwithstanding the incessant and importunate efforts of Mr. Langton to prevail on members of the committee to adopt something in justification of the Senate and their doings, I had intended to expose now, as I did to some other members of the Committee at Quebec, the misrepresentations of the Wesleyan petitioners in this draft of report, both by its omissions and statements,—representing the petitioners as complaining of what they did not say one word about, and omitting what they did complain of and petitioned for; as misstating the salaries of persons connected with the Educational department in order to make fictitious comparisons; representing the petitioners as opposing a non-denominational college, and Dr. Wilson's speech as defending it; when the petitioners had actually stated in their petition itself a willingness that the non-denominational colleges should have twice the income of any denominational college; and when Dr. Wilson's speech was chiefly an attack upon denominational colleges and their supporters, rather than a defence of a non-denominational college. I had intended also to expose anew the deceptive quotations which Mr. Langton makes in order to justify the new system of options and scholarships; but my exposure of these in my reply at Quebec may be considered sufficient at present; and I will not at this late hour discuss in detail this draft of report, which was clearly intended as an apology for Dr. Wilson and Mr. Langton, and of the enormous expenditure of the Senate. But in the vain hope of inducing the committee to adopt the apologetic part of the report, a paragraph of concession to denominational colleges is introduced towards the conclusion; and that paragraph is as follows—

"The Committee, in thus giving a conscientious expression of opinion as to the intent and meaning of the Act, desire not to be misunderstood as to the feelings they entertain towards the Institutions on whose behalf the petitioners appear, as EDUCATIONAL ESTABLISHMENTS, CONDUCTED WITH GREAT ABILITY AND ADVANTAGE TO THE YOUTH OF THE COUNTRY; AND THEY RESPECTFULLY BEG TO SOLICIT OF YOUR HONOURABLE BODIES A FAVOURABLE CONSIDERATION OF THEIR APPLICATION FOR SUCH ADDITIONAL PUBLIC AID AS MAY BE REQUISITE TO PLACE THEIR INSTITUTIONS IN A STATE OF PERFECT EFFICIENCY."

Such is the testimony by Mr. Cayley and Mr. Langton to the ability and advantage to the youth of the country with which the denominational colleges are conducted, and that after the protracted and searching investigation at Quebec, and after all the utterances of Dr. Wilson, and the sneers of the Leader and attacks of the Globe against denominational colleges and against public aid being granted to them. Such a testimony from such a quarter, under such circumstances, is a complete triumph of denominational colleges over the attacks which have been made upon their character and efficiency. If such is the acknowledged ability and usefulness of these colleges with the small and inadequate aid doled out to them from year to year, what would be their ability and usefulness if placed upon equal footing with the non-denominational University Colleges and receive such permanent public aid by statute as would render them independent of the caprices and exigencies of party, and place them 'in a state of perfect efficiency?' Messrs. Langton, and Cayley—the two champions of University College pretensions—(leaving the superficial and narrow-minded Dr. Wilson out of the question,) admit that both justice and the interests of the youth of the country demand such 'additional public aid' to the colleges of the petitioners, 'as may be requisite to place them in a state of perfect efficiency.' (That is all they have asked for; that will place them upon equal footing with the non-denominational University College; and that is what justice and patriotism demand. In their draft of report, the representatives of Toronto University admit the justice of the claims of the petitioners; and only dispute at last about the fund from which those claims of justice, religion, and patriotism should be satisfied.—A question which the Memorial of the Wesleyan Conference left to the Legislature to decide, as the prayer of the memorial was that the Legislature would cause an act to be passed by which all the colleges now established, or which may be established in Upper Canada, may be placed upon 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.)

Monopoly essential—Justice conditional.

But while the representatives of the Toronto University themselves admit that the colleges of the petitioners have by their ability and usefulness established indubitable claims to such 'additional public aid as may be requisite to place them in a state of perfect efficiency,' Messrs. Langton and Cayley place those claims as quite secondary to the monopoly of the University College. With them the monopoly must be perpetual even if the heavens should tumble down; but let justice be done to the colleges of the petitioners if Parliament please!

University dinner at the Roman House Hotel—

Leader's description of it.

And now let us look at the spirit of their monopoly in the mirror furnished by themselves, and see the weapons with which they propose to support it. This we have in the proceedings of the Toronto University dinner of last week; where the whole programme of the monopolist campaign is announced. The number at this dinner is said to have been about seventy; not seventy grave sages of Israel, but seventy

Jolly advocates of Toronto College monopoly. The Toronto *Leader* says,—

"The tables, which presented a handsome appearance, were supplied with every luxury, and nothing of a tempting character was omitted from the bill of fare, which embraced, besides all the delicacies of the season, many in advance of their season. The wine was of the best brands, and the attendance could not have been better."

This is doubtless in advance of what would be provided at any hotel by the professors, graduates, and undergraduates of any of the denominational colleges. Monopoly, and 'delicacies,' and 'wine of the best brands,' generally go hand and hand, and are powerful supports to each other.

Chancellor's standing order to "fill the glasses"—thinks "the gift of the gab" the greatest power in the world—how to be exercised by graduates of University College—remarks.

After, as the paper tells us, these various edibles were discussed and received due justice, the Chancellor Chairman issued his first order 'to fill their glasses'—an order which seems to have been repeated in regular succession until a very late or early hour—interspersed with the corresponding ceremony of emptying the glasses, songs, speeches, &c. Such being the Chancellor's standing order for the occasion, his advice (after quoting the saying of a great English Engineer, that the greatest power in the world was 'the gift of the gab') was the natural sequel to his order. The *Leader* says—'The Chancellor then proceeded to make the application, and urged upon all those who passed their course in the University, and who had gone forth into the world, to use their tongues, in the streets, and on the house-tops in defense of the University.' This is the sage and classical advice of the Chancellor Judge Burns: so that the good people of Kingston, and of other cities, towns and villages in Upper Canada may be surprised some of these fine mornings with the sounds of strange tongues from the tops of their houses, shouting 'hurrah for the Toronto University monopoly!' and when the libations of 'wine of the best brands,' render so lofty a position no longer desirable, then the same tongues may be heard re-echoing the same shouts in the streets. And what a wonderful impression must such a 'gift of the gab' produce upon the common sense and thoughtful Christian inhabitants of Upper Canada! The power of truth, of Christian principle, of parental affection, of true patriotism, is, it seems, as nothing to this newly discovered power of the 'gift of the gab,' and especially when inspired into exercise by 'wine of the best brands' and from the tops of the houses and in the streets. Alas for Canada, if the fabric of its institutions, its civilization, its patriotism, its Christianity, rested on such a 'gift of the gab,' prompted by such an inspiration.

Mr. Vice Chancellor Langton on "enthusiasm"—that for Toronto College monopoly and of denominational Colleges contrasted.

I will now proceed from Chancellor Burns to the Vice Chancellor Langton, who, among many things of less significance, uttered the following notable words: 'They were strong in the country; by far the larger part of it was at their back; but they must remember that among their opponents there was a certain species of enthusiasm which could not be excited among themselves.' [Hear, hear.]—I hope

these words may be heard throughout the land, and remembered as well as heard. What, then, is the 'species of enthusiasm' which cannot be excited in support of Toronto monopoly; but which exists among the supporters of denominational colleges? In behalf of the denominational colleges there cannot be excited the enthusiasm of 'wine of the best brands;' or the enthusiasm of a monopoly of many thousand pounds per annum; or the enthusiasm of several thousand dollars distributed among students in the form of scholarships, prizes, gold and silver medals. This 'species of enthusiasm' is peculiar to the cause of the Toronto monopolists. But the 'species of enthusiasm' which cannot be excited among them; but which is peculiar to the cause of the denominational colleges, is the enthusiasm of Revealed Truth—the enthusiasm of Christian principles and feeling—the enthusiasm of parental Christian affection—the enthusiasm of the heart—the enthusiasm of true patriotism founded on Christian principles—the enthusiasm which marks the life, and energy, and progress of Christianity itself. Before such enthusiasm, the enthusiasm of champagne, of monopoly, of egotism, is as the automaton of the living man, as the foaming torrent of the thunder storm to the mighty cataract of the everlasting Niagara.

Mr. Langton on Cambridge men and studies—his misrepresentations and fabulous statements.

Mr. Vice Chancellor Langton made another delivery not less remarkable than that which I have just noticed. He said—'The reason Cambridge had lately turned out so many men of mark was because of the liberty allowed the students in choosing their studies. In his day, however, this liberty was not allowed, and many men who had afterward distinguished themselves in life, went out of the University without honors. But Cambridge had found out its mistake, and was not slow to correct it. The students in the University had now five options for the final degree, which was a little more than we had here.'

This is another in addition to the many examples of Mr. Langton's misquoting and perverting facts, as I showed in my Reply to him and Dr. Wilson before the University Committee at Quebec. The impression conveyed in the above passage is, that the options at Cambridge are the same as those at Toronto, only more numerous; whereas the fact is, as I proved in my reply just referred to, that while the course of studies at Cambridge extends over a period of four years, including twelve terms, nine of which must be kept by every student, no option whatever is permitted to any student except during the last four of the nine terms, he is required to keep, nor until he has passed a second public examination (called the previous examination,) which Provost Whitaker states has been made equal to the examination for B. A. in Mr. Langton's time. It is only after pursuing all the studies of the prescribed course during five out of the nine terms to be kept, and after passing such an examination, that options or choice of studies is allowed at all at Cambridge during the last four terms; whereas at Toronto options are allowed six terms out of the eight terms of the course!—Then the excuse assigned by Mr. Langton for men who, like him, stood so far below honors that they went out in the poll—that is, stand so low that their names were not allowed to appear in the calendar of the University on taking their degree—is equally imaginary, since they could always take honors in either class or

mathematics at Cambridge, by passing no higher examination in general subjects than they are required at this day. Equally fabulous is Mr. Langton's statement, that 'the reason Cambridge has lately turned out so many men of mark is because of the liberty allowed the students in choosing their studies; since, in the first place, Cambridge has not for an equal period, during a long time, turned out so few men of mark as lately; and secondly, the regulations permitting students to choose studies to the limited extent I have mentioned, have, I understand, only come into operation this very year!'

Mr. Langton and Dr. Wilson fawn upon Dr. McCaul at Toronto after having disparaged him at Quebec

There is another statement of Mr. Langton, in connexion with one from Dr. Wilson which I cannot pass over without notice. Mr. Langton says—'He regretted the absence of Dr. McCaul from the committee; he regretted the loss of his powerful support, strong as he would have been on account of the character of the President of the College.' And Dr. Wilson is reported to have said, 'he was sorry that the learned President (Dr. McCaul) had been unable to attend the Parliamentary committee to defend the University, as he was capable of defending it much better than he (Prof. W.) could possibly have done. But they had vanquished the enemy for the time at least; and he would remark that they would never rest until they had the Faculties of Law and Medicine restored to the University.' (Great applause.)

Dr. Wilson's boast of having 'vanquished the enemy,' is as laughable as his threat is terrible of taxing the country at this late date, for the education of more lawyers and doctors. These utterances were made after the glasses had been filled and emptied a great number of times, and were therefore received with 'great applause,' as was my name introduced and wantonly insulted in a corresponding spirit. But the most remarkable thing is Mr. Langton and Dr. Wilson's reference to Dr. McCaul, and their pretended regret that he was not at Quebec, when it was perfectly well known, (as President Nelles could have stated from his own knowledge, had his severe accident, which we all so much regret, permitted him to have been here,) that they did not want Dr. McCaul at Quebec. Some members of the Legislature interested in the investigation had received the impression that Dr. McCaul was the 'drag' and 'cankerworm' of University College, and the question was more than once asked, 'what is the matter with Dr. McCaul, Mr. Langton and Dr. Wilson don't seem to think much of him?' When the question was put to me, my answer was, 'Dr. Wilson has been long aiming at Dr. McCaul's place, as Mr. Langton has at mine; and that is the solution of much that has been said and attempted against Dr. McCaul, as well as Mr. Langton's sayings and doings against myself.' I have differed from Dr. McCaul in some questions and proceedings, but we always agreed in endeavoring to keep up the standard of university education. He will doubtless continue to excuse and justify as best he may, a bad system, at variance with what he himself had sought to establish; but I have always found Dr. McCaul supporting his views, and opposing those from whom he differed, with the refinement of a scholar and the courtesy of a gentleman—very different from the personal attacks and insults which have characterized the addresses and papers of his would-be supplanter, Dr. Wilson. But when Dr. Wilson and Mr. Langton come from Quebec to Toronto, where Dr. McCaul is

present, and where he is surrounded by his students and ex-students, among all classes of whom he has ten-fold the popularity that Dr. Wilson ever had or ever will have, then the very men who disparaged him at Quebec, fawn upon him at Toronto. Dr. McCaul could not desire a more 'sweet revenge' upon Mr. Langton and Dr. Wilson than their compliments to him at Toronto after their disparagement of him at Quebec; though I believe they would have been glad to have had Dr. McCaul or any one else to help them, after the delivery of the defence in behalf of the Wesleyan petitioners and their representatives.

The 'Globe's' statement in illustration.

But to show the kind of feeling incalculated at Quebec in regard to Dr. McCaul, as well as myself, I quote the following remarks from the *Editorial of the Globe* as late as the 25th ult. The *Globe* says 'The indignant feeling of the ambitious Chief Superintendent at the intrusion of certain Professors on the University Senate, finds some solution from a remark made at Quebec, by one of the old members of that body, that in those days the two Reverend Doctors managed the whole Senate as a little pocket borough of their own. No wonder, therefore, at the bitterness with which the new Professors have been denounced as a family compact. Their intrusion, it seems, spoiled the whole game.' These words of the Editor of the *Globe*—Dr. Wilson's *alter ego*—are significant, though as untrue in regard to myself as every thing that proceeds from the same quarter; for in my evidence before the Committee, I spoke of the Professors of University College, their attainments and talents, in terms of respect and even of compliment; (so much so that my naming Dr. Wilson, as witness against himself, as one of several 'eminent individuals,' seems almost to have turned his head;) but the Memorial of the Wesleyan Conference complained 'that a majority of the legal quorum of the Senate now consists of Professors of one College, one of whom is invariably one of the two examiners of his own student—candidates for degrees, honors, and scholarships;' and I as well as other witnesses, sustained this complaint of the Wesleyan Memorial, the truth of which was not even denied by Dr. Wilson and Mr. Langton, although they were as angry as the *Globe* at the statement of it. But the animus of the Dr. Wilson infusion into the Senate against Dr. McCaul, as well as against myself, is perfectly apparent from the statement of the *Globe*; while the same Dr. Wilson and Mr. Langton come up to Toronto, and in the presence of Dr. McCaul, compliment and laud him!

The Globe's charges against the 'Chief Superintendent' practically refuted and exposed.

In the same article, I am termed by the *Globe* the 'ambitious Chief Superintendent.' I acknowledge that I am 'ambitious' to do what in my power lies to make Canada the noblest of Countries—to secure to it the best system of common, grammar, and collegiate education in the world, and to render its inhabitants a religious, intelligent, industrious, high-minded, and prosperous people. But had I been actuated by the low avaricious ambition so often ascribed to me by the *Globe*, I had the opportunity of indulging it when, in 1856, it was proposed by the Hon. Mr. Christie and others to elect me Vice Chancellor; in which office I could have connected my name with the completion of the collegiate, as well as common and grammar school system of education for Upper Canada, and added £200 per annum to my salary; but I owed a higher duty to my country, and the people of my church, than to accept the office under such circumstances; nor would I be a party to wounding the feel-

ings of Dr. McCaul and his friends, as my acceptance of his office would have done at that time. The result was Mr. Langton's election a few weeks afterwards, at a meeting of the Senate, when, as I have understood, only a bare quorum of five members were present.

Another specimen of classic elegance and purity of taste at the Toronto University dinner.

Leaving Mr. Langton and Dr. Wilson for the present, I cannot omit noticing the fine specimen of classic eloquence presented by Professor Croft, who commenced his address on this wise: 'That notwithstanding the biting and scratching of a certain "baby" of which they had heard so much, they had to consider their sister Universities of this country, as well those of England and the United States.' Surely no student or professor of any denominational college can equal the specimen of classic imagery and ancient lore contained in this 'biting and scratching of a certain baby,' very little excelled by the Chancellor's higher flight of 'the gift of the gab,' hailing from 'the tops of the houses' and from 'the streets!'

Remarks on the speech of Dr. McCaul respecting degree to honor men.

Before dismissing this Toronto University carnival of all the 'delicacies of the season,' and of 'wine of the best brands,' I must notice some remarks in the speech of the President of University College,—the only speech which rose to decent mediocrity. Another occasion will offer for discussing his remarks in regard to certain American colleges. Among other things he is reported to have said, 'We deny that there has been any lowering with regard to examinations for honours; and I assure the graduates of King's College that the standard is fully as high now as when they obtained their degrees.' No one had said that the examinations for honours had been lowered; but it had been complained that so much of the time of teaching which belonged to ordinary students had been given to 'honor men,' who were allowed to leave many of the subjects in the general course of studies, in order to study for honours and scholarships in particular subjects. But studying one or two subjects in ever so high a degree is no general or thorough education. The limited denial that reduction has not been made in examinations for honours, involves the admission that there had been a reduction in the ordinary examinations,—that is in the examinations of the mass of the students.

Prayers in the Toronto University College.

It is said that prayers are used in the College. A student informed a friend of mine several months ago, that they had got prayers in the college now by the Professor of Agriculture, saying that 'the professor stood and held his cap beside his head with one hand and the paper from which he read the prayer with the other hand; and the students stood and held their caps in the same way; and there were sometimes six or eight present, and they got through the prayers in three jerks.' I have also understood that prayers were actually commenced in the college not far from the time of the present agitation of the University question being commenced. However, at whatever period the college prayers may have been commenced, as they occupy very little time, and the time of very few, they will probably be continued. But it is possible that prayers may be so said, as to be better not said. The Rev. Dr. Cook, in his evidence before the committee at Quebec, said that he did not consider a Professor being even a clergyman, or signing a test, or saying prayers every morning, an adequate security for religious character or religious instruction in a college.

Alleged religious instruction in Toronto College.

It is also said that religious instruction is given in the College; and as a proof, we are told that Natural Theology and the Evidences of Christianity are included in the College course. What student can be supposed to doubt there is a God, or that Christianity is true; and to teach him no more is to teach him what he has not been taught and believed from his infancy. As well might it be alleged that you had taught the people of Upper Canada their duties as citizens by proving to them that civil government was of divine origin; or that the monarchy under which we live is the best constitution of civil government. Natural Theology and the Evidences of Christianity are included in the curriculum of all colleges in Christian countries. But who ever before heard that they constituted the religious instruction of students, or were regarded as a substitute for it? All the doctrines and duties of the New Testament may be taught without teaching either Natural Theology or the Evidences of Christianity; and Natural Theology and the Evidences of Christianity may be taught, without teaching either the doctrines or duties of the New Testament.

This new claim for Toronto College an abandonment of the ground on which the claims of the College has always rested.

But to claim support for University College because of its alleged religious exercises and religious instruction is to renounce the very ground of its establishment, and to adopt the ground on which denominational colleges rest their claims. University College was founded as a secular, in contradistinction to a religious establishment; it was established as an institution of secular learning, and as perfectly free from any religious character and control as the City Hall of Toronto. Its duty was to teach the secular branches of education, irrespective of all religion,—leaving every thing pertaining to religion to the religious denominations. When, therefore, its advocates urge its claims—its exclusive claims—to support on the ground of its religious exercises and instructions, they condemn the doctrine of a merely secular college altogether, and admit that a college without religious exercises and religious instruction for its students is an anomaly and a monster in a Christian land.

The whole ground of denominational Colleges conceded by the advocates of Toronto University monopoly.

The necessity of religious exercises and religious instruction as a part of collegiate education being admitted by the advocates of Toronto College monopoly, they concede the very principle and the whole ground contended for by the advocates of denominational colleges; for it then simply becomes a question as to whether religious exercises and religious instruction are likely to be best provided for in a denominational college, the professors of which must, as religious men (of whatever persuasion,) possess the confidence of the religious denomination establishing the college; or whether such religious exercises and instruction are likely to be best provided for in a non-denominational college, the professors of which are not appointed by any religious body, or in reference to any religious principles, and are not accountable to any religious body; and in which, as the Rev. Dr. Cook well expressed in his address to the committee at Quebec, 'A professor may be Catholic or Protestant, Trinitarian or Unitarian, Christian or Infidel—waiting regularly on the ordinances of some Christian Church, or showing utter and habitual disregard to any Christian ordinances. There may be, [continues Dr. Cook] no doubt there are many persons in the province who

hold this a matter of no consequence,—perhaps an advantage; and who are satisfied if nothing directly hostile to religion be taught in the classes of a professor. . . . But there are many also who think very differently. It is not of directly infidel or irreligious teaching that such persons are afraid. It is of the impression made on young men, at a time when the awakened intellect is beginning to deal with all questions, and to hold every proposition a matter for dispute; when the passions, too, are claiming to be released from the restraints of principles, by the mere fact—known to them—of the person set over them—eminent perhaps for intellectual powers, and great attainments—being infidel in his opinions, or irreligious in his practice. The impression is; if such a man cares nothing for religion, there cannot be much in religion that is worthy to be cared for. A foolish impression to be sure, but what usually does infidelity rest upon but such impressions? It may be safely assumed of the great body of serious thinking and religious persons over the province, that in sending their sons to a distance to receive academical education, they will prefer placing them under the charge of men in whom the religious bodies to which they belong place confidence, rather than in an institution of which, however it may be composed, the constitution gives no security for the religious character of the professors.

It is clear, therefore, that Toronto College has no religious grounds whatever to stand upon; and when its advocates attempt to claim support for it on religious grounds, they admit that mere *secularism* is not a sufficient basis for any collegiate institution in Canada; and that the advocates of denominational colleges are right in claiming that the Provincial University shall include denominational colleges upon equal terms with a non-denominational college and not constituting a mere monopoly for one non-denominational college; in other words, that the pyramid of University education shall be placed upon its base, and not upon its point, as the Toronto monopolists argue.

It now remains for me to state the grounds of encouragement we have to persevere in those noble works of placing the Provincial University and our system of collegiate education upon the broad base of Christian Canadian nationality, and not upon the acute angle of a local, nominal, non-denominational, yet really sectarian monopoly, as will hereafter appear.

The Grounds of our encouragement to action and assurance of success are in the weapons employed by the monopolists and the basis of their pretensions on the one hand, and on the other in the principles involved in the claims of denominational colleges and the modes of procedure in supporting them.

The monopolist weapons of misrepresentation—Its advantages and disadvantages.

The weapons employed by the monopolists are those of misrepresentation from beginning to end. This mode of warfare always has an advantage in the beginning, as it is easy to impugn motives, and the tendency of measures, but not always easy, and sometimes impossible to disprove them; but just in proportion as such systematic misrepresentations are disproved, either by direct counter evidence, or by the development of the impugned measures themselves, does reaction come, and parties whose prejudices and hostility have been excited by falsehoods, yield to the evidence of facts, and become supporters of what they once opposed, while the friends of truth, justice, and liberality are confirmed in their convictions, and animated and strengthened in their efforts.

Now among the misrepresentations employed by the monopolist advocates are the following:

First monopolist misrepresentation, that the advocates of denominational colleges are endeavouring to 'pull down the Provincial University,'—the reverse of fact.

[1] They represent the advocates of equal rights to denominational colleges as seeking to, 'pull down the Provincial University;' whereas the real object of the advocates of equal rights is to establish and maintain the Provincial University as contemplated by the University Act. The object of the University Act of 1849 was to establish a *teaching University* with one college. That not succeeding, the object of the University Act of 1853 was to repeal the former Act, and to establish a *non-teaching University*, like the London University, including many colleges; but not identified with one more than another. In this Act it is provided that the University shall not have any professor or teach at all, but examine what is taught in all affiliated colleges, and confer degrees and honors accordingly, after a provincial standard of its own establishment. Whether the provisions of the Act were effective to accomplish its avowed objects, is of no importance to the question; but such were its objects as expressly avowed in its preamble, and by some of its provisions, as also by the positive statements of its framers. Yet it has been managed to blend the Provincial University and University College at Toronto into one institution, as if the Act of 1849 had never been repealed; so much so that at the University dinner the other day, the professors of University College were, with universal cheers, called the professors of the University, contrary to the express provisions of the Act; and the funds of the Provincial University are virtually controlled and expended by the officers of the college! An outrage upon the whole scope and objects of the University Act, as well as a wrong to other colleges and the best educational interests of Upper Canada! Yet these monopolists represent the advocates of a truly Provincial University as seeking to 'pull down the Provincial University, when their declared aim, as stated in their memorials, and in the evidence of the representatives of both Wesleyans and Presbyterians before the Parliamentary Committee, is to establish a real Provincial University, like the London University, and as contemplated by the Act, equally unconnected with any one college, and the sole body exercising University authority in the country, instead of the University College monopoly in Toronto; which assumes to be the Provincial University. Now the light of truth on this fundamental question, as on others, will ultimately dispel the darkness and mists of misrepresentation, and penetrate the public mind of the country with correct views of facts, justice, and patriotism.

Second monopolist misrepresentation, that the advocates of Denominational Colleges wish to "pull down University College"—practically refuted.

[2] Another monopolist misrepresentation of the same class is, that the object of the friends of equal rights is to 'pull down University College' when the Wesleyan Conference Memorial itself expressed a willingness that University College, (as representing those classes who prefer a non-denominational secular college,) should have twice the endowment of any denominational college, and the proposals in the evidence given before the Committee went even further than that. I myself expressed a favourable opinion as to the attainments and talents of the professors of University College, my desire for its efficient support, and my warm and confident hopes for the success and future usefulness of many of its students. But while the very reverse has been stated by Dr. Wilson and

Mr. Laughton in regard to myself, the petitioners are represented as seeking to 'pull down University College'. The simple fact is, its officers and advocates shrink from competition with other colleges on any equal terms, or on any terms unless those of absolute monopoly for themselves.

Third monopolist misrepresentation, that the religious denominations having Colleges are indifferent to them—an insult and an untruth—Voluntary subscriptions to establish and support a denominational and non-denominational college contrasted—London Times on the non-denominational University College, London.

[3.] The monopolists also represent the religious denominations as indifferent to their colleges, or they would support them. It is both a calumny and an insult to say that religious denominations are indifferent to institutions which they have erected at great expense by voluntary contributions, and which they have sustained in the same way with the exception of a small grant from the legislature of £500 or £1000 per annum, while the advocates of the University non-denominational college monopoly have never contributed one penny by voluntary contribution to erect the buildings of that college, much less to support it. Leave to that College no more legislative support than has been granted to one of the denominational colleges,—leave it to depend for buildings, salaries, contingences, &c., upon £500 or £1000 legislative aid per year, and instead of its being, as Mr. Cayley and Mr. Laughton were compelled to confess, the denominational colleges were 'conducted with great ability and advantage to the country,' and its advocates making up the deficiencies for its support, it would not exist a twelve months, and its officers and students would be seen deserting it as starving rats flee from a tenacious house. The true test as to the real preference of the people for a non-denominational or denominational College is for each to be placed upon the same footing as to legislative aid. It will then be seen, as clear as day, which college is founded on true principles, and which on unjust monopoly—which college is the creation of the Christian principles, parental affections, and patriotic feelings of the people, and which the creation of State policy, without a Christian heart, and whose soul, and life, and strength are the money of the State; and for whose very existence the individual liberality of non-denominationalism would not produce from Port Sarnia to the Ottawa a tenth part of the sum which is annually contributed for the support of any one of the denominational colleges. When the London University in England was first established, it was identical with London University College, and to its establishment the friends of non-denominational collegiate education throughout Great Britain and Ireland, headed by Lord Brougham and Mr. Hunt, liberally contributed. Afterwards the University was separated from the college, and made a non-teaching examining body, including both denominational and non-denominational colleges; but the original subscriptions and the interests which prompted them were secured to University College, London, and the result of all this mighty combination and influence for non-denominational collegiate education is stated by the London Times of the 13th of last October, in the following words: '*University College prospers not; its wings are unwill; its vast portico frowns over the dull and emptiest area in the metropolis; and its ALUMNI are unknown to power.*'

And what is the present strength, may even life-blood of University College, Toronto, but the monopoly of a State endowment; while that monopoly is, at the same time, the chloroform of all religious and voluntary effort.

Grounds of the exclusive claims of Toronto University College illustrated by the speeches at the University Dinner.

Such are the representations employed to support the non-denominational College monopoly. I remark next, that the grounds of its pretensions and hopes are as fallacious as its objections against denominational colleges are frivolous and absurd.

Look through the speeches of its salaried officers and advocates at the University dinner at the Rossin House, and what basis of religious or many principles do you find? What noble or patriotic sentiment? What comprehensive view, what national interest; what even scientific or literary elevation of thought or taste, in these University dinner orations, from the favorite "gift-of-the-gab" illustration of the Chancellor, to the "biting-and-scratching-baby" imagery of the last speaking Professor? What vestige of a substratum of truth, virtue, religion, or patriotism can be found in this grand field-day display, avowedly on the subject of a non-denominational National College itself, on which you can find a rational hope for the educational future of Upper Canada?

Frivolous objection as to the too great multiplication of Colleges.

Then how frivolous is the objection, that if you aid the College of one denomination you must aid the Colleges of all denominations; when the question has nothing to do with religious denominations as far as the State is concerned, but simply with Colleges established by religious denominations, or municipalities, or private individuals, upon the conditions that the buildings of such Colleges are erected, Professors employed doing the work prescribed by a Provincial University authority, and of which that authority is the judge. In such cases, the supply never exceeds the demand. But the greater the number of competing colleges in Canada, as in England, (though each would receive less public aid and depend more upon voluntary effort) the higher will the standard of collegiate education be raised and the more extensively will it be diffused, if there be but one University to confer degrees. It is the multiplication of Universities or University Colleges, and not of Colleges in one University that tends to lower the standard of University education. But it is absurd to suppose that Colleges any more than Churches or schools, established by voluntary subscriptions, will multiply or be maintained beyond the felt wants of the country. No denomination or party will incur the expense and responsibility of erecting college buildings and employing professors, without a sense of need; and to supply the need felt is the dictate of enlightened Christianity and patriotism. Those who do not feel that need, will be satisfied with the non-denominational College already provided for them.

Unity of religious bodies in support of their Colleges, another ground of encouragement.

But if we are encouraged in our efforts and hopes of success from the misrepresentations, baseless pretensions, and frivolous objections of the Toronto College monopolists, we are still more encouraged by looking at the principles and doings of the advocates of denominational colleges. Look, for example, at the unity of the Wesleyan body on this subject. In no large community can absolute unanimity be expected. In our country there is not absolute unanimity in regard to the constitution, or even in respect to Christianity itself. In so numerous a body as the Wesleyan Church, there will of course be individual exceptions. There may be also found renegades from Victoria College and the Church, and these are always

the bitterest enemies. There may possibly be found now and then a secret traitor. But with these very few exceptions, which exist in all communities and on all occasions, I have never known so entire and cordial unanimity among the ministers and members of the Wesleyan Church on any subject as on the University question. Memorials and resolutions from the Conference, from sixteen district conventions, and from two hundred and fifty circuits quarterly meetings, thus representing all but a fraction of the laity of the whole church, are facts unprecedented in our history, and speak a language that cannot be misunderstood. An united ministry and laity of our church are all but invincible to accomplish any good object. And it is the manifest goodness and importance of the object, and the perfect identity of interests in this great question, that accounts for this unanimity, and warrants the assurance of success.

Denominational Colleges based on the Religious Truth and consistency professed by Parents and Guardians of Youth.

Then there is the plain religious truth and principle on which our cause rests. Nothing is more true and clear than that if our religion is good for ourselves; it is good for our children, and ought to be taught to them as diligently as we pursue it ourselves, and if we would not ourselves live for years without the ministrations, ordinances and the daily helps to religious steadfastness and edification provided by our church, neither would we have our sons, during several of the most eventful and exposed years of their lives, without the best religious oversight and instruction (in connexion with their studies of more secular subjects) which can be provided for them. With the very best care and provision in this respect, we are sometimes painfully disappointed; but without such care or provision, moral shipwreck is the natural, and can hardly therefore fail to be the general result. Thus all that is imperative in Parental obligation, and all that is Christian and tender in Parental affection, combine—and declare in favor of a collegiate education under as faithful and affectionate daily religious oversight and instruction as can possibly be secured.

Claims of Denominational Colleges rest on the principles of justice and Patriotism.

Justice and Patriotism speak also to the same effect. Christian principles and affections are the springs of the highest patriotism, as well as the foundation of civil order, social advancement and happiness. If it is patriotic for the State to provide for collegiate education at all, it is most patriotic for it to provide such education in a manner that will secure to the students the best guarantee and facilities for their religious principles, morals and character. And whether that is a college whose Professors, religious services and instructions are in the confidence of a Christian Church, or in a College the professors of which are not selected or responsible in respect to any religious principles or character whatever, and in which there is no religious element, can be readily decided by the heart as well as head of every Christian parent. And if it is just to provide a college for the secular education of those who wish secular education unconnected with any religious oversight and instruction, is it not just to aid a College for the secular education or those who wish to connect with it, and who have themselves provided to connect with it, daily religious oversight and instruction? To this the common sense as well as Christian feeling of every candid man, can return but one answer.

Duty, and final certainty of success in the power of the its truths involved.

It then becomes our duty to use the means necessary to bring these plain principles of Christian truth, justice, patriotism, common sense, and parental instinct into contact with the understandings, common sense, Christian principles and feelings of the people of all classes and parties; and all who are not blinded by prejudice, interest, or partizanship, or averse to all christian teaching, as well as to christian Sabbaths, must as certainly yield to the power of these truths and principles, as that chemical obey vital, and moral physical yield to laws. In commencing the discussion of any subject or system, the question to be asked, is not whether it is popular or unpopular, but simply what are its principles and what are the laws of the human mind; for the creator of mind has so constituted its intellectual and moral faculties that they instinctively perceive and feel the force of what is true and right when presented to them, unless they are prevented by passions, prejudices, party, personal or sectional interest of some kind. The cause of Denominational Colleges involves the union, in the whole course of collegiate education, of all that is divine and pure in christian truth and morals with all that is solid and practical in science and literature. No religious denomination or christian man can deny the value and importance of this union without self abnegation of professed principles and duties. Some members or tribunals of a sect or sects may advocate one non-denominational College exclusively, (contrary to the principles and practice of those same sects in other countries) but the secret of such an unnatural and inconstant advocacy may be found in the fact that by their theological schools and other connexions, that non-denominational college can be made subservient to their own denominational purposes and to the corresponding disadvantage of other rival denominations. The interested members of sects whose theological schools suck from the non-denominational College all their Grammar School and special secular instruction, and some of whose own number are actual or expectant recipients of its funds will, of course like the merry dining assemblage at the Rossin House Hotel, 'hurrah! for University College.' Yet there will be found even among these bodies, in various parts of the country, men of noble hearts and enlarged minds, like the Rev. Drs. Burns and Willis; who look at Canada as a whole with the eyes of enlightened patriots and christians, and not in the petty selfish spirit of a local professedly non-denominational monopoly, but tributary to the special purposes of certain denominations. The candid, well-informed, consistent members of all christian denominations except those who are blinded by the gift of some local, sectional, or individual advantage, must acknowledge the superiority of a thoroughly Christian collegiate education over a non-Christian one—that even silence and indifference in matters of religion in collegiate education of a youth most (uncounteracted by special family or other influences) tend to religious indifference, scepticism and vice—especially considering the propensities of the natural heart and exposures to temptation in the age of youthful ardor and passion, at a distance from home, and in a large town. There may be many who know nothing of the nature of a collegiate education, or of the comparative merits of different kinds or subjects of collegiate education; but all know that the absence of careful christian instruction and oversight of a youth for successive years must, if the lessons taught by the laws of mind and experience can be relied upon, be generally attended with evils much greater than all the advantages of secular learning. All know also,

that if collegiate education is good for anything, it should be studied in all its parts, like a common or Grammar School education, and not be left to the pupil to pick and choose which he will study and what he will not study, as may best gratify his caprice, his idleness, or his avarice. All likewise whether they or their families have any immediate interest in collegiate education or not, are deeply interested in having the best educated men of the country thoroughly imbued with Christian principles and feelings, as well as taught in languages and science, and that that can only be done, as a general rule, in a system where colleges are as Christian in all their instructions, management and discipline as a Christian family or a Christian Church.

Further illustrations of the power of these Truths.

The power of these truths is manifest from the unity of the Wesleyan body throughout the land on the subject, even after so short and imperfect a discussion; and the few instances of disaffection of which I have heard, relate to persons who, like a certain class of Romanists, have declared their determination not to be convinced, and have therefore refused to read what has been published in the *Christian Guardian* or otherwise on one side of the subject, though they have read misrepresentations and slanders without stint on the other side. The newspaper advocates of the Toronto College monopoly confess, by their actions, the power of the truth. Hating it themselves, they keep their readers in the dark respecting it—refusing to publish but one side of the question, though profess to be public journalists, and though they admit this to be an important public question.

The power of these truths is also evinced from the action of the members of the Church of Scotland in connection with Queen's College and in their Synod, and in what they propose to do throughout all their congregations, and that without any previous consultation or understanding with the friends of Victoria College, or the members of the Wesleyan Church; but from agreement in a common Christian principle and a common Christian and national object. You see the same truths operating among the members of the Church of England, as indicated in the extracts from church of England papers, read this evening by my honored friend, the Rev. L. Taylor. The heads of that church have not taken an active part in this discussion and in memorializing the Legislature, though their views and sympathies are entirely with us, stating very truly that personal separation from Toronto College, and their erection and support of Trinity College in Toronto, is the strongest standing protest possible on their part as to the necessity of denominational Colleges as the true and only means of securing for the youth of Canada a thoroughly christian collegiate education.

The unanimity and cordiality with which the grant was increased to the amount of £1250 to each of the Colleges whose representative advocated these truths, is likewise a remarkable illustration of their power. The grounds on which denominational Colleges rest their claims, had never before, in a formal way, been brought under the consideration of the Legislature; and it has only been with difficulty, and in the face of strong opposition, the government have been enabled to get the small grants in their aid voted by the Legislature from year to year. Yet no sooner did the

advocates of denominational College challenge a full discussion of their claims, and commence it in good earnest, then the truth, justice and nationality of their claims were so evident and irrefragable, that not only were the former grants continued without debate, but increased to the amount of £500 to each College, without a division, or even a speech in opposition. The members of the Legislature of all parties felt and yielded to the truth, and equity, and patriotism on which denominational Colleges rest their claims. And the universal circulation of that truth will produce corresponding conviction and agreement among Christian and honest men of all parties throughout the land.

Our duty to spread knowledge on the subject.

Our duty then is as simple and plain, as our ultimate success is certain. It is for us, and every member of our congregations, to circulate among the reading people of all classes and parties, what we ourselves know, and read and think on this question so vital for our country. Though we act as a body, we act for the cause of justice among all classes, and for the means of a truly christian collegiate education of our youth, and of all the youth of our country whose parents desire it; yet securing the equal right, and liberty, and provisions in an endowed non-denominational College for those who wish to give their sons a collegiate education without religious oversight and instruction—a strange anomaly! And to the circulation of the truth as we believe and understand it on this great question, let us add prayer, and the fervour of christian affection and zeal. What Pericles said in his funeral oration to the Athenians at the end of the first year of the Peloponnesian war, we may apply to ourselves in this nobler cause—"We place not so much confidence in the preparatives and artifices of war, as in the native warmth of our souls, impelling us to action."

In regard to myself, I have been a willing and hearty laborer and contributor in behalf of Victoria College from the beginning, though I have no earthly interest in it different from that of any other clerical or lay member of our church in Canada. I have viewed and endeavored to sustain it as a part and parcel of a collegiate system of education for the whole country; and the same views I advocate this day, I presented in my first official report published in 1846. And the same views which I did all in my power to defend and press upon a committee of the Legislative Assembly a few weeks ago at Quebec, I urged at large in a letter addressed to the first minister of the crown in 1852 as an essential and vital part of a system of Public Instruction for our country. But in this question I act in no official capacity, though I have thus expressed my views in official reports and communications. I have acted, and do act, as a Wesleyan Minister, and a christian citizen, and I hope I may ever thus be able to act, as I have done, without regard to personal ease, interests, or consequences. I hope, with each of my brethren in the ministry, and every member of the church throughout the land, I may ever be enabled truly to say, as ALEXANDER SYDNEY said on the scaffold, "The good old cause, vanquished or victorious, insulted or triumphant, the good old cause is still the good old cause with me."

[The speech was repeatedly cheered throughout, and the conclusion of it was followed by loud applause, which was repeated four times.]

DR. RYERSON'S REPLY

TO THE

Statements of Dr. Wilson and Mr. Langton

BEFORE THE UNIVERSITY COMMITTEE OF THE HOUSE OF ASSEMBLY.

ON THE 25TH AND 26TH OF APRIL, 1860.

UNIVERSITY QUESTION:

DR. RYERSON'S DEFENCE, &c, IN REPLY TO
DR. WILSON AND MR. LANGTON.

Wednesday, 25th April, 1860.

COMMITTEE MET.

PRESENT—The Hon. MALCOLM CAMERON, Chairman.

“ Mr. CAYLEY,
“ FOLEY,
“ McCANN,
“ ROBILIN,
“ SIMPSON,
“ WILSON.

The Revs. Messrs. Ryerson, Stinson, Nelles and Poole were in attendance

John Langton, Esq, Vice Chancellor, and Professor Wilson of University of Toronto, were in attendance.

Dr. Ryerson addressed the Chairman and Committee as follows:

MR. CHAIRMAN AND GENTLEMEN,

Personal prejudices excited by the University Champion.

I am quite aware of the disadvantage under which I appear before you to-day. I am not insensible of the prejudices which may have been excited in the minds of many individuals by the occurrences of the last few days; I am not insensible of the impressions which some of the questions and statements may have made upon the minds of the Members of the Committee as well as others; I am not at all insensible of the fact that the attempt has been made to turn the issue, not on the great question which demands attention, but upon my merits or demerits, my standing as a man, and the course which I have pursued. This subject, of very little importance to the Committee, of comparatively little importance to the country, possesses a great deal of importance to myself. No man can stand in the presence of the Representatives of the people; no man can stand, as I feel myself standing this morning, not merely in the presence of a Committee, but, as it were, in the presence of my native country, the land of my birth, affections, labours, hopes, without experiencing the deepest emotion. But how much more is that the case when attempts have been made, of the most unprecedented kind, to deprive me of all that is dear to me as a

man, as a parent, as a public officer, as a minister of the Christian Church. More especially do I thus feel because reading and arranging the papers on this subject, to which my attention has been called, occupied me until five o'clock this morning. Risen to address you under such circumstances and emotions, I respectfully crave the impartial consideration of the Committee, and throw myself on their generous indulgence.

Petitioners, the conservators of a high University Standard.

Sir, the position of the question which demands our consideration this day, is one altogether peculiar and I will venture to say, unparalleled in this or any other country. The individuals connected with myself—the party unconnected with it—may be called the National University of the country, stand as the conservators of a high standard of education, and appear before you as the advocates of a thorough course of training that will discipline, in the most effectual manner, the powers of the mind and prepare the youth of our country for those pursuits and those engagements, which demand their attention as men, Christians, and patriots, while the very persons to whom has been allotted this great interest, this important trust, stand before you as the advocates of a reduction, of a puerile system which has never invigorated the mind, or raised up great men in any country; which can never lay deep and broad the foundations of intellectual grandeur and power anywhere, but which is characterized by that superficiality which marks the proceedings of the educational institutions in the new and Western States of the neighbouring Republic. Sir, I feel proud of the position I occupy; that if I have gone to an extreme, I have gone to the proper extreme, that even if I may have pressed my views to an extent beyond the present standing, the present capabilities of the Province, my views have been upward, my course has been upward, my attempt has been to invigorate Canada with an intellect and a power, a science and a literature that will stand unabashed in the presence of any other country, while the very men who should have raised our educational standard to the highest point, who should have been the leaders in adopting a high and thorough course, have confessed during the discussion of this question, that the former standard was too high, and that they have been leveling it down,

incorporating with it speculations which have never elevated the institutions of any country, and adopting a course of proceedings which never advanced any nation to the position to which I hope in God my native country will attain.

Toronto University Advocates Responsible for the personalities of the contest.

There is another peculiarity in the position of this question, and of the circumstances under which I appear before you this morning. It is that of collision; that of conflict with parties who are arrayed on the other side of this question: it is, to a certain extent that of trial in regard to a richly endowed Institution, and, the enquiry naturally suggests itself, to whom is due the origin of this position? The attempt has been made throughout these proceedings to throw the blame on the petitioners, and more especially on myself, and to inculcate me with the entire responsibility of the mutually hostile position that the different parties in your presence occupy during this investigation. But what are the facts of the case, and who are the originators of the state of collision which has characterized this investigation?

General principles laid down by the Wesleyan Conference.

The resolutions on which these proceedings have taken place, were adopted by the Wesleyan Conference in June last. Now, whatever other changes may have taken place, I still adhere to the people of my youth, who were the early instruments of all the religious instruction I received until I attained manhood. Whether they are a polished and learned or a despised people, I still am not ashamed of them, nor of the humblest of their advocates or professors. I stand before you without a blush, in the immediate connection, and identified with that people. The resolutions that were adopted by the Conference, in pursuance of which the Conference appointed a large Executive Committee, consisting of nearly one hundred of the most experienced members of their body, to prepare the memorial which has been presented to Parliament, are these:

"Resolved, 1st. That it is the conviction of a large proportion, if not a large majority of the inhabitants of Canada, that their sons in pursuing the higher branches of education, (which cannot be acquired in day schools, and rarely without the youth going to a distance from the paternal roof and oversight,) should be placed in institutions in which their religious instruction and moral oversight, as well as their literary training, are carefully watched over and duly provided for; a conviction practically evident by the fact that not only the members of the Wesleyan Methodist Church, and other Methodists, but the members of the Churches of England, Scotland and Rome have contributed largely, and exerted themselves to establish Colleges and higher Seminaries of learning, for the superior education of their children.

"2nd. That no provision for instruction in secular learning alone, can compensate for the absence of provision, or care, for the religious and moral instruction of youth in the most exposed, critical and eventful period of their lives.

"3rd. That it is of the highest importance to the best interests of Canada, that the Legislative provision for superior education, shall be in harmony with the conscientious convictions and circumstances of the religious persuasions, which virtually constitute the Christianity of the country.

"4th. That the exclusive application of the Legislative provision for superior education, to the endowment of a College for the education of the sons of that class of parents alone who wish to educate their

sons in a non-denominational Institution, irrespective of their religious principals and moral character, to the exclusion of those classes of parents who wish to educate their sons in Colleges or Seminaries where a paternal care is bestowed, upon their moral and religious interests, at the same time that they are carefully and thoroughly taught in secular learning; is grossly illiberal, partial, unjust and unpatriotic, and merits the severest reprobation of every liberal and right-minded man of every religious persuasion and party in the country.

"5. That the ministers and members of the Wesleyan Methodist Church, aided by the liberal co-operation of many other friends of Christian education, have largely and long contributed to establish and maintain Victoria College, in which provision is made for the religious instruction and oversight of Students, independent of any Legislative aid—in which there are fifty-nine Students in the Faculty of Arts, besides more than two hundred pupils and Students in preparatory and special classes—in which no religious test is permitted by the charter in the admission of any Student, or pupil, and in which many hundreds of youths of different religious persuasions, have been educated and prepared for professional and other pursuits, many of whom have already honorably distinguished themselves in the clerical, legal and medical professions, as also in mercantile and other branches of business.

"6th. That Victoria College is justly entitled to share in the Legislative provision for superior education, according to the number of Students in the Collegiate and Academical courses of instruction.

"7th. That we affectionately entreat the members of our Church, to use their influence to elect, as far as possible, public men who are favourable to the views, expressed in the foregoing resolutions, and do equal justice to those who wish to give a superior religious education to the youth of the country, as well as those who desire for their sons a non-religious education alone.

"8th. That a copy of these resolutions be laid before the quarterly meeting of each Circuit, for the consideration and co-operation of our official brethren throughout the Province."

The Toronto monopoly-Advocates commence the personal and party attacks.

These resolutions were laid before the country, and what was their reception by the University College advocates? They were received by attacks upon the Wesleyan body; upon their Collegiate Institution; upon other Colleges in the country, and upon myself individually. These attacks came from the part of the advocates of University College, who drew their inspiration, no doubt, very largely from those immediately and directly connected with that institution. The Wesleyan body were spoken of as robbers of a public fund; their institution was denounced as a mean, contemptible school, unworthy of the name of a college; and every possible term of opprobrium was used as regards myself. These attacks lasted from June until the following autumn, while I never said a word or wrote a line. Yet the Resolutions of the Conference simply treated of a general principle. What was the result? Why, that the advocates of the Wesleyan Conference were compelled in self-defence, in defence of their College and other Colleges of similar character, to say that they had an equal claim to public consideration with University College, that there was nothing in it which should give such a lofty character to its pretensions. The advocates of University College said that was the only College in the country worthy of the name, the only

one to which any sort of respect should be paid; and the advocates of the Conference were thus forced to assume the position of comparison, which they did not originally contemplate. Had the writers who drew their inspiration from University College, met these resolutions by arguments as to the principles on which a great national system of education shall be based, instead of by attacks on the Wesleyan body the attitude of collision would not have been witnessed.

What this University mode of argument forced the Conference Committee to do.

But when the large Committee appointed by Conference, consisting of between 60 and 100 members, met for the purpose of bringing the question into the immediate view of Parliament, they found themselves compelled to institute and pursue that very enquiry into the merits of the educational course of University College, in justification of their own institution and claims. If, then, there has been anything personal, unfriendly, unpleasant, in this investigation, the indiscreet advocates of University College have themselves to blame. They courted, and they must bear the consequences of the quarrel. I have said that from June to November, I wrote not a word, but when the memorial was prepared by the Committee to whom it was given to prepare it, then, under the auspices of that Committee, the subsequent discussion took place, and papers were prepared in illustration and proof of the complaints and statements of the memorial. Were we to blame for this? I would ask any member of this Committee; if he himself, with a cane in his hand, were pursued day after day, and week after week by barking curs, that not only constantly annoyed, but occasionally bit him, would he not repel them by an occasional rap on the head? When the advocates of the Wesleyan Conference felt that they had the material to refute the imputations thrown upon them—ample material, not only to defend their own institution, but to shew that it stood upon equal ground with those who made exclusive pretensions to graduation or to anything like scholarly judgment in devising a system of superior education for the people of Upper Canada, they would have been cowards and poltroons had they not accepted the challenge thus thrown down, and be ever ready to meet their opponents here or any where else, face to face, upon the ground of fact, principle and justice.

The Brown, Wilson, Langton, Cayley conspiracy to break down Dr. Ryerson.

Then, Sir, instead of entering into this question as they should, the attention of this Committee and of the country has been turned from the great issues and fixed upon myself. My sins have been the theme of past days' investigation and remark; my infirmities, weaknesses, inconsistencies and demerits, have been the substance of all that has been pressed upon your attention day after day, and the text of the two speeches to which I am now replying, each upwards of two hours in length. I confess that I have infirmities and sins, but at the same time, I submit that they have no connection with the real question before the committee; yet, as they have been brought before you, I may allude to what has been said, although, while the attempt has been made to fix upon me the responsibility of all that has been done, the parties very well know that of the only two points on which they rest their charge—the one relating to scholarships is confuted by the minutes; the other relating to examinations is shewn by the Appendix, printed in the Journals of the House of Assembly, for 1856, to have been confined to 1854.

Plan of Defence—Dr. Wilson's University assumptions: "in this Canada of ours."

With these remarks, Sir, I proceed immediately to the subjects which claim the special attention of the Committee, and shall notice in the first place the pretensions and statements of Dr. Wilson alone; in the second, the statements common to both Dr. Wilson and Mr. Langton; in the third place my estimates for the expenses of erecting buildings suited to a Provincial University; and, lastly, the questions which demand the decision and consideration of the Committee. I am to notice, then, in the first place, the pretensions and statements of Dr. Wilson alone. He placed himself before you as the Representative of University College* while he adverted to Mr. Langton as the representative of the Senate. Sir, the assumptions Dr. Wilson made, as well as the manner in which he referred to others, are not unworthy of the attention of the Committee, or without their proper moral and useful lessons. Dr. Wilson, in the first place, made an eulogy on the Faculty of University College. He spoke of each member of the Faculty as characterised by some superior attainments and excellencies, and described himself, last but not least, as a man who had attained some distinction, in his own country before he came to "this Canada of ours"—(his favourite expression.) After this description, he said to you,—Are we not fit to be entrusted with determining the College education of your youth, one of us being from Edinburgh, another from Oxford, another from London, another from Cambridge, another from Dublin, and another from Padua, the city of "relics?" We, he continued, have anxiously devised a system of education, and sometimes we have sat up until after midnight in doing so. This is the assumption, this is the basis of many of the subsequent remarks addressed by that gentleman to the Committee.

To Teach, and not to Dictate, was the object in bringing Dr. Wilson and others to Canada.

Now, Sir, I think that Dr. Wilson, and the other gentlemen to whom he referred, from whose attainments and ability, I wish to detract nothing, must themselves admit that they came to this country as teachers—he of English literature and language; the rest of certain other branches. He, however, seems to think they did not come for that purpose only, but for more noble, exalted, almost legislative purpose of giving to the people of Canada a system of Collegiate instruction! Dr. Wilson says,—Shall not we be entrusted with determining the question—we all graduates, we all men from old Universities, and will you pretend, people of Canada, to dictate to us, learned persons, what kind of superior education shall be adopted for the training of your youth? Sir, I went to Europe for the purpose of obtaining persons qualified for special work, but I did not go to them to dictate the kind of education to be given here or the manner of giving it. I procured them to carry out a system already devised for this country, not to dictate one to us, much less to do so in the assuming tone in which these words were addressed to you the other day. I think these gentlemen, whatever may be their talents, whatever may be their attainments, mistook considerably the purpose for which they were brought to this country, when they set themselves up for judges as to what kind of Superior Education the people should receive from them. The people of this country have devised a system for themselves, and these gentlemen were brought here

* "Unauthorised Representative," and another of his assumptions as it afterwards proved. See Dr. McCall's University Dinner speech.

as instruments to carry it out. When they depart from the position of labourers in the work appointed and assume to the dictators, they sadly mistake their office. There are, however, other persons besides Dr. Wilson, who think that because they have come across the Atlantic, they are alone wise, and that Canadians are to accept blindly the dictatorial dogmas they may put forth. Sir, although our country may be young, yet the intellect of a country does not depend upon its age. There may be a vigor of intellect, a self-reliance, an energy and perseverance in the very youth of a country, that will not bow down to exotic dictation or assumption. The people of Upper Canada know their own wants and did not send to one gentleman from Edinburgh, another from London, &c., to tell them what kind of education they shall have. But I doubt whether Dr. Wilson has been authorised by his colleagues to make such assumptions, especially by the President of the College, who, I believe, has reluctantly submitted to much that has been done in regard to both the standard of matriculation and the system of Options.

Dr. Wilson the non-Graduate, insults the Chief Public Men and Legislature of Canada.

Then, Sir, in pursuance of the same line of remarks the same kind of assumption, Dr. Wilson told you that I was altogether incompetent to decide upon questions of this kind. Dr. Ryerson, he said, was not a graduate, had never enjoyed the advantage of a College education, and was to be blamed for dealing with subjects of the details of which he did not comprehend. Now the principle which lies at the foundation of this assumption and imputation is, that no man who has not been trained up in a University is able to judge or decide upon anything that pertains to University College,—an assumption which, I am sure, will not be very readily submitted to by the people of "this Canada of ours?" A man, Sir, may never have graduated at a University and yet have acquired more knowledge than half its graduates.—Going within the walls of a College is one thing, and pursuing the subjects of enquiry and investigations involved in a College course is another; and that man who pretends that one who has not gone to College is unacquainted with what are the proper subjects of a Collegiate education, and incapable of judging of the course which should be studied, is a man who must stand before us, in this respect at least, as one of the "relics" of past ages, who will not be much tolerated in this our day.

Parties whom Dr. Wilson's insulting proscription includes.

If I am on this account proscribed from being connected with the direction of University education, I stand on the same ground with the late Sir James and Andrew Stuart of Quebec, two minds that adorned the horizon of this country with a splendour unequalled in our day. I stand on common ground with Archdeacon Bethune, of Cobourg, one of the most refined men of the country; on common ground with the late Hon. Robert Baldwin, one of the most patriotic men of Canada, whose memory we all revere. I stand too in the same position as the late Sir James Macaulay, one of the most learned and indefatigable jurists that ever sat on the bench of Upper Canada; on common ground with the Chancellor of Toronto University, Judge Burns; so that if I am to be proscribed from deciding on this question, the Chancellor himself is an intruder on the ground he now occupies. I stand on common ground with Sir J. B. Robinson, the Chief Justice of Upper Canada, one of the most accomplished men, the finest intellects, the most profound jurists of our day, of whom Sir Robert Peel said on one occasion, "he was the cleverest

man he ever met." Then, Sir, if this assumption be true, what business has the Committee with the question before it? There is but one member of it a graduate, the Hon. Mr. Cayley, and all the others must sit down in silence and leave the report to his dictation, inspired by the gentlemen of whom he is the "organ." For what business have you laymen, who never graduated at a University, with the affairs of the Educational Institutions of our country? You are not competent; you are undertaking to decide a question of which you can know nothing! On that principle too, I may ask, what business have legal and farming gentlemen up stairs to deal with the mercantile business of the country? How are merchants and farmers to judge of laws? They are not lawyers, they never studied in a Lawyer's office, or passed an examination for admission as Barristers.—Let them sit down then and receive their laws at the hands of the learned gentlemen of the bar. What business have Mr. Galt and other gentlemen to interfere with the questions of political economy—they were never at a College where political economy was taught, so that what can they know about it? What business has the whole Legislature of Canada to deal with any question of civil polity—perhaps not one of them ever attended a course of lectures on civil polity? If you proscribe me, you proscribe Parliament itself from judging of civil polity, political economy, jurisprudence, for its members never were at institutions where they were taught!

The new legal light of University College—a second Daniel!

That, Sir, is the doctrine the learned Professor of History in University College has announced to the members of this Committee for the guidance of themselves and the country! That, Sir, is the new legal light that emanates from University College! I congratulate the learned gentlemen on the discovery he has made, the light he is pouring "on this Canada of ours!" Then, Sir, I have only to add on this branch of the subject, that you have but to carry the argument a step farther, and ask what claim that gentleman himself has to support his pretensions? Is he a graduate himself? His own evidence showed yesterday that he had never passed even a matriculation examination, that he took no degree at Edinburgh, and that the degree he holds is purely honorary, like my own*. If Dr Cook were here he could tell you that there is no matriculation examination at Edinburgh, and no examination at all until the degree is taken. Meanwhile, the students attend the lectures of the Professors of Greek, Latin, &c., for so many terms, so many days in each term, and then get certificates from those Professors as to their diligence in attending. So unsatisfactory is this plan that the Church of Scotland would not admit it as a qualification for their ministers—they themselves require a literary as well as a theological examination from their students before they will admit them to be intellectually qualified for the service of the Church. I might have gone up to Edinburgh, attended a few lectures here and a few lectures there, and come out again with the assumption that you people of Canada knew nothing about what is proper as a system of education. I feel reluctant to prosecute this subject, but when a gentleman has assailed me on this ground, I throw back the charge, and I say that it ill becomes him to make either imputations or assumptions of this description.

* The unkindest exposure of all, is, that this vestible degree emanated, not from the dignified College of Edinburgh, where he professes to have been educated,—but from St. Andrew's—a University chiefly renowned for its sale of these very honorary degrees! down to said inscription I will not condescend.

Comparison of the Labours of Dr. Ryerson and Dr. Wilson.

Sir, I have no hesitation at all in comparing what I have done for my native land with what that gentleman has done for his, and our claims to the gratitude of our respective countries. He, to be sure, has published a book, but it was a book upon 'relics,' a book upon antiquities; and I have myself seen in Edinburgh a museum of 'relics' arranged by him. He has a peculiar affinity for subjects of that description, and in his leisure moments in this country has devoted himself to the disembowelling the cemeteries of the Indian tribes, in seeking up the tomahawks, pipes and tobacco which may be found there, and writing essays upon them. But look to my efforts, my period of labor for 35 years, and say whether the imputations of that gentleman are deserved. I can appeal to the Representatives of the Provinces of Nova Scotia and New Brunswick whether they have not availed themselves of the labour I have performed in this country for the education of our youth. I can appeal to the Australian Colonies where my regulations and School Act have been published under the auspices of the Government. The Secretary of the Province of Adelaide lately visited this country in order to make further enquiries with a view of introducing our whole system as far as possible in connection with the Municipal system of those Countries. I appeal to the Province of New Brunswick, the land of my saluted mother. Five years ago I went down thither as one of a Commission to investigate their Collegiate system, which had been the subject of litigation as keen as that which was connected with King's College in this country. I prepared a report at the request of the authorities and drafted a bill. The Government that was then in power went out, another came in—and I received but a few weeks since a letter from the present Attorney General there saying that the bill I prepared five years ago had been sanctioned by the Legislature, and being reserved for the royal Assent, had received the approbation of Her Majesty. Although I am not a graduate of a University, and should be therefore excluded under the proscriptive principle of the gentleman who has attacked me, from meddling with universities at all, I have made this contribution to the furtherance of Superior Education in our neighboring Province. Why should I speak of the Common School System I have been mainly concerned in introducing here? I will only say that Lord Lansdowne, that Nestor of British Statesmen, observed some years ago, that no greater blessing could be conferred upon England than transplanting to it the Canadian system, but that such was the state of public opinion, they could do nothing more at present than grant aid to the Denominations, for the elementary education of the people. I think the public can judge between me and the gentleman who has recently come to this country, as to the assumptions he has made, and the imputations he has taken the liberty to pour upon me. I may say this much more, that a salary of £350 sterling would not take me from my country, and carry me to one, the very currency of which I did not know when I accepted the appointment.

Dr. Wilson's dilemma on being confronted with his former opinions on English University Education.

I now turn to a complaint which it took the gentleman twenty minutes to make, that an ephemeral article in a pamphlet of his was not fairly quoted by me. He says I omitted the first paragraph of it, and ought not to represent him as the advocate of classical studies as the means of giving the best university education. Did I misrepresent him as such? No.

The two extracts from what he terms his ephemeral article—and during his apology for himself he seemed to be ashamed of it, as though it came in unpleasant contact with his present views, and he were anxious to disclaim it before he entered into criticism upon it—are such as to show that I did not. The heading of the first, is "Mode of Teaching" and it shows, that gentlemen who came from Oxford and Cambridge were not thought to be relics of a past age by Dr. Wilson then, whatever they may be thought of by him now, for in that article they are held up as the most successful teachers of any country. Here is the extract in question:—

"No institutions in the world turn out a greater number of highly qualified teachers on the subjects specially cultivated by them: Apart from the Tutors, public and private, numbering hundreds, within the circuit of the two Universities, Oxford and Cambridge provide professors and teachers in their own special departments of Classics and Mathematics to the great majority of the public schools of England and the Colonies. The Colleges of London, Manchester, Birmingham, and Durham, all the great public schools, and even mathematical and classical chairs of the Scottish Universities, are supplied from the ancient seats of learning on the Cam and the Isis. The English College Tutor again is precisely what we term in Canadian or American Institutions a Professor; his functions in no degree differ, and the more our Canadian Professor imitates the thoroughness of the English College Tutor in his mode of instruction, the better will it be for the future scholarship of the Province." Again, as to the other extract, how was it headed? "The Modern Languages no substitute for the Ancient." He complained that it was not taken into account by me, that he was then speaking of an honour man who had graduated in Yale College, gone to Europe, entered Cambridge, and graduated there again. Well, speaking of that superior man, he said:—

"To such a man of ripe mind and studious habits the acquisition of a modern language, such as the French or Italian, is a mere pastime, and the German only a pleasant task. What would he say to the substitution of them by our University reformers as equivalent to the Greek and Latin—the sole key to all the treasures of theology, philosophy, and science."

Dr. Wilson's argument as it applies to graduates who go out in the "poll," like Mr. Langton.

Now, Sir, what is the argument of the gentleman? It is that for a man of these superior attainments, it would be improper to substitute the modern for the ancient languages. But if it be wrong for a man of superior knowledge, is it not wrong for one of inferior attainments? If it is wrong for a man who has made these profound acquisitions in Greek and Latin, would it not be worse for one who, like Mr. Langton, has taken no honors at all, but went out in the "poll"—a class of students too low to have their names appear in the calendar? If the argument is strong in the one case, it is much stronger in the other, and I am not at all surprised that Dr. Wilson felt a bashfulness in coming to that passage. Then he says Yale is much inferior to the English Universities, and Harvard no better than Yale, and thinks it strange that I have held them up as superior to Toronto University. That just makes my argument the stronger. If the Toronto Institution is inferior to Harvard and Yale, and Harvard and Yale inferior to Cambridge or London, or Oxford, much more than is Toronto inferior to the English Universities. Instead of an objection being made to my argument, it is strengthened.

* This reference to the University of the Vice-Chancellor seems to have called forth a very assured apology from him at the University Meeting for an assurance which Dr. Ryerson's speech at a public meeting in Kingston.

jection, the remark is therefore a confirmation of my argument, and refutes the assertions made by the gentleman himself. He says, indeed, to be sure, that books are no guide by which we are to judge of a standard in the matter. I am quite sure of that, but I feel confident of my ground when I say that the standard of Harvard College, and of the learned and practical men connected with it, are quite as good a security that the books they put forth are required to be understood by the candidates coming before them, as there is that the books put forth by the University College are also required to be thoroughly studied. Any imputation on the integrity of the heads of Harvard College must go for what it is worth. The practical and old, and conservative New Englanders who have set their faces against the extremes which have been forced on the people of Upper Canada by the men from Padua, Edinburgh, and London, are at least as good judges as the latter of what is a proper system for the education of youth.

Dr. Wilson insults the Rev. Messrs. Whittaker and Ambery.

The gentleman then made merry with the personal appearance of Provost Whittaker, of Trinity College, and the Rev. Mr. Ambery, and thought the Committee must have been much amused to see those "relics of the dark ages." I am quite surprised that a remark of that kind should emanate from such a source. One of these gentlemen had taken classical and mathematical honors at Cambridge; the other classical honors at Oxford. They came here for the purpose of giving evidence on certain topics which had been brought before this Committee, and which could not otherwise be verified. Dr. Wilson has himself written books on antiquities, and it came very ill from him thus to refer to those two gentlemen. He attempted, too, to be quite witty as to the terms used during their examination, "Responsions," "Previous Examinations," "Tripos," &c. Now, these terms had been brought forward and are contained in the statement of Mr. Langton himself, two or three days before the words ever passed my lips, and that without explanation. The two gentlemen in question were brought before the Committee to explain them, and how they applied to the comparative standard of Education in England and Canada. They told us what was meant by Responsions at Oxford, by previous examinations at Cambridge, and made clear to us benighted Canadians the application of those terms which had been introduced by Mr. Langton himself. Dr. Wilson's wit, therefore, when he referred to those profound words which he said must imply a vast deal of learning, was mis-spent, pointless as it was, and did not reach those gentlemen, who, I am persuaded, stand as far before him in accomplishments and profound scholarship as they stand below him in pretensions.

Dr. Wilson's attack on Oxford University Education.

He then said the Oxford education was not fitted for the practical duties of life, and went on to deal with the subject at some length. I do not stand here as the advocate of the Oxford system of education, but I do advocate something of the thoroughness and the disciplinary training practised on the young men who go to Oxford; and if the Oxford education does not fit men for their practical duties, then what is the meaning of his own words, that there are no men who can compare with those of Oxford and Cambridge in teaching youth either the highest or the lowest departments? The gentleman's written testimony stands against his present assertions. Does not Oxford fit men for positions of the first order in connection with the law? We can appeal to the long array of eminent lawyers and jurists who drew their

first inspiration within the halls of that University. Does not Oxford training fit men by its mental discipline for the practical duties of statesmanship? Has not Oxford given us a Baring, a Cardwell, a Spring Rice, a Labouchere, a Canning, a Lord Elgin, a Sir George Cornwall Lewis, a Sir Robert Peel, a Gladstone—men the glory of any age and of any country.

Happy agreement of Dr. Wilson and of the Hon. George Brown on this point

And surely he could not have thought, when he said Oxford training did not fit men for the practical duties of life, of Mr. Cayley, an Oxford man, to whom the phrase was not at all complimentary, nor of His Excellency, who was for some time a Tutor and Examiner at Oxford. I dare say, though Mr. Brown would have agreed with his expressions of opinion in these last cases, I submit these facts as to the Oxford education, which may not fit men to dig for Indian "relics," but does fit them for practical duties and labours which will perpetuate their names when searches after Indian relics will have been forgotten.

Dr. Wilson on options conferred by the authority of the Royal Commissioners on Civil Service Examinations.

Sir, I will conclude my remarks on this point by quoting an authority much higher than that of Dr. Wilson, namely, the Report of the Commissioners on Civil Service Examinations for India. These Commissioners consisted of Lord Macaulay, Lord Ashburton, Rev. H. Melvill, Professor Jewett, Mr. Shaw Lefevre, (late Speaker of the House of Commons,) do not recommend options to students at the end of the first year of their collegiate course, with a view of pursuing special studies. Their words are as follows:—

"We believe that men who have been engaged, up to 21 or 22, in studies, which have no immediate connexion with the business of any profession, and of which the effect is merely to open, to invigorate and to enrich the mind, will generally be found, in the business of every profession, superior to men who have at 18 or 19, devoted themselves to the special studies of their calling. The most illustrious English jurists have been men who had never opened a law-book until after the close of a distinguished academical career. Nor is there any reason to believe that they would have been greater lawyers if they had passed in drawing pleas and conveyances the time which they gave to Thucydides, to Cicero, and to Newton. Skill in Greek and Latin verifications has, indeed, no direct tendency to form a judge, a financier, a diplomatist. But the youth who does best, what all the ablest and most ambitious youths about him are trying to do well, will generally prove a superior man. Nor can we doubt that an accomplishment by which Fox and Canning, Grenville, and Wellesley, Mansfield and Tenterden first distinguished themselves above their fellows, indicates powers of mind which, properly defined and directed, may do great service to the State."

Dr. Wilson again confuted in regard to brotherly love in religious denominations in Scotland.

Then, Sir, Dr. Wilson gives you a homily on Scottish University Colleges; says I have mistaken their character; that I do not know anything about them—For that they are non-denominational. And he then grew almost eloquent in speaking of Scotland as a country of brotherly love, where none of the sectarian feeling exists that characterizes this Canada of ours, since the students of all creeds are there educated together, and go forth as one united company for the advancement and welfare of their native land.

I recollected, when he uttered those sentiments, what I had read in a book called 'Essays on Christian Union,' and I found it in the library of Dr. Cook. Here is an extract from it, written by a Presbyterian Minister in Scotland, in one of the prize Essays on Christian Union:—

"In no country where religious freedom is enjoyed is party spirit more prevalent. In some it is more offensively displayed, and more deeply tinged with malevolence; but in none is it more widely spread and more tenacious of its little peculiarities.

This hot and schismatic spirit, which to a greater or less extent pervades all the religious parties in Scotland, does not spring from great conscientious differences as to doctrine or Church order. The Church of Scotland, the Reformed Synod, the Secession Church, the Relief, the United Original Seceders, and the Free Church, are all Presbyterian in their ecclesiastical polity; agree in their doctrine, worship, discipline, government, and ecclesiastical forms of procedure. The Westminster Confession of Faith and its two catechisms are the principal standards of them all. It is only in a very few points, and these not points that touch a sinner's salvation, that they are at variance one from another. Nay, farther, the Independents, Congregationalists, Baptists, Methodists and Moravians, all teach the doctrine of justification by faith in the atonement of Jesus; so that it may be affirmed that the doctrines of the cross are preached with more or less fidelity by nineteen out of every twenty ministers in Scotland; and yet there is scarcely such a thing as two ministers of different denominations exchanging pulpits with each other. In the most of parties there are laws strictly forbidding it. Were a minister in some denominations to venture upon the extraordinary step, he would likely be rebuked by his Presbytery; and, if he did not confess a fault, he would be subject to deprivation of office and benefice." (Essay on Christian Union, pp 387-388.—Rev. Gavin Struthers, Glasgow, D. D.)

I am sure no one can say that the denominational Colleges in 'this Canada of ours' do not engender feelings of much greater brotherly love than those set forth in this extract as obtaining in a country where, the hon. gentleman says, there are no denominational Colleges at all. Although in that point, as well as in some others, his history is a little astray, and the denominational test the professors were required to subscribe has only been abolished within the last few years.

Dr. Wilson's misstatements as to English Non-Denominational Colleges.

Then he refers to the non-denominational Colleges of Ireland and England. He says:

"The system pursued by the British Parliament in all recent reforms in higher education, as exemplified not only by the new Scottish University Act, but also by the establishment of the Queen's University in Ireland, and the London University in England, abundantly proves how thoroughly British statesmen are alive to the importance of the members of a free community receiving their secular education in national rather than denominational institutions, and being thereby trained to co-operate in all the great public duties that devolve on a free people."

The Colleges of Ireland, sir, though by their constitution they are non-denominational, yet for practical purposes they are made to partake to a great extent of that character, owing to the composition of their Faculties. The College in the North, at Belfast, has for the most part Presbyterian Professors at its head. Cork is chiefly Roman Catholic; Galway,

chiefly Church of England. Thus the views any preferences of the various classes of the community are met. But the gentleman refers especially to the London University as showing the views of British statesmen in training up the youth of its different denominations together in the course of their College education. What is, however, the fact? Of over forty Literary Institutions and Colleges in England which are affiliated with the London University, and apart from the Medical and Law Schools, there are only two or three that are non-denominational, of which University College is the chief. The very object of the establishment of London University was to offer facilities for training up young men in these denominational colleges. Here is the calendar wherein we read as affiliated institutions; 'The Wesleyan Institution, Sheffield; 'the Wesleyan Institution, Taunton;' two or three Baptist, two or three Presbyterian Colleges, two or three of the Church of England—the young men who receive education in these, going up to the University of London for the purpose of receiving their degrees. It is not a little singular that the non-denominational college, at first constituting the University, is now as distinct from it as any of the others. Its supporters, it should be also remarked, do not sponage upon the English Government for the maintenance of it. Its own resources, arising from voluntary contributions, like those of the Wesleyan, Congregational, and Baptist Colleges, are made to pay for its buildings, and it does not receive one farthing from the State.

Do-nothing selfishness of the non-denominational College Advocates.

Let the advocates of non-denominational colleges here put themselves in a similar position, let them put their shoulders to the wheel in the same way—let them pay, individually, as I have paid within the last two or three years to my friend Mr. Poole, some £160 as a contribution to Victoria College—and others have paid more in proportion to their means than I have. Let them beg, as I did in England, some \$25,000 in 1835 and 1836, and then meet their fellow subjects face to face. Why University College is the most complete free school in Upper Canada, the whole Province being taxed for it, while its advocates do not contribute a farthing towards its expenses. For Dr. Wilson to allow the buildings of his institution to be quietly erected for him, and then come forward and exclaim against us, denounce us for asserting our right to a single farthing from the State, is a course of proceeding quite original with himself and his friends, and worthy of their cause.

[Dr. Ryerson here handed in a list of the Colleges affiliated to the London University, and said that if the history Dr. Wilson taught his classes were generally as faulty as his facts about the non-denominational character of the Colleges affiliated to the London University, his pupils could not be very much edified by his prelections. He then continued.]

Dr. Wilson's ignorant Misrepresentation of Cambridge University.

Dr. Wilson says, further, that Cambridge and Oxford are denominational, in contradistinction to the Scottish Universities. It is very well known that in past times, they were to a great extent close Universities, but years ago, religious tests were abolished at Cambridge. He seems, however, to be ignorant of this, as also of the changes which have taken place at Oxford, and I will, therefore, read part of the Statute of the British Parliament abolishing tests for Students there:

"From and after the first day of Michaelmas term,

1854, it shall not be necessary for any person upon matriculating in the University at Oxford, to make or subscribe any declaration, or to take any oath, any law or statute to the contrary notwithstanding—(17th and 18th Vic., cap. 81, see XLIII.)

"From and after the first day of Michaelmas term, 1854, it shall not be necessary for any person, when taking the degree of Bachelor in Arts, Law, Medicine or Music, in the University of Oxford, to make or subscribe any declaration, or take any oath, any law or statute to the contrary notwithstanding—(Sec. XLIV.)"

So, Sir, even at Oxford itself, that Alma Mater, of the "Relics of the dark ages," this test has been abolished. In the Scottish Universities, while the test has been done away with too, the Church of Scotland has a Theological Faculty, just as the Church of England has Theological Professors at Oxford.

Dr. Wilson's attack on Victoria College and the Wesleyan Conference.

Dr. Wilson then says that the absence of a test in our Victoria College, is 'a mere play upon words,' and expresses himself thus:

"Credit has been repeatedly claimed of late by Victoria College, that it has no tests, but such a statement is a mere play upon words; what real difference is there between requiring that a Professor shall sign the prescribed creed of a Church—be it the 39 Articles, or the Westminster Confession of faith; or that he shall satisfy the Wesleyan Conference or other Ecclesiastical Court. In reality the latter is the more stringent of the two. There is, of course, no test for students. It is only too well known that not in Methodist Colleges only, but also in Roman Catholic Colleges, all are welcome who are prepared to submit to their teaching."

The spirit of the last sentence in this passage is kindred to that of the *Globe*, in its palmy days of High Protestantism, and the insinuation involved in it against Victoria College cannot be misunderstood. Victoria College has been in operation some 25 years; it has not to acquire its character from the testimony of the learned gentleman this day. It has performed its work—and a work that sinks deeply into the hearts of the people of Upper Canada—and has given many a spotless mind a vigorous character, a patriotic heart to that country. And what is the fact with regard to its operations? There have not only been students there, of all religious persuasions, but, during the last 25 years, even the most slanderous papers of Canada have never written a single paragraph as to the proselyting influences of that College. Not only students, but professors of the Church of England, and of the Presbyterian Church have been connected with it, and amongst others, I may mention the Rev. Mr. Ormiston, who was not only a student there, but who, although a Presbyterian, afterwards became a Professor. Thus it may be seen what kind of test, what kind of surveillance the Wesleyan Conference has exerted over Victoria College. That body has never interfered with the appointments of the Board, which appoints and removes the Professors, and is composed equally of laymen and ministers. I rejoice that I was the instrument of getting for Victoria College, in 1838, the first Royal Charter ever given to any religious body in the colony not connected with the Church of England; though in doing so, I differed in opinion from the late venerable Dr. Bunting, he objecting to regard it as a Wesleyan College, because its Charter prohibited any religious test. I may say that the spirit of that clause has been acted upon to this day. When I was connected with Victoria College, there was a Roman Catholic

student there—there are two there now—and as much care was taken, and is taken, and the authority of the College is as much exercised to provide, that students of other creeds should have religious instruction as the Wesleyan, from ministers of their own Church.

Effect of Dr. Wilson's failure—His appeal to the Attorney General against Dr. R.

Then, Sir, Dr. Wilson impugns another statement of mine, not on his own authority, but on that of Mr. Langton, in whom he says he has full confidence, as to the comparative efficiency as teachers of Grammar Schools of the graduates of University College, and those of other Colleges. And he presented a formal indictment against me to the Attorney General for Upper Canada, drawing his attention, as an adviser of the Crown, to what I had said. The intention of the appeal was manifest. It was with a view to my dismissal from office. Sir, if my official position depended upon the course I have taken in this question, I should take the course I now take, and cast office and its emoluments to the winds, sooner than abandon the rights and interests of a people with whom I have been associated from my youth. But, sir, I think the Ministers of the Crown are not such men as the gentleman imagines. Nevertheless, I take my stand, and I will bear the consequences. If my office depends on the course I pursue this day, let it go, and let me betake myself to the kind of labour in which the sympathies of my heart, especially at my period of life, are most deeply enlisted.

Dr. Wilson at fault in quoting unsupported testimony.

He tells you my statement must be incorrect, and quotes what he says is an expression of the Rev. Mr. Ormiston's. Sir, I should require better testimony than that, to believe that Mr. Ormiston would say anything to my disparagement. I refer to the reports of the Inspectors, which give their opinions, and these, as the members of the Committee may see, bear out the truth of my remarks. I doubt whether Mr. Ormiston used the expression attributed to him here in his Report, and the Report of Mr. Cocke is too, both speaking for themselves. I cannot give implicit credit to the statement of the gentleman upon the subject, because, in the same speech, he introduced the name of the Hon. J. C. Morrison, as a witness, that I had supported and voted for measures to which I now object. I took the liberty yesterday, of putting through the Chairman, a question to Mr. Morrison on the subject, whether he remembered these proceedings? What was his answer? That he did not recollect them, nor the course I pursued. I leave the Committee to decide between the gentleman's assertion the other day and the testimony of Mr. Morrison. And if he was so far wrong as to the statement of what Mr. Morrison said, it is not too much to assume that he may have been as far wrong in regard to the imputations he ascribes to Mr. Ormiston.

Dr. W. an unauthorised public retailer of private conversation.

The learned Professor has remarkable facility in appealing to private conversations in support of his position. He has referred to private conversations, not only with Messrs. Ormiston and Morrison, but with myself, although when or where, I have no idea, as I never called upon him in my life, on any educational matter. He used to pop into my office on various pretexts. What passed, I know not; but I cannot permit the gentleman to be the interpreter of my views in private conversations sought by myself, any more than I can pass without rebuke, the conduct

which, without the permission of the parties concerned, publicly retails, for party purposes, its own versions of private conversations. If such a violation of the conventional laws of private life is tolerated, no man's character is safe. I have now done for the present with the learned gentleman, and I hope I may ask him, as he sneeringly asked Mr. Neiles, after his cross-examination, "are you satisfied?"

Reply to Mr. Langton and Dr. Wilson, in connection with each other.

Now, Sir, I address myself to the statements, common both to Mr. Langton and Dr. Wilson, and I have grouped them under distinct heads, that the Committee's attention may be the more easily directed to the salient points of the question. First, they both agreed as to the law on this subject; they both say that the law could not have intended anything of the kind I assert.

Distinction between the University Acts of 1849 and 1853 in favour of the petitioners view.

Mr. Langton says that 'Mr. Baldwin's Act of 1849, required every person to go to Toronto for Collegiate education,' while Mr. Hincks's Act of 1853, 'provided that students might be educated wherever they pleased.' What is the common sense, honest inference from that? Does not this admitted object of Mr. Hincks's Bill, imply that young men shall be as much encouraged to pursue their education elsewhere, as in Toronto? How can this be done, unless the colleges they attend are equally aided with that at Toronto—how can they be equally encouraged in other parts of the Province, as in Toronto, while you say to them at the same time 'though you may pursue your studies elsewhere, you shall not receive a sixpence, unless you come here; you may strive after education where you please, but you must starve unless you come to Toronto.' Not the law means to say that the youth of Upper Canada shall be equally aided during their whole course of training, wherever carried on. I have a better opinion of the Legislature than to think they intended to encourage youth in pursuing studies in various parts of the Province, without placing the institutions in which they are to be educated, on equal footing as regards Public aid.

Protestation that the Act conferred a right already possessed, exposed, and illustrated.

It is as absurd as it is unjust and insulting to the parties educating their youth in Colleges, in different parts of the Province, to pretend as the law says, that 'they shall be encouraged' to do so, and yet to discourage them from doing so, as the law has been administered, by refusing aid to any College but one, in Toronto. The people never asked, or thought of asking, to be tolerated to educate their youth "in various parts of the Province." They always had that right. The law did not pretend to give them a right which they already possessed, but to 'encourage' them in the exercise of it. The spirit and objects of the law are the very reverse of Mr. Langton and Dr. Wilson's interpretations of it. Mr. Langton says, "The Senate has done nothing to prevent Students from coming to Toronto University for degrees." What a great privilege is this when the degrees are but the dicta of the Professors of University College! To talk of the students of other University Colleges going to Toronto for degrees, under such circumstances, is only to add insult to injury.* The degrees of these University Colleges can suffer nothing in

* For a further exposure of this unjust and absurd proposition, see a recent letter of Professor Kingston, of Cobourg to Chancellor Borne, lately published in the *Guardian*.

comparison with the degree conferred at Toronto University, especially since young men can get a degree there, with attainments in Classics and Mathematics, scarcely above those required for Matriculation in former years, when the Hon. Mr. Allen and others of his time, pursued their Collegiate studies. What is required to "encourage" youth, (as the law expresses it) to "proceed and complete their studies in other institutions in various parts of the Province," is not going to Toronto for degrees at the end of their course, but aid in the prosecution of studies during that course; aid in the acquisition of what is a necessary for degrees. To offer a man the latter, without aiding him to do the former, is like offering a man the title of M.P.P., if he will find a constituency and get himself elected to Parliament. Degrees, especially such as are now given at Toronto, are scarcely worth going for; the only thing of real value is the Collegiate education of which a degree should be a symbol. It is the substance, not the mere shadow, which the law intended for the 'various parts of the Province'; otherwise, it was a mockery and an insult, which the Legislature could never have perpetrated upon the country.

Capital of the University Fund expended in the erection of new Buildings, Museum, &c., without authority of law or Parliament.

I next address myself to the question of the University building and expenditures. The first enquiry is, did the law authorise the erection of such buildings, the purchase of a Library and Museum? Mr. Langton appealed to the Act, 16 Vic., cap. 161; but that Act simply speaks of the erection of Government buildings, and has not the slightest reference to the erection of University buildings, any more than has the Act authorising the erection of public buildings at Ottawa. There is therefore not a shadow of legal authority for the erection of the University buildings in the Act to which Mr. Langton has referred as having passed contemporaneously with the University Act. The authority, therefore, for the erection of these buildings must be found, if it exists at all, in the University Act, and to this Mr. Langton has not ventured to appeal. The phraseology of this Act, in contrast with that of the former charter and Act, is worthy of special notice. In the former Charter and Act, the provisions for the erection of buildings, &c., are full and explicit: in the present University Act, the guarded and qualified phrases, "current expenses," "ordinary repairs," "permanent improvements and additions to the buildings on said property," are employed instead of the full and explicit authority for the erection of buildings, &c., given by the former Charter and Act. This difference of phraseology alone in the acts referred to, is conclusive as to the design of the present Act. I confess that until within the last two years or so, I had no doubt as to authority having been given by the present Act for the erection of buildings and all other purposes for which the Senate has recommended expenditures. I knew the scope and design of the present Act; but I did not know that the powers of the Senate had been limited on the subject of buildings, &c., until some two years since, when I heard that a legal gentleman in Toronto had expressed an opinion that the Senate had no legal authority for the expenditures it was incurring. I then examined the law; and the result was the conviction which I have expressed, and that conviction has been confirmed by the perfect failure of Mr. Langton to adduce a shadow of legal authority for such expenditures, beyond that of alleged necessity and expediency.

He has enlarged upon the importance of a Provincial

Library and Museum. Who questions that? But the Library of Parliament is a Provincial Library; and if any other Provincial Library, and a Provincial Museum, be established, a Provincial grant should be made for that purpose. The law, as it appears to me, no more authorizes the purchase of a Provincial Library, and a Provincial Museum, out of a Fund designed for College education, than out of the funds designed for Grammar and Common School education.

Extravagant expenditures of the Senate of Toronto University illustrated. Robinson versus Langton.

Then as to the extravagance of expenditures, that is a matter of opinion; what may be economical in one case may be very extravagant in another. The Hon. J. O. Morrison was yesterday called as a witness and asked two questions. The one was, what was the former estimate for the buildings of old King's College? To which the correct answer was given, two hundred thousand pounds. The second question was, what was the estimate of Chief Justice Draper at others, for the present University College Buildings and Library? The equally correct answer was, one hundred thousand pounds. The Toronto College advocates of expenditures seemed to think the case was settled beyond further dispute; but they forgot that between 1849 and 1853, under Mr. Baldwin's Act, and under Mr. Baldwin's Administration, an estimate was made, a plan adopted, and tenders given in for University buildings, at the expense not of one or two hundred thousand pound, but just twenty thousand pounds. I submit that the estimate made under the auspices of Mr. Baldwin's Government is a higher authority than that to which appeal is now made by Mr. Langton. But if the authority of Mr. Baldwin's Government is of no weight, let the example of the Imperial Government speak. That Government, by the liberality of Parliament, has established and erected the buildings for three Queen's Colleges in Ireland. The splendid and spacious buildings of those Colleges cost, the one at Belfast, £34,357; the other at Cork, £32,899; the third at Galway, £32,743. And yet in each of these Colleges accommodations were provided for the Faculty of Law as well as of Medicine, in addition to the Faculty of Arts, and for the residences of both the Principal and Vice-Principal. In the presence of such facts, you may judge of the economy of the Vice-Chancellor, and the Senate of the Toronto University, in expending already upwards of \$300,000 in buildings for the single Faculty of Arts, and the examinations and conferring degrees by the University. The attendants and all other matters of equipage must of course correspond with the magnificence of the buildings; and therefore you have no less than 45 officers connected with the establishment, eleven professors, and 34 other officers and servants, besides 29 examiners.

Mr. Langton in the character of Hon. Peter Russell, auditing his own accounts.

Then Mr. Langton complains that we not only object to his expenditure, but that we represent him as auditing his own accounts, and says, that 'as auditor he has no control over the Bureau's Accounts.' Who said that 'as Auditor' he had such control? What was asserted and what he now admits, was, that as Vice-Chancellor, he directed these expenditures, while as Auditor he audited the accounts of them. Mr. Langton, as a pluralist, holds the double office with the double salary of Vice Chancellor and Auditor. As in the case of a former Lieutenant Governor of Upper Canada, who had the habit of granting lands to himself—his patents running somewhat thus:—I,

Peter Russell, Governor, &c., grant to you, Peter Russell, Gentleman, &c.; so, I, John Langton, Esq., Vice-Chancellor, direct the payment of University moneys for various purposes to the amount of some \$400,000; and then I, John Langton, Esq., Auditor of Public Accounts, audit, and I find correct the accounts of moneys which I, John Langton, Esq., Vice-Chancellor, have ordered to be expended and paid.' This is the financial branch of the University system which Mr. Langton, graduate of Cambridge, has come over from England to establish among us non-graduate Canadians in 'this Canada of ours.' We being non-graduates of course know not how much money should be expended in the erection of College buildings, or how it should be expended and accounted for; and we must therefore bow in submissive silence and gratitude to the graduate learning and authority, which condescends thus to spend our money for us.

Dr. Wilson's historical blunders and praise of stone and marble magnificence.

But here, Dr. Wilson adds his authority to that of Mr. Langton. He tells us, that 'these College buildings at Toronto are not too good' and then quoting from a Wesleyan Committee Pamphlet on the University Question, the words, 'History teaches that just in proportion as Greece and Rome lavished their resources upon stone and marble, upon the material and the inanimate, they declined in the intellectual and the moral,' the Professor of History became indignant at such non-graduate barbarism, and waxed eloquent in praise of 'stone and marble,' reciting in long array the names of famous Greeks, whose original works he never read, and declaring that the greatest age of Greece—the age of Pericles—was an age of 'stone and marble' magnificence. But the learned Professor seemed to have forgotten that in that very age were deposited seeds whose fruit ripened in the decline of Grecian intellect and greatness. He forgot that the golden age of Rome under Augustus and his immediate successors—during which the resources of an empire were lavished on the magnificence of a city—was followed by a silver age, and that by an iron age. He forgot that from the age of Louis the Fourteenth—the golden age of French magnificence and pomp—commenced the decline of the moral and intellectual grandeur of France. Why, if Dr. Wilson's doctrine be true, we have only to pave our streets with stone, and build our houses with marble, in order to become the greatest people in America! We have seen individuals practice this doctrine by lavishing their resources in erecting and furnishing magnificent buildings, and how great they soon became!—Yes, great in poverty, and their families great in wretchedness.

Liberality to the Grammar Schools after the capital is squandered.

Such is the practical and doctrinal economy of Mr. Langton, and Dr. Wilson, in regard to University buildings and expenditures. But in the midst of this scene of "stone and marble" magnificence, Mr. Langton becomes liberal, and Dr. Wilson economical—the latter thinking that something may be saved from the endowment, and the former, that a surplus may be given to the Grammar Schools. What a pity that this fit of liberality to the Grammar Schools had not seized Mr. Langton some years sooner, before his expenditures on buildings at Toronto had reduced the income of the University some £6,000 per annum, and when £50,000 might have been given to the Grammar Schools, and then £40,000 left for buildings, and yet the Income Fund equal to what it is now.

Confession of the year's reduction in the standard of Matriculation.

I next advert to what has been admitted and pleaded in regard to the Standard of Matriculation, or of admission to University College. It is admitted that the standard has been lowered—so much so, that Mr. Langton says in his memorial to the Legislature, that "the true standard of comparison should have been between the former Matriculation examination and the present examination at the end of the first year." The fact, therefore, alleged by the Petitioners on this point is admitted to its full extent.

Mr. Langton's statement to justify it disproved.

Mr. Langton assigns as one reason for this reduction, that "the high standard of Matriculation in King's College, was a subject of loud complaint;" and Dr. Wilson has said, that "the standard of Matriculation in old King's College, was equal to a degree in the Scottish Universities,"* thereby admitting that his College course did not advance beyond that of a Canadian youth matriculating in old King's College. Now, as to Mr. Langton's statement, I venture to say that not a member of this Committee, nor a man in Upper Canada, ever before heard a complaint against old King's College on account of its high standard of matriculation. The sole objection to old King's College, was its connection with one religious persuasion and the alleged expense of it. And I will show that Mr. Langton himself never thought of such a reason for reducing the standard of matriculation until very recently. King's College ceased to exist as such in 1849, when Mr. Baldwin's Bill creating King's College into Toronto University was passed. The parties who had chiefly contributed to establish King's College, refused all connection with Toronto University, and soon commenced the establishment of the present Trinity College in Toronto. The Senate of Toronto University was constituted by the appointment of several new members—myself among the number. Now if there were a shadow of truth in Mr. Langton's statement, that "the high standard of Matriculation in King's College, was a subject of loud complaint," steps would have been immediately taken by the Senate appointed by Mr. Baldwin's Administration to lower that standard; yet during the operations of Mr. Baldwin's Act from 1849 to 1853, not a word was heard in the Senate or elsewhere about lowering the standard of Matriculation, which remained precisely as it was in King's College. Then when the present University Act was passed in 1853, intended to separate University College from Toronto University, (but which have strangely got together again, contrary to the avowed objects and express provisions of the Act,) and a new Senate constituted, including Mr. Langton himself, the whole course of studies was considered and revised, yet the standard of Matriculation was actually raised instead of lowered. "In the subjects of the old King's College Matriculation, the same books were prescribed." The only change was, substituting the word 'or' for 'and' between Xenophon and Lucian, and extending the examination in Roman History from Augustus to Nero, and adding the elements of Chemistry and Natural Philosophy. Thus the standard of Matriculation in King's College remained unchanged, except being slightly raised, until 1857, when a new and anti-classical element, of which Dr. Wilson was the most active ingredient, was introduced into the Senate; and that is the secret of a full year's reduction in the standard

of Matriculation, and that some three years after (according to the returns) the lengthening of the period of study from three to four years. These facts, therefore, entirely approve Mr. Langton's statement as to the loud complaint against the high standard of Matriculation in King's College, as also his other statement, that the standard of Matriculation was lowered when the period of study was extended from three to four years.

Mr. Langton and Dr. Wilson contradict each other.

Mr. Langton contends, but without proof and against fact, that the course of studies has not been reduced and is not inferior to that of the English Universities, while Dr. Wilson ridicules the idea of our thinking of so high a course of studies as that of the English Universities? The Rev. Mr. Ambery—an honor Oxford man—has stated in evidence his opinion, that the Matriculation examination at Oxford, (called 'Responsions') is about equal to that required for an ordinary degree in the Toronto University, and that the second or intermediate examination at Oxford is nearly equal to that required for a degree with honors at the Toronto University. But I shall discuss this part of the subject when I come to the question of options.

The Brown-Wilson disreputable league to pervert the official records.

I beg now to draw your attention to Mr. Langton's statements, respecting scholarships. The combined effort to prove that I had supported the proposal to establish Scholarships amounting to \$12,000 per annum, having utterly failed, and the statements against me on that point having been disproved by the official records themselves, it has been abandoned, as also the assertion that the system of Scholarships proposed to be established in 1854, was the same as that now established. I have settled these points in my reply to the statements contained in Mr. Brown's questions.

Mr. Langton's misstatements and misquotations exposed.

But Mr. Langton has employed much time and space in exhibiting in imposing array, the number of Scholarships established in the Universities of England and Ireland; but singular to say, every one of his quotations is unfair and inapplicable to the purpose for which he adduces them. The object of his quotations is to justify the establishment at the expense of the University Funds, of a large number of Scholarships in Toronto University, but really for the benefit of University College, and to the injury of all others; and he so introduces his quotations, and argues from them, as to convey the impression, that the system of Scholarships in England and Ireland, is the same as that established at Toronto, whereas the fact is, that the Scholarships to which Mr. Langton has appealed, are not University Scholarships at all, except those of the London University, which he admits to be only nine, (but which he multiplies into forty,) for forty affiliated Colleges in Arts and Law, and seventy in Medicine.

No Scholarships in the Queen's University, Ireland, and only Nineteen in Cambridge University.

The Queen's University in Ireland has not a single Scholarship, and expends only £475 per annum in "Exhibitions, Prizes and Medals," for the College, and in the three Faculties of Arts, Law and Medicine. The Scholarships in Ireland have not been created by the Queen's University at all, but by Royal Patent to each College separately, and independent of the University, and designed at the establishment of each of the Colleges, to encourage and enable students to attend them from classes in society in Ireland, where higher education has been little cultivated. For that

* Dr. Wilson says, in the third version of his speech, that the English Universities also in this regard statement.

purpose, a grant to each College was made, of £1500 per annum, and over it the University has no control, nor of the Scholarships established by means of it. To have anything like it in Upper Canada, would require a special and separate grant to each College, independent of the University—the very system which Mr. Langton and Dr. Wilson oppose, and for which no one has made application. There, all the University Scholarships at Cambridge are just 19, and are as follows: Craven Scholarships, 2; Browns Scholarship, 1; Bell Scholarships, 8; Porson Scholarship, 1; Tyrrhitt Scholarships [Hebrew], 3; Grosse Scholarships [Theological], 3; Pitt Scholarship, 1; in all 19. Not one of these Scholarships was founded by the Government, or the University; but by the individuals whose names they bear, except the Pitt Scholarship, which was founded jointly by the Pitt Club and the subscribers to Pitt's Statue. All the other Scholarships at Cambridge, are College (not University) Scholarships, established at various times by individual liberality, for one or other of the seventeen Colleges at Cambridge, and over which the University has no control. The Prizes for the encouragement of literature, whether open to competition for the whole University, or limited to particular Colleges, have been established by individual gifts or legacies in the same way. The Cambridge Calendar remarks, that three fourths of the prizes, free and open to competition for the whole University, are given for Classics and English Composition, and more than half of the annual prizes in the different Colleges are given for the encouragement of Classical Literature—a branch of learning quite at a discount with Mr. Langton and Dr. Wilson.

Mr. Langton's misrepresentations as to Cambridge Scholarships.

Mr. Langton, quoting the Report of the Royal Cambridge University Commissioners, says "it appears that at Cambridge, including the Colleges and the University, there are about 645 scholarships, or one to two students." Now, he could not have but known that of these 645 Scholarships *only nineteen* of them were University Scholarships, not one of them founded out of Public Funds, and all of them in past times by individual beneficence. As abuses have arisen in connection with the Trusts and the application of the funds arising from them, the Royal Commissioners recommend the interposition of Public Authority to correct such abuses, and secure a better application of the income of such gifts and legacies, under the direction, not of the University, but of the Colleges, to which the gifts and legacies belong. Now, it is Scholarships thus created and thus controlled, that Mr. Langton adduces as authority for the system of Scholarships established by the Senate at Toronto, out of the University endowment. Nothing can be more unfair and fallacious than such quotations and references, without any intimation whatever as to the origin, character and relations of the Scholarships, but with the assumption throughout that the Scholarships referred to were analogous in those respects to the Scholarships of the Toronto University.

His similar misrepresentations as to Oxford Scholarships.

Then Mr. Langton refers to Scholarships at Oxford in the same strain, remarking that "at Oxford the information is more precise in some respects, and more capable of comparison with ourselves, as the number of undergraduates holding Scholarships is given, as well as the total cost." Now, from the evidence of the Reverend Mr. Ambrey, and as may be seen by the Oxford Calendar, which I have here, the University Scholarships of Arts, Law, Hebrew, San-

scrit, &c. do not exceed twenty-three—not one of them founded by the State, but every one of them by private benefactions under special regulations. All the other Scholarships are College (not University) Scholarships, founded by individuals during the last few centuries, controlled by each as a College trust, according to the terms of the will or gift in each case. These are the scholarships to which Mr. Langton refers, and it is to the improved management and distribution of the funds arising from those private benefactions to the several Colleges, that the Royal Commissioners refer in their recommendations. But all Mr. Langton's references and quotations convey the impression that these College Scholarships and Fellowships founded by private individuals, are analogous to the Toronto University Scholarships created out of a public endowment. The Royal Commissioners, referring to these scholarships:—"We have shown that the original object of foundations was to support poor Students in their education at the University;" and they head the very section from which Mr. Langton makes his extracts in the following words, expressive of the nature and object of the scholarships; "Application of College Revenues to stimulate and reward those who have not yet entered the University." The scholarships at Oxford, therefore, are essentially different in their origin, objects, relations and control, from the scholarships established by the Senate of Toronto; and Mr. Langton's quotations and their applications have not been fair to the Committee, any more than they are fair to the public.

No Example of Options like those Established at Toronto.

I will next notice Mr. Langton's statements, endorsed by Dr. Wilson, in regard to options, or the choice by students of one or more branches of study to the neglect of others. The following is the system of options established at Toronto University College as early as the end of the first year, as given in the Calendar for 1859-60: "Candidates for honors in any department, who have also in the first year obtained University first-class honours, either in Greek or Latin, or Mathematics, or in both Modern Languages, and Natural Sciences, are not required to take any branch in which they have passed the University examination the first year; but such candidates having been only examined in pure Mathematics in the first year, must also take applied Mathematics the second year. Here it will be seen that if a student obtains first-class honors in any one of these subjects at the end of the first year, and only passes the ordinary or pass-examination in the others, he may thenceforward omit them; for a student becomes a first-class honor-man by taking first-class honors in one subject only. Thus a student may take a degree even in honors, with but one year's pass course of study in Classics and Mathematics; and that when, as Mr. Langton has admitted in his Memorial to the Legislature, the standard of examination at the end of the first year is only equal to the examination for Matriculation in former years.

Mr. Langton's Misquotations as to Queen's University in Ireland.

And this emasculated and sham system of Colledge education, Mr. Langton tells you has the sanction of the example of the English and Irish Universities! In the last part of my evidence at my first examination (page 41), I quoted the report of the Queen's College Commissioners, that no option whatever are allowed by the Queen's University in the examination for B.A., in the four subjects of the Latin Language and Literature, the Greek Language

and Literature, and a Modern Foreign Language, and Mathematics. Yet, in the face of this express language of the Report which I have quoted, Mr. Langton represents the Queen's University in Ireland as permitting a different system! He says I have partially quoted the Report, that on the page next to that from which I quoted, the Commissioners recommended a change. But, Sir, the Commissioners objected to the system of options proposed to them, and recommended a two-fold examination for a degree—the one embracing the subjects of the first two years' course at the end of two years, and those of the last year's course at the end of that year; and this change in the time and number of the University examinations was recommended with the express view of preventing the system of options in the four essential branches prescribed: for the Commissioners say.

The Toronto Monopoly System Condemned by the Commission.

"We believe that a general education forms the soundest basis on which pre-eminent merit in particular branches of Literature and Science can rest."
"With the view of securing the proficiency of the Student in all subjects, and at the same time lightening the burden on the Student, who is now obliged to keep up his knowledge in the compulsory as well as optional group to the end of the *third* year, it has been suggested that a final examination should take place in some of the subjects by University Examiners, within the College walls at some period before the conclusion of the course. We are of opinion that after the second year, there should be an examination in all the subjects studied in the first two years, and that it should be final in regard to all subjects not included in the group selected by the student for the A.B., examination." [pp. 19, 20.] The object of the Royal Commissioners, therefore, even in a high and very severe course of Collegiate studies, was to prevent any optional studies during the first two of a three years' course of study—to allow optional studies but one year; whereas in the Toronto University system, optional studies are allowed *three* years out of *four*. During two-thirds of the course of studies in the Queen's Colleges in Ireland, there is no option or interruption whatever in the studies of Latin, Greek, and Mathematics; in Toronto University, options are allowed in either of all or those studies during three-fourths of the course.

Mr. Langton's misquotations in regard to London University.

Next Mr. Langton refers to the London University; but here though the degree of B. A. has been divided into two, namely, a First B. A. and a Second B. A., the latter being equal to the B. A. under the former system; there is no option whatever in the subjects of either of the two examinations; and the subjects of the two examinations include the Latin and Greek languages and Literature, Mathematics, Logic and Moral Philosophy, besides other subjects, as may be here seen in the last Calendar of the London University.

Mr. Langton's fallacious quotations again.

Then Mr. Langton also appeals to and quotes largely from the Reports of the Cambridge University Commissioners; but his own quotations refute his conclusions; for the Royal Commissioners recommend (what was not allowed before,) that some choice of studies be allowed to Students during the last four terms out of the nine terms of actual residence and study; that is from the latter part of the second year (there being three terms in a year at Cambridge), a choice of studies under certain guards and restrictions be

allowed to students; but then only after passing the 'previous examination,' which Provost Whitaker states in his evidence to have been made equal to the former examination for B. A., at Cambridge. And yet Mr. Langton coolly adduces such recommendations to sanction optional studies in the Toronto University, at the end of the first year, and that without any such previous examination as the one required at Cambridge.

The Toronto system condemned by the Cambridge and Oxford Commissioners.

Mr. Langton also appeals to the recommendations of the Oxford University Commissioners; but they are more completely against him than those (as I have just shown,) of the Cambridge University Commissioners. Mr. Langton quotes the Oxford Commissioners, as recommending a choice of studies to be allowed to students during the latter part of the course; but he adroitly avoids saying, or quoting any passage by which the Committee might judge as to how long a time was meant by 'the latter part of the course.' Now the very heading of the recommendations from which Mr. Langton has quoted, is as follows:—'Liberty of choice in subjects of study during the last year.' Had Mr. Langton quoted these words, it would have made the fallacy of his argument transparent in a moment. Out of a four years' course of study at Oxford, the Commissioners recommend that there may be liberty of choice in subjects of study during the last year of the four; while Mr. Langton's system establishes it three years out of the four?

Thus do the authorities professedly quoted by Mr. Langton, condemn in every instance his wretched system of options, and sanction the views which we have maintained, that optional studies should only be permitted to a limited extent during the latter part of the Collegiate course—that allowing a choice of studies at the end of the first year of a Collegiate course, is as injurious to a thorough University education, as allowing a child at school, at the end of his first year, to choose his studies, would be fatal to a thorough elementary education.

The Committee adjourned.

Thursday, April 26th, 1860.

The Committee met.

The Hon. Attorney General was in attendance this day, in addition to the other Members of Committee mentioned above.

First and second variations in Dr. Wilson's spoken and written statements.

The Rev. Dr. Ryerson continued his statement in reply to Messrs. Langton and Wilson as follows:

In resuming the observations which I was making yesterday, I may remark that a large portion of my reply was not in answer to what is contained in Dr. Wilson's written statement, which may be read in little more than half an hour; his speech occupied considerably more than two hours, and nearly all the points to which I referred, were mentioned in his speech as delivered, but which he has not incorporated in his written statement. They were designed for the Committee, it appears; not for the county at large. How far such a course is fair or manly, I leave others to judge. On the other hand, there is much in the written statement of Mr. Langton which was not contained in his speech. To that I have no objection. In view of what may possibly occur hereafter, and to justify myself in the eyes of the Committee, my friends and the country, I make these explanatory remarks.

False plea for reducing the standard of Matriculation exposed.

I omitted one or two points connected with the topics to which I alluded yesterday; one is in regard to the standard of Matriculation. It is admitted on all hands that the standard of Matriculation at Toronto University, has been much lowered, and, I think I have shewn, not for the reason assigned. It has been reduced considerably lower than that of other University Colleges, and one reason given (which I omitted to notice yesterday), was the incompetency of the Grammar Schools to give that preparatory education necessary for Matriculation at the University according to the former standard. This objection has been repeated by all who have spoke on the other side of the question, in various forms, and with various degrees of impressiveness. Now, Sir, perhaps no one knows better than I do, the position of our Grammar Schools, how much they stand below the standard to which I would wish them elevated, or the inconvenient and undesirable circumstances in which the Masters of many of them are placed. But it is one thing for the Masters of Grammar Schools to be in poor circumstances, and quite another thing for these Masters to be incompetent. It is possible that there may be competency combined with poverty—competency on the part of the Master, combined with a deficiency of materials within the Schools, and a want of resources to place them in that position which the generosity and judgment of the Trustees would desire, had they the power to do so.

The pretended fear of Upper Canada College monopoly no sincere or valid reason for the reduction.

When the statement is made to you, that the intention of the reduction of the Matriculation standard was to prevent a monopoly in behalf of Upper Canada College, I ask what is the plea for the existence of Upper Canada College, except that it was designed as an Institution for the Province? What is the reason for its existence at this day, except that it was intended especially as a feeder to the Provincial University College; that it was designed to take up our youth at a stage when they had advanced beyond the competency of ordinary Grammar Schools, and gather them there for the special purpose of preparation for the Provincial University? Why else is it that £5000 or £6000 per annum has been given to Upper Canada College, and from £50 to £200 only to each of the Grammar Schools, except that the College had work to do superior to that of the Grammar Schools? That College was established for Upper Canada, not for Toronto, else the endowments should be abolished tomorrow, since Toronto is as well able to support its own Grammar School as any city or town in the Province. The policy of the Senate of the University should have been to send young men to Upper Canada College, to prepare them there for admission to the University. In the face of its endowment, in the presence of the past facts in the history of that institution, of the recommendations of past years, as to its sufficiency, of its being placed—not under the direction of an ordinary local board of Trustees, but of a Provincial Senate; in the face of all this it is strange these gentlemen should plead that they reduced the standard of Matriculation in the University, in order not to give Upper Canada College an advantage over other Grammar Schools. Can anything be more inconsistent or absurd, more contrary to facts, more opposed to the very nature of things? Sir, I repeat, if it is not the design of Upper Canada College, by its large endowment, to accomplish the purpose of which I speak, it ought not to exist for a day, and the other portions of Upper Canada ought to claim that the

revenues now set apart for the support of that institution be distributed among the various Grammar Schools of the Province. Sir, this very plea of Mr. Langton and Dr. Wilson, is the death knell of Upper Canada College?

The Plea of the incompetency of Grammar School Masters equally false.

But what are the facts in regard to the Grammar Schools? Look over the masterships of the Grammar Schools of the country, and wonder how men can have the face to make assertions of this description. If you begin at Cornwall, you will there find one of the most accomplished young men of the country, whose mind is as energetic as it is finely cultivated, Rev. Mr. Davies, a Trinity College man. Is Mr. Barron, of Cobourg, unfit to train up young men to be teachers? Is the master of Kingston Grammar School incompetent? Is the master of the Grammar School of Brockville incompetent? Is that most accomplished and most able master of Barrie Grammar School incompetent, who has competed successfully with Upper Canada College itself in regard to both scholars and honors. I will ask whether the master of Galt Grammar School, a graduate of Toronto University, who was distinguished as a teacher in Hamilton Grammar School before he went to the University, and has also, I believe, distanced Upper Canada College in the number of his pupils who have taken honors in University competition, is incompetent. Is the accomplished master connected with the school at Hamilton, which even though it is called a Union Grammar School, is one of the best in that part of the county, an incompetent man? Is the master of the London Grammar School, Mr. Bayley, who has sent up scholars who have taken honours in old King's College, unfit to teach? Is the Rev. Mr. Mulholland, now Head Master of the Grammar School at Simcoe, incompetent to teach youth anything higher than a little Sallust and a little Xenophon? Is Dr. Howe, Master of the Toronto Grammar School, incompetent? or Mr. Marling, of New Market Grammar School; or Mr. Phillips, Master of the St. Catherine's Grammar School, one of the first and most numerous attended Grammar Schools in Upper Canada. Sir, I might extend this enumeration a long while; for the masters of no less than 42 out of the 75 Grammar Schools, are graduates of British and Canadian Colleges; and several of those who teach under Provincial certificates, are competent and able teachers. Sir, the plea of Mr. Langton and Dr. Wilson, as to the incompetency of the Grammar Schools, is an unjust and groundless imputation upon the qualifications of a great majority of the masters of Grammar Schools in Upper Canada; for however poor may be the accommodation of Grammar Schools in some places, and however inadequate the salaries paid, it is clear that their masters generally are competent to train our boys up to any standard of Matriculation a Provincial University might require. The reason given for the reduction is a mere pretext, contradicted on the one hand by the consideration of the objects for which Upper Canada College was founded, and on the other by the competency of the masters of the Grammar Schools in various parts of the Province. It is for the want of those who wish to pursue a course of University study, that men have not come up to enrol themselves on the University books; and perhaps another reason is in the unwillingness of some to go up to Toronto. Every effort has been made by offering prizes and Scholarships, by abolishing fees, by the reduction of standards, to increase the number of students, and as if that were not enough, those gentlemen have attached to the University a Tutor, whose

special work is to assist the maimed, the halt, and I had almost said the blind. Is it, I ask, for the interest of the several localities of the country, for the interest of Grammar Schools themselves, or for that of University Education, to take off what Mr. Langton admits to be a year's work from the Grammar Schools, and tack it on to University College by the assistance of a Tutor, with the duty assigned to him of coaching those who come up from the country to enter the University, even according to its present reduced standard.

Mr. Langton's misstatements in regard to dismissed teachers corrected.

Another subject to which I alluded yesterday, but in connection with which I overlooked one or two topics, is that of scholarships. But before adverting to this topic, allow me to notice Mr. Langton's statement that I had myself gone home to England and selected persons as teachers who proved not to be qualified. He speaks of two men, 'graduates of British Universities, selected by me for the Normal and Model Schools, who, upon trial, proved insufficient.' Now, Sir, had I made a mistake of the kind here made by Mr. Langton, you would have seen me again enacted in regard to myself, the same spectacle that took place once at Toronto in the case of a gentleman now present (Mr. Cayley.) I should have been examined, shown to have been in error, and the matter put up as stating what was contrary to fact. Now, one of these persons was a graduate of the University of Queen's College in Ireland—and I may here remark parenthetically, there were candidates from Belfast College also, and as proofs of their standing, they forwarded me the Calendar of Belfast College. This is how I came to have that Calendar, and not those of the other Queen's Colleges at Cork and Galway; why I spoke of the standard of admission there as being higher than at Toronto, which Mr. Langton has admitted, but on which he accused me of having unfairly selected one from among three—because it suited my argument best,—the other was not a graduate of any University, but a student in the School of Arts and Science in London, and I wished to get a master to teach drawing according to the system pursued there. Mr. Langton says these gentlemen were dismissed—but what had been the condition of their appointment? The system adopted in appointing all Masters and teachers of the Normal and Model schools, even Mr. Ormiston, Mr. Ambery, and others, has, in every case, been a six months' probation, after which, if they did not succeed in performing their duties efficiently, their services were dispensed with, and if they came from England, the expenses of their passage home were paid. If the same prudent course had been pursued in regard to certain other Professors, it would, perhaps, have been better for the country. Now, the first of these young men (an excellent person) possessed great clearness of perception, and power of language to express his views, but he failed for two reasons—he could not command the interest of, nor efficiently govern large classes. Therefore, after trial, it was found he could not succeed in this particular work. The other person was in every way competent to teach, but attended no public worship, and became known as a skeptic, and exhibited lightness of character and indifference to the progress of his classes, and therefore, we thought it best to dispense with his services; and we have now selected a gentleman (Mr. Coulon) to fill the situation, who was educated in the School of Arts and Manufacturing Industry in Paris, and afterwards obtained the rank of Civil Engineer, and who manages his department most effectively. These are the only mistakes that have been made in

the difficult task of selecting Masters and Teachers for the Provincial Normal and three Model Schools, and such has been the provision made for remedying them. I may add, that had not such precautions been taken, the Normal School would have been permanently maimed in two of its essential departments.

Pretended liberality of the Scholarship system a shame and insult: Its pernicious and selfish character.

Reverting now to the question of scholarships, I beg to notice, for a moment, what has been said by Mr. Langton and Dr. Wilson, that students from all Colleges can compete for them. Apart from the answers given by Dr. Cook and Provost Whitaker, to this show of liberality, I may remark, that these Scholarships are what are called honor subjects—subjects not included in the ordinary collegiate curriculum, but additional subjects, and for the study of which, students are allowed, in the exercise of options, to omit other studies which the other Colleges consider essential to the completeness of an University education. To allow students to neglect several ordinary subjects, and devote themselves chiefly to one subject, in order to obtain a scholarship of £30, is like pugilists neglecting ordinary and lawful avocations to train themselves for a contest, involving a larger or smaller sum of money. Thus, the Toronto system of Scholarships, is not only unjust to ordinary Students, by having half the time of the Professors, which should be devoted to them, employed in training the candidates for the contest, but also mars the harmony and efficiency of the system of mental study and discipline, necessary to intellectual development, and a complete liberal education, while it is an ingenious scheme for building up University College alone.

Toronto system of options condemned by the Royal Commissioners, the English Universities and Harvard and Yale Colleges U. S.

Now, Sir, as to the next topic, on which I made some observations yesterday, that of Options. I will not now, as I did not previously, enter into the general question; but I beg to repeat, that all the authorities quoted on this subject, fail to prove, as it was endeavored to prove that the Options in other countries, are equal to those allowed in the University of Toronto. I showed before, that no Options were admitted at Cambridge, until after the 5th term. At Cambridge, there are now nine terms to be kept out of the twelve, instead of ten as formerly. Her Majesty's Commissioners recommend raising the standard of examination at the end of the 5th term, called the 'Previous Examination,' as Professor Whitaker testified, and admitting students from that time, to choose Options. That recommendation has induced Mr. Langton to justify options being introduced here the end of the first year, while there; it will be seen, they only commence in the latter part of the second, after the standard to which students must have attained at that period has been advanced, to what Provost Whitaker regards as equal to the former standard for B. A. at Cambridge in Mr. Langton's time. There, in four out of nine terms options are permitted, while in Toronto they are allowed six terms out of eight! Then, Sir, in regard to London University, I have shown that in every single degree, except that of M. A., no options at all are permitted. As to Oxford, I have shown that the 'Liberty of choice in subjects of study during the last year' of four was what the Royal Commissioners recommended, and not the last three years of four, as has been established in Toronto. Mr. Langton incorrectly represents the 'Intermediate Examination' at Oxford as the first examination. The Commissioners in their report, from which Mr. Langton quotes, set it

down as 'The Second or Intermediate Examination;' and Professor Ambery considers this examination at Oxford as not only above the ordinary degree examination, but nearly equal to the honor degree examination at Toronto; and it is only after that Second or Intermediate Examination, that the Royal Commissioners permit the options mentioned by Mr. Langton. The recommendations of Oxford Commissioners would not permit any Options in Toronto, until after the Students had passed their ordinary fourth year's examination for the degree of B. A.; yet Mr. Langton adduces such recommendations to justify the adoption of a system of options at the end of the first year.

Having thus referred to the British Institutions, I may remark; that on this side of the Atlantic, in places where there are practical men, not 'old Oxford relics,' I allude to Yale and Harvard, the system of options is permitted to a very limited extent indeed. Yale only permits options in classics in two out of the whole twelve terms of its course, and that only when the student wishes to take the higher Mathematics, but does not permit any options in Mathematics. At Harvard options in Mathematics do not commence until the third year, and in classics not until the fourth year.

Toronto College family compact.

I here take occasion to remark upon a term which appears to have given Dr. Wilson great offence, and the use of which, I regret, since so much ado has been made about it, and, as I intended no offence. It is the term 'family compact.' It is very well known that the term was used in a conventional sense, and which may apply to a College family, as well as a political family, and that conventional sense, I may define, for insertion in the first dictionary of Canadianisms, as 'a small party of gentlemen in Toronto, having, among others, two special objects in view; the one being their own convenience and interests, and the other, those of their locality, regarding the interests of others, and of other localities, of matters of very secondary consideration.' How far the interests of the College family have been consulted, I need not further remark, and I have shown, in a statement to which neither Mr. Langton nor Dr. Wilson has ventured to refer, that the Professors of the College family at Toronto, have consulted their convenience, by giving themselves two months less work each year, and twelve hours less work each week of that short year, than have the Professors of Harvard College.

What kind of Collegiate Education Canada demands.

Having now discussed these topics in reply to Mr. Langton and Dr. Wilson, I may remark that if we have a College education at all in Upper Canada it should be a good one. It is not worth while putting the country to the expense of a Collegiate education that only advances a couple of steps beyond the Grammar School course. It is not just to the country or its future that we should have such a system, unless it is characterized by a thoroughness, a comprehensiveness, a practical character, that can stand some comparison with that of other countries. I submit that the youth of Upper Canada are not deficient in intellect—though Dr. Wilson seemed to think it absurd that we should look as highly as Oxford, where education costs at least \$750 a year, and where the English nobility are educated. Just as if money or title conferred intellect, as if a poor untitled Canadian may not, with the aid of competent and diligent Professors, equal in scholarship and science the wealthy titled Englishman! Sir, the University education for which all Upper Canada has been taxed ought to be a real University education, not a mock imitation of

it. We want our sons better educated than their fathers—educated so that they can stand on an equality with the educated men of any country. Our aim should be to elevate the standard of education in all the Colleges, as well as schools; but how can that be accomplished when the only endowed University of the country sets the example of the downward instead of the upward course?

Mr. Langton and Dr. Wilson's misstatements as to the representation of Victoria College in the Senate of Toronto University.

Mr. Langton and Dr. Wilson have both attempted to show that Victoria College has had three representatives in the Senate of the Toronto University, while University College has only four—that Dr. Barret, of the Medical Faculty of Victoria College, Mr. Nelles and myself are members of the Senate. None can be more sensible than themselves of the fallacy of their statements and arguments. Dr. Workman, President of the Toronto School of Medicine, (which was affiliated to the Toronto University early in 1854) entered the Senate as such. To him Dr. Barret succeeded. In 1856, the Toronto School of Medicine became the Medical Faculty of Victoria College, but retained its affiliated relation to Toronto University, and as the President of that affiliated Institution, and not as the Head of the Medical Faculty of Victoria College, Dr. Barret held his place as a member of the Senate. Soon after, Dr. Barret and a majority of the Corporation of the Toronto School of Medicine withdrew from all connexion with Victoria College, became very hostile to it; but retaining their School as an affiliated Institution of the Toronto University, and as the Head of such affiliated Institution, Dr. Barret holds his seat and has acted for years as member of the Senate. Yet in the presence of these facts Dr. Wilson and Mr. Langton represent him as holding his seat in the Senate as a representative of Victoria College! Then as to myself, I am a member of the Senate, simply as Chief Superintendent of Education of Upper Canada, though I happen to be a trustee of, and a subscriber to Victoria College. But the fallacy of their statement becomes still more palpable from the fact, that the four Professors of University College are salaried officers on the funds of the University, while no member of any other College receives a farthing from them—not even his expenses if he should go to Toronto to attend a meeting of the Senate.

Dr. Wilson's false history as to the experience of Protestant Colleges, in regard to Denominational Colleges.

I will now briefly advert to another subject on which Dr. Wilson dwelt at great length—That of denominational Colleges. I may ask what Denominational Colleges have to do with the defence of University College, the professed object of Dr. Wilson's mission to Quebec? Was he deputed to attack Denominational Colleges, or to appear on behalf of University College? Mr. Langton admits, indeed, that Denominational Colleges may do some good. But the whole scope of Dr. Wilson's remarks is to the effect that Denominational Colleges are a sort of social evil, and that it would be better for the country if they did not exist. He declares it 'totally at variance with facts to say,' as the Wesleyan Memorial stated, that 'the experience of all Protestant countries shows that it is, and has been, as much the province of a religious persuasion to establish a College, as it is for a School Municipality to establish a School.' I showed in my remarks yesterday how contrary to facts was Dr. Wilson's statement that the Collegiate Education in England in connection with the London University was non denominational. In refutation of his present statement, I may

appeal to the Protestant country of Scotland, in which according to his own admission and statement, the system of Collegiate education was under both denominational tests and control until since 1854. He refers to four Colleges in England, at Hull, Cheltenham, Walsfield and Manchester, which he says have been established by voluntary effort, and are non-denominational; but why did he omit the upwards of thirty denominational Colleges established and endowed by voluntary effort in England, and which are affiliated to the London University? Every schoolboy knows that the history of each Protestant denomination in England, has been marked by the establishment of one or more Collegiate Institutions, and within the last few years to a greater extent than at any former period. And Dr Wilson himself being witness, the forty-two Colleges at Oxford and Cambridge are under denominational control although tests for students have been abolished. Then to turn to Protestant America, is there a single denomination in United States, which has not put forth its most vigorous efforts to establish denominational Institutions? In the Almanacs of that country you may see lists, almost without number, of their denominational Colleges. Yet Dr. Wilson in the face of these facts, denies that the history of Protestant countries shows, that it is the province of denominations to establish Colleges at all.

The misstatement that Denominational Colleges conflict with a National System of Education exposed.

It is also objected by both Mr. Langton and Dr. Wilson that denominational Colleges are opposed to the system of Common and Grammar Schools. Perhaps I understand that system as well as these gentlemen; and I may observe, that in forming the system of Common and Grammar Schools, I regarded denominational Colleges as a necessary supplement to them, and as essential to the completeness and efficiency of the system of Public Instruction in Upper Canada, and as much an essential part of it as the Common and Grammar Schools themselves. I will not detain you by arguing this point; but I will append extracts of a letter which I addressed to the Hon. F. Hincks, on the subject, in July, 1852, and in which I discussed at length the connection between the system of Common and Grammar Schools and denominational Colleges. In refutation of the assertion that the advocacy of denominational Colleges involves the advocacy of denominational Common Schools, I may remark that the most earnest supporters of the non-denominational schools, are the warmest advocates of denominational Colleges. I would ask whether I have ever been in favour of establishing denominational Schools in the country? I ask whether the Wesleyan Conference, which now stands prominently before you, as having originated the investigations, ever demanded them, or whether it has not expressed its views on the subject in past years, or if its practice, in permitting one of its members to construct a non-denominational system, and carry it on from that day to the present, is not an indication of its views? Do not the Presbyterians of the Church of Scotland hold similar ground? Has not the feeling of the great body of the Church of England too—for only a small portion of it has advocated separate schools—been in favour of supporting liberally our present system of Common and Grammar Schools?

The objection of numerical disadvantages refuted.

I now come to another point. It has been stated as an objection, that under the system we advocate there would be a contemptibly small number of Students attending the different Colleges, and that

that would be a great disadvantage. It has been pressed on the Committee, that, to get a large number of Students, we must have but one collegiate institution. Now here again, what are the facts? In this very Report of the English University Commissioners by Heywood, you find a list of the Students who entered both at Cambridge and Oxford, from '45 to '49: no returns having appeared since then. I will take the list of Students who entered these old Colleges in the latter year, as mentioned in Heywood, p. 517. At Cambridge there were,

At St. Peter's.....	31
At Clare Hall.....	19
At Pembroke.....	10
At Caius.....	26
At Trinity Hall.....	10
At Corpus Christi.....	24
At King's.....	4
At Queen's.....	36
At Jesus.....	23
At Christ's.....	20
At St. John's.....	97
At Magdalen.....	21
At Trinity.....	151
At Emanuel.....	25
At Sidney.....	8
At Downing.....	4

Total..... 499

The average number entering at the Colleges at Cambridge is, then, 31 students to each. And have not some of the infant denominational Colleges in this new country already more Students entered than several of the old Colleges at Cambridge? Then let us look at Oxford. There the number entered in the last year of which we have the return was—

At University College.....	21
At Balliol College.....	26
At Merton College.....	12
At Exeter College.....	43
At Oriel College.....	15
At Queen's College.....	28
At New College.....	58
At Lincoln College.....	16
At All Souls' College.....	1
At Magdalene College.....	2
At Brasenose College.....	6
At Corpus Christi College.....	6
At Christ Church.....	46
At Trinity College.....	27
At St. John's College.....	15
At Jesus College.....	17
At Wadham.....	26
At Pembroke.....	26
At Worcester.....	33
At St. Alban Hall.....	"
At St. Edmund Hall.....	7
At St. Mary's Hall.....	11
At New Inn Hall.....	1
At Magdelene Hall.....	27

Total..... 440

The average number entered at each College there is 18½. It is known that many more students enter a College than graduate. Victoria College this very year has a graduating class of *fourteen* young men, who have gone through their four years' course of study, besides nearly fifty undergraduates of one, two, or three years' standing, and some 200 pupils in the Preparatory School. Yet we are told that by multiplying our Colleges we shall reduce the number of our students to an extent altogether without precedent in any country. If twenty students are in a class—we

know that the students in a College are divided into four classes—are they not as many as one Tutor can well do justice to? Can one Tutor do more than properly attend to them? In his 'ephemeral' article, Dr. Wilson said, Professors should be as nearly as possible like the Tutors at Oxford and Cambridge. I think, then, the objections as to the smaller numbers that would be brought together in Denominational Colleges are entirely answered.

Characteristics of Denominational Colleges.

Sir, there are two or three qualities which Denominational Colleges possess to which I call attention. I speak from personal knowledge of one of them. They have a heart—a heart that feels as well as a head that thinks—they have a Christian heart, actuated by Christian feelings, motives, principles. They have a Canadian heart, all their sympathies, throughout the whole course of their training, being with the country. In the conversations and discussions of students and teachers, their illustrations are drawn as far as possible from "this Canada of ours," and when the students emerge into active life they feel that the land is theirs, they respect and love it as their home, and regard their fellow-countrymen as their brethren and equals. This is a very important consideration in forming the elements of character in this country.

On the score of their economy, too, the Denominational Colleges should attract attention for they educate as many students for £2,000 as University College does for three times that sum.

Voluntary Effort to be developed and combined with Legislative Aid.

Again, is it not all important for every statesman, christian and patriot to do all in his power to develop voluntary effort in the country, since voluntary effort in regard to every thing that trains the heart of man, is the mainspring of our social progress. When the system of higher education is so framed as to require the exercise of this feeling—when no denomination can receive any thing until its thoughts, feelings, sympathies are drawn forth and evinced by large contributions for the erection of buildings and the payment of Professors—then, I say, we have an important element to draw out what is good among us. But when there is no such feeling, when our Collegiate Institution lives wholly upon the public, and no man connected with it has any higher interest than to get what he can, then I say, you have an element of decay. We are, for the most part, a voluntary people. We should encourage voluntary effort by the supplementary aid of the State, but it should be given on the principle of equal justice to all; and it is curious to see the leaders of the voluntaries on other subjects become in this case the leaders of those who would depend upon the State for everything.

Day Schools—Parental and religious grounds for denominational Colleges.

Dr. Wilson the other day referred to the Common and Grammar Schools of the country as being non-denominational, and said, non-denominational colleges were essential to the harmony of the system. Sir, under our common school system, children are under the care or the orders of their parents for sixteen hours every day, besides the whole of each Sunday, and thus every possible facility is afforded for religious instruction. In the grammar schools there is, to a certain extent, as I have admitted, a defect in this particular, but they are only week-day boarding schools, at most, and parents can generally find some acquaintance in the neighborhood to pay attention to their children: in the Normal School, Toronto, which is for the purpose of training teachers, seldom extend-

ing over a period of ten months, the students are required to attend religious instruction one hour a week under their own ministers, and are as imperatively required to attend that class as any other. And, granting that a defect exists in the grammar schools, that the primary education does not afford sufficient opportunities for religious instruction, is it not all the more important, as every good parent must feel, that a religious instruction should be afterwards given to that part of our youth who are to give character and heart to, and to be the leaders of our country? When our sons go away from immediate parental and pastoral authority to train their minds for becoming the instructors and guides, if not the rulers of the Province in future years, is it not most important that every possible care should be taken to give them every facility for obtaining religious instruction to form their character? If there is a defect in our grammar-schools, it is a reason for remedying it at our colleges.

Dr. Wilson's "windy" idea of a mountain top.

Having made these remarks, I will now revert to my own system, my own plan, which I respectfully submit to the serious attention of the Committee. Sir, Dr. Wilson made himself merry, and thought to amuse the Committee, by a reference to an expression of mine, used in a letter written by me several years since, that I had meditated my system of public instruction for this country—(for I contemplated the whole system from the primary school to the University)—on some of the highest mountains in Europe, and said, using a very elegant expression, it must therefore be rather 'windy.' I leave it to the country to judge of the windiness of the gentleman who has assailed me; but a person of his pretensions to literature and philosophy might have known, that there have been those who have risen high in their intellectual attainments, and left monuments rather more enduring than essays on Indian pipes and tobacco, profusely illustrated in the Canadian Journal, who have sought their inspirations in the higher elevations of their country. No one can have read the history of Greece or Scotland, or the Northern and Western parts of England, without knowing that, from elevated and secluded places, some of the finest inspirations of genius have emanated which have ever been conceived by the mind of man. There are mountains in Europe where the recluse may stand and see beneath him curling clouds, and roaring tempests spending their strength, while he is in a calm untroubled atmosphere, on the summit of a mountain of which it may be said,

"Though round his breast the rolling clouds are spread,
"Eternal sunshine settles on his head."

And I ask whether it was unphilosophical for an individual who had examined the educational systems of various countries, and who was crossing the Alps, to retire to a mountain solitude, and there, in the abode of that "eternal sunshine," and in the presence of Him who is the fountain of light, to contemplate a system which was to diffuse intellectual and moral light throughout his native country, to survey the condition of that country as a whole, apart from its political religious dissensions, and ask what system could be devised to enable it to take its position among the civilized nations of the world? How much better to be in such a position than to be enveloped in a Scotch fog, like that with which we were visited for two or three hours the other day!

University system suggested.

In regard to the university and collegiate systems which I would suggest, I have nothing (after eight

years' further deliberation and experience) add to or modify (unless in regard to Provincial schools of Law and Medicine (what I meditated in Europe in 1845, and submitted to the Hon. Mr. Hincks in July 1852. In that plan, I proposed to provide professorships in the various branches of science and literature after the examples of the French and English Universities, and, to transfer the present professorships of English Literature and Natural History to the University proper, instead of their being attached to a college. I proposed the constitution of the University, the erection of the building, the endowment of professorships and colleges, including the denominational colleges, in connection with our common school system' at an expense within the income of the University Endowment without infringing upon the principle. I will append to my present observations extracts from the letter referred to, containing an outline of the whole system, together with reasons for, and expected advantages of it, and leave the Committee to judge whether the plan suggested by me in 1852, and which I beg to suggest again, would not have effected an immense saving in the expenditure of the University funds, greatly improved and extended collegiate education in the country, and consolidated in one harmonious whole, our entire system of public instruction, from the primary school up to the University?

Dr. Wilson's Professorship and the true collegiate method of teaching the English languages and literature.

Thus submitting my plan to the consideration of the Committee, I beg to remark for a moment on two points incidentally connected with the subject. Dr. Wilson seemed displeased that I should compare his lectures on the English Language and Literature with the teachings of the grammar school, and consoled himself, and sought to amuse the Committee with the idea, that I did not know the difference between the lectures of a college Professor and the teachings of a grammar school master. I only judged of the character of Dr. Wilson's lectures on English Literature by his text-book, which is the same as that used in the grammar schools; and I presume there are not a few masters of grammar schools who are quite as competent to teach the English language and literature as Dr. Wilson himself. At the same time I am not insensible that the English language should be differently taught in the grammar school and the college. In the former it should be taught, if I may use the expression, synthetically—beginning with the elements of words, putting them together, tracing them up to their Latin and Greek origin, or other foreign origin; as streams to their fountains, and then combining, arranging and applying them to practical purposes according to the philosophy of language. In the professorial chair, the analytic method should be adopted, and the process should commence with the languages of Greece and Rome, the words and literature of which should be traced downward and pursued in all their intricate and various interminglings with our own language and literature, forming it very warp and woof. This, I submit, is the true method of studying the English language and literature in connection with collegiate education; and this is doubtless the philosophy of Dr. Cook's view, when he said the other day that he would like to have both a Greek and Latin Professor, who would teach Greek and Latin, not in the style of the grammar school, but in the spirit of a sound philology, exhibiting the words, the imagery, the philosophy, the literature, the very spirit of Greece and Rome in most that is refined, noble, elegant and beautiful in our own language and literature. It was in this way that the Burkes and Peels, and Macaulays and Gladstones, studied the English

language and literature at college, and not by attending such lectures as Dr. Wilson's, or studying his chosen text-book, Spaulding's English Literature—the standard text-book of seminaries for young ladies as well as of grammar schools. Dr. Wilson will now understand why I attach little value to his professorship in University College, and whether I can distinguish between the appropriate teachings of the grammar school and the college.* The professor who serves as the electric telegraph to communicate to his students the very mind of the ancient world in the developments of their own language and literature, is a better teacher of the English language and literature than another professor who teaches English literature from *Spaulding's Compend* and the English language from *Craig's Outlines*.

Small Expenses required for University buildings; European examples; Expenses of celebrations at the University and Normal School buildings.

Another remark I beg to make, relates to the expense of University buildings. It has been said that I was present at the Senate in March 1854, when Chief Justice Draper prepared an address to the Governor General for a grant to erect the buildings of the University. I may have been present, though I have no recollection of it, nor of the contents of the address referred to; but if I were present, it must have been that I made the suggestion, as the only suitable occasion for such a suggestion, which the Hon. Mr. Morrison, who only attended the Senate two or three times, recollects having been made—namely, that Upper Canada College buildings be applied to the use of University College; and the Masters be appointed to Masterships of Grammar Schools, with such allowance from the Upper Canada College endowment as would secure them against personal loss from the discontinuance of that institution, and the application of its revenues to augment the Grammar School Fund. At all events, my letter to Mr. Hincks, July, 1852, when I proposed the sum of £6,000 for the erection of a University building, shows that my views were more economical at that time than even now. It may at first thought appear strange in these days of large expenditures, how so small a sum should be sufficient for such a purpose; but it will not appear so strange if we consider the true objects of the University, and that the Queen's University in Ireland has no separate building, has only a Secretary with a salary of £350, with "Incidentals, Office Expenses, Postage, Messengers, Advertisements, &c.," amounting to £180," and "Exhibitions, Prizes and Medals," amounting to £475; in all for Office Charges, £1,005; nor will the sum I proposed appear small even for a building accommodating the several Professorships and Lectureships I suggested, when you consider how plain and inexpensive and variously used are the lecture-rooms of Professors in the Universities at Leipsic, Halle, Bonn, (where Prince Albert was educated,) and in Paris, at the Sorbonne, and the College de France, where I have attended lectures, by Dupret, Michelet, Girardin, Michel Chevalier and others, including Arago at the Observatoire, with Humboldt for a regular auditor. The lecture-room or theatre for lectures in Chemistry and Natural Philosophy was large, as were those for the popular lectures in History and French Literature and Eloquence, but with no other furniture than forms or straw-bottom chairs. I have heard *Leverrier*, the

* "I am extremely sceptical as the real value of public oral teaching on such a subject as mine (modern history.) If Abelard were living now, I believe he would address his instructions, not in the ears of thousands crowded round his chair, but to the eyes of myriads reading them in studious seclusion."—Sir James Spack.

famous mathematician and astronomer, lecture in a room not more than twice as large as this Committee room, and with furniture not costing half as much; and in the same room I have heard lectures in Mineralogy and Geology. I have heard no less than six different professors in as many different courses in the same lecture-room, lecturing different hours of the day and on different days in the week. The great men of Europe give greatness to the plain and unpretending places whence they pour forth the treasures of profound learning and mighty intellect; but Dr. Wilson, as the representative of Toronto University College, insists upon "stone and marble" magnificence as essential to a great people, and, of course, to great Professors and great lectures in "this Canada of ours;" and thus are our University Funds frittered away by hundreds of thousands of dollars upon the "material and the inanimate at the expense of the intellectual and the moral." Mr. Langton thought that some \$1,800 was not too large a sum for the the ceremonial of laying the top stone of the University buildings. The Governor General, Lord Elgin, laid the corner-stone of the Normal School buildings in the presence of the members of both Houses of the Legislature, and the ceremony cost just £20, and that for scaffolding; and Sir John B. Robinson opened the building when finished, with a noble address, in the presence of a large assembly, and the ceremony cost the expense of gas to illuminate the edifice.

Two questions for decision.

In concluding my remarks, I submit that the question for the decision of the Committee is not my merits or demerits; although the latter have been brought before you day after day at great length, in various forms, and with various ability. Nor do I think the merits or details of the proceedings of the petitioner who have been so severely reflected upon, are the grave subjects of your deliberation and decision. The great question, I submit, which demands your attention, is, What should be done to correct the acknowledged evils of the past, and make legal and effectual provision for a system of liberal education in Upper Canada? Sir, the very advocates of the present system have conceded nearly all that has been urged, nearly all that has been complained of or demanded, except they still insist upon the monopoly of the money. They have conceded that the Senate is not properly constituted. They have conceded that they have reduced the curriculum. They admit that the Professors ought not to be the examiners of their own students, but justify the practice in their case on the ground of circumstances of necessity. They have admitted that there are needless Professorships in University College. They admit that expenses may be reduced; and Mr. Langton says that some of them have already been cut down.

Respect due to the sentiments of large religious communities; growing public sentiment; a monopoly to be avoided.

Then, Sir, I would ask whether respect is not due to the sentiments of large religious bodies in this country, and whether the statesman and patriot should not take into consideration the feelings of people who constitute a large portion of the christianity of the Province? No one can conceive the progress which the agitation of this question has already made in Upper Canada, its influence on the people, the strength of public sentiment it evokes. When the agitation commenced, a few months ago, it was said "Oh, it is only the doings of a few Methodist Preachers, and will soon die a natural death." But what are the facts? Why, that 15 district conventions and 250 quarterly meetings, of the official laity of the Wesleyan Church, wish but one exception, in the County of

Prince Edward, and then, by a mere accident, have all supported the views which have been submitted for your consideration this day. There always have been and always will be exceptions in such cases; but such unity never existed in the religious body on any public question at any former time, although it was said the agitators were only a small portion of the preachers, with whom the Wesleyan body at large did not sympathize. That statement you see was a great mistake; while you find that the Presbyterians of the Church of Scotland, and a large portion of the Church of England, concur in the views of the Wesleyan body. And, Sir, this is only the commencement. If the discussions of the past year should continue for another, there will be a body of feeling in Upper Canada such as there has not been on any subject since the agitation of the Clergy Reserve question—merely from the fact that this subject goes home to the consciences and the religious feelings of the people of the country, the best and holiest feelings of fathers and mothers throughout the land. I ask whether the decision of this Committee should not give equal justice to all parties and classes in the community, according to their works? The sentiment of our country has ever been against monopolies. Even the gentlemen of the Toronto University say they wished to prevent Upper Canada College from becoming a monopoly. Sir, there may be a non-denominational as well as a denominational monopoly, and equally hateful to the country, destitute, as it must be, of all the ties and aspirations which religious feelings create.

A non-denominational College for those who desire one, but equally Denominational Colleges for others who show their faith by works.

Among the several denominations in the land, some have expressed their views in favour of a non-denominational college. I do not go so far as Dr. Cook, regarding a non-denominational college only as "objectionable." I admit that there ought to be a non-denominational college. Sir, let those people have one, and if they do not want to pay for it themselves, let the institution now established be perpetuated and supported for them; but at the same time, let the views and feelings of other classes of our fellow citizens be consulted, who do not rely upon the State for everything, but who erect their own buildings, defray a large portion of their expenses, and prove by liberal subscriptions the sincerity of their professions, while the non-denominational people contribute not one cent towards the erection or support of their college. I ask if the State is to ignore the former, and exclusively patronize the latter? Are the Wesleyan people especially to stand impugned and impeached in the presence of the representatives of the country as the friends of ignorance, or the promoters of social evil, when, prior to all other efforts of the kind, they commenced, in 1832, to erect a college building which is respectable at the present day? Sir, no one can conceive the labours and efforts requisite to establish such an institution, and so much needed at that day; no one can conceive the difficulty encountered in obtaining a Royal Charter for it in 1836; and the mortifications and hardships in soliciting donations and subscriptions in England to the amount of \$25,000; and few can estimate the blessings the college has conferred upon the country in educating and largely forming the character of some thousands of Canadian youths; nearly all of whom have illustrated the benefits of a religious and liberal institution of learning, and a considerable number of them have risen to distinction in different professions and employments. In the presence of such facts, and of the past of this country, I ask if the Wesleyan body are to be im-

pugned as they have been by Dr. Wilson, and are they to be repelled rather than respected by their country's representatives? Are they to be treated thus, not by those who have borne the burden and heat of the day during the infancy and growth of our Canadian life and civilisation, but by those who only come here for the sake of the salaries they enjoy?

Characteristics of a true University system.

In the last place, I submit that the Committee should look to the establishment of a system possessing the elements of unity, comprehensiveness, solidity, economy, and permanence. It is only in the union and comprehension of all classes of the community, you have a guarantee for the solidity and the permanence of your institutions.

Attempts to destroy individual character; a columny refuted.

One thing more. It is perfectly well known to the Committee that in time, for the last four or five days, has been occupied, not in the investigation of these principles, but by attempts to destroy what is dearer to me than life, in order to crush the cause with which I am identified; and a scene has been enacted here, somewhat resembling that which took place in a certain committee room, at Toronto, in regard to a certain Inspector General. Every single forgetfulness or omission of mine has been magnified and tortured in every possible way, to destroy my reputation for integrity and my standing in the country. A newspaper in Toronto, whose editor-in-chief is a man of very great notoriety, has said, since the commencement of this inquiry, that, in my early days, I made mercenary approaches to another church, but was indignantly repelled, and hence my present position. I showed the other day that I might have occupied the place of Vice Chancellor of the University which Mr. Langton now holds, had I desired (and the proposal was made to me after my return from Europe in 1856), and I have similar records to prove that in 1825, after the commencement of my Wesleyan ministry, I had the authoritative offer of admission to the ministry of the Church of England. My objection, and my sole objection was, that my early religious principles and feelings were wholly owing to the instrumentality of the Methodist people, and I had been providentially called to labour among them; not that I did not love the Church of England. Those were 'saddlebag days,' and I used to carry in my saddlebag two books, to which I am more indebted than to any other two books in the English language, except the Holy Scriptures, namely, the Prayer Book and the Homilies of the Church of England. At this very day, Sir, though I have often opposed the exclusive assumptions of some members of the Church of England, I only love it less than the Church with which I am immediately associated.

An individual helper, not the leader in the present movement.

I have been charged with being the leader of the present movement. I am entitled to no such honor. If I have written a line it has been as the amanuensis of my ecclesiastical superiors; if I have done anything, it has been in compliance with the wishes of those whom I love and honor; and my attachment to the Wesleyan body, and the associations and doings of my early years, have been appealed to, as a ground of claim for my humble aid in connection with this movement. Sir, the Wesleyan people, plain and humble as they were, did me good in my youth, and I will not abandon them in my old age.

Conclusion.

I have only further to add, that whatever may be my shortcomings, and even sins, I can say with truth that I love my country; that by habit of thought, by association, by every possible sympathy I could awaken in my breast, I have sought to increase my affection for my native land. I have endeavoured to invest it with a sort of personality, to place it before me as an individual, beautiful in its proportions, as well as vigorous in all the elements of its constitution, and losing sight of all distinction of classes, sects, and parties, to ask myself, in the presence of that Being, before whom I shall shortly stand, what I could do most for my country's welfare, how I could contribute most to found a system of education that would give to Canada, when I should be no more, a career of splendour which will make its people proud of it. I may adopt the words of a poet—though they be not very poetical:—

'Sweet place of my kindred, blest land of my birth,
The fairest, the purest, the dearest on earth;
Where'er I may roam, where'er I may be,
My spirit instinctively turns unto thee.'

Whatever may have been the course of proceeding adopted towards me in this inquiry, I bear enmity to no man; and whatever may be the result of this investigation, and the decision of the committee, I hope that during the few years I have to live, I shall act consistently with the past, and still endeavour to build up a country that will be distinguished in its religious, social, moral, educational, and even political institutions and character; to assist in erecting a structure of intellectual progress and power, on which future ages may look back with respect and gratitude, and thus to help, in some humble degree, to place our beloved Canada among the foremost nations of the earth.

Document accompanying Dr. Ryerson's Reply to Mr. Langton and Dr. Wilson, being extracts of a letter addressed by him to the Hon. F. Hincks, containing a plan of a Provincial University, including denominational Colleges, in connection with our present Common School System.

Toronto, 22nd July, 1852.

Dear Sir—According to promise I now proceed to state in writing the result of my observations and reflections on that part of the system of public instruction in Upper Canada, which relates to a Provincial University, and to University Colleges.

In order to prevent any misapprehension of the views and suggestions I venture to submit, I beg to make a few preliminary remarks.

Light in which the question should be viewed.

I have always been accustomed to contemplate and discuss public questions in a provincial, rather than a denominational point of view, in reference to their bearing upon the condition and interests of the country at large, and not upon those of particular religious persuasions, as distinct from public interests, or upon the interests of any one religious persuasion more than those of another. And this I think is the true difference between a mere sectarian and patriot; between considering the institutions and legislation and government of a country in a sectarian or pa-

triotic spirit. The one places his sect above his country, and supports or opposes every public law or measure of government, just as it may or may not promote the interests of his own sect, irrespective of public interests, and in rivalry with those of other sects; the other views the well-being of the country as the great end to be proposed and pursued, and the sects as among the instrumentalities tributary to that end. Some, indeed, have gone to the extreme of viewing all the religious persuasions as evils to be dreaded and as far as possible proscribed, rather than as distinct agencies more or less promotive of morality and virtue, and their rivalships leading to stimulate to greater activity, and, therefore, as a whole, more beneficial than injurious.

Regard to the state and religious character of the country.

My second preliminary remark is, that as the educational as well as other institutions of a country must have reference to, and be greatly modified by its social state and character; so in the collegiate, as well as elementary department of Public Instruction, the religious persuasions of the country cannot be disregarded, as they form some of the most powerful and important of the social elements which enter into the constitution of the moral and intellectual character of the people of the country. In Upper Canada, the number of persons who would theoretically or practically exclude Christianity in all its forms as an essential element in the education of the country, is exceedingly small; and to base any of our educational institutions upon the sentiment of such persons will inevitably ensure their abandonment and rejection by the people at large. A system of education, whether collegiate or elementary, which ignores the religious sentiments of a people, cannot prosper or long exist among them except by coercion.

Defect, as to religious instruction and oversight.

Taken there is the fact—and a painful fact it is—that whether a student keeps or violates the Sabbath—attends worship or frequents taverns—is virtuous or vicious—is no matter of concern in the University; in respect to the oversight of which each student may say, as if he were in the land of pagan darkness and death, “no man careth for my soul.” I do not think this need be so, constituted as the University now is; it is not so in the administration of the Provincial Normal School. But it is certain, that few parents in Upper Canada, would entrust their sons from home, and during the most eventful years of their educational training, under the care of any institution whose authority and oversight never extended to those principles, habits and dispositions, without which the best educated man is but an accomplished knave, and a curse rather than a blessing to a community.

Experiments of the present system.

If an examination was instituted, it would also be found that comparing the annual expenditure of University graduates, more than twice as large a sum has been expended, as would have been required to send each of the graduates to the best University in America or Europe, and pay all the expenses of his journeys, residence, books, lectures, clothing, &c. &c.

No reason for continuing such a system.

Under these circumstances, I see no economical or

public grounds on which the present system of University expenditure and instruction can be justified; nor do I think the public feeling, when the subject comes to be discussed, will suffer such an application, or rather waste of the most splendid University endowment in America, to be perpetuated. As now expended, this endowment is injurious rather than advantageous to all the leading religious persuasions of the Province; and self-defence, as well as other considerations, will prompt them to unite with that portion of the people who deem no State University endowment necessary, to abolish it altogether, and apply the proceeds to purposes of common education.

The question to be considered.

The question then arises, in what way can the University endowment be applied, so as to render it most useful to the country at large, and so as to interest all classes in perpetuating it in violation for the purposes originally contemplated, by their deriving manifest advantages from its application.

Recognition of the principle of religious instruction and oversight essential.

The first step to a consummation so devoutly to be wished is, that the system of University education to which the endowment should be inviolably applied, should be such as will receive the approval and support of the great body of the people, especially of the better educated classes. This can only be done by the recognition of a principle regarded as important and vital by more than nine-tenths of the people—namely, religious instruction and oversight forming an essential part of the education of the youth of the country. I believe that no attempt to deny, to counteract, or evade the recognition and application of this principle, can succeed, in respect to either Common School or University Education. I lay it down then as a fundamental principle, that religious instruction must form a part of the education of the youth of our country, and that that religious instruction must be given by the several religious persuasions to their youth respectively. The Common Schools are, as a general rule, brought within an hour's walk of each family in the land; and therefore the oversight and duties of the parents and pastors of the children attending these schools, are not, in the least, suspended or interfered with. The constitution or order of discipline and liturgy of each religious persuasion, enjoins upon its clergy and members to teach their children the summary of religious faith and practice required to be taught to the children of the members of each persuasion. To require, therefore, any sort of denominational teaching in Common Day Schools, is not only a work of supererogation, but a direct interference with the liturgical or disciplinary codes and functions of each religious persuasion, and providing by law for the neglect of clerical and parental duties, by transferring those duties to the Common School teacher, and thus sanctioning immoralities in pastors and parents which must, in a high degree, be injurious to the interests of public morals. The cry for denominational day Schools that has been raised by two or three ecclesiastics in Upper Canada, is as senseless as it is unpatriotic and selfish. It is a barefaced demand that the school master shall do the work of the clergyman, and that the School master shall do the

work of the clergyman, and that the State shall pay him for it; a scheme under which the expenses of educating the whole people would be multiplied many fold, and under which a large portion of the poor youth of the country would be left without any means of education upon terms within reach of the pecuniary resources of their parents, unless at the expense of their religious faith. Economy as well as patriotism requires the schools for all to be open to all upon equal terms, and upon principles common to all—leaving to each religious persuasion the performance of its own recognized and appropriate duties in the religious teaching of its own youth. In such schools the children can be with the teacher only from nine o'clock in the morning until four o'clock in the afternoon of five or six days in the week; while during each morning and evening, and the whole of each Sabbath, they are with their parents or pastors, and these are the portions of time which usage and ecclesiastical law prescribe for religious studies and instruction, and for which the teacher, who only sees the children during six or seven of the working hours of each secular day of the week, ought not to be held responsible and with which he cannot be burdened to the advantage of the children, or without criminal neglect on the part of their parents and pastors. I cannot therefore conceive that it is the duty of the Government to provide denominational teaching to the pupils in the common day schools, any more than it is its duty to provide for their daily food and raiment, or a place of worship and preaching for them on the Sabbath.

How this principle is to be applied in Academies and Colleges, and first reason for Public Aid to such Institutions.

But in respect to Academies and Colleges the case is different. There are institutions which cannot be brought within an hour's walk of but very few of those who wish and are able to resort to them. Youth, in order to attend such institutions, must, as a general rule, leave their homes, and be taken from the daily oversight and instructions of their parents and pastors. During this part and period of their education, the duties of parental and pastoral care and instruction must be suspended, or provision must be made in connection with the Academies and Colleges for such oversight and instruction. Youth attending such Institutions, are at an age when they are most exposed to temptation—most need the best counsels in religion and morals—are pursuing studies which most involve the principles of human action, and the duties and relations of human life. At such a period and under such circumstances, youth need the exercise of all that is tender and vigilant in parental affection, and all that is wise in pastoral oversight, yet they are far removed both from their parents and pastors. Hence what is supplied by the parent and pastor at home, must be provided in connection with the Academy and College abroad. And therefore the same reason which condemns the establishment of denominational common schools, justifies the establishment of denominational Academies and Colleges, in connection with which the duties of the parent and the pastor can be best discharged. It is therefore absurd to suppose, as some have contended, that if we discountenance denominational common schools, we must condemn denominational Academies and Colleges. There are scarcely as many persons in Upper Canada in favor of the former, as would

form a considerable party in any one Church—especially in any Protestant Church—much less in the country at large; while the great majority of the country are supporters of the latter.

Second reason for public aid to Denominational Colleges.

Aiding denominational Colleges is also acting, in another respect, upon the principle on which aid is given to Common Schools, namely, local contributions to the same object. No aid is given to a denominational College until after a large outlay has been made by its projectors in the procuring of premises, erection or procuring of buildings, and the employment of professors and teachers—evidence of the intelligence, disposition and exertions of a large section of the community to establish and sustain such institution.

Third reason for public aid to Denominational Colleges.

There is another reason for public aid to denominational Colleges, based also upon the principle upon which aid is given to Common Schools and other literary institutions. It is that such aid is given for the advancement of science and literature alone. It is not proposed to endow or aid denominational colleges for denominational purposes; but because such Colleges are the most efficient and available agencies for encouraging and extending the study of the higher branches of education in the country. It is not recommended to give Legislative aid to any Theological Seminaries, or for the support of theological professors in any of the denominational Colleges; nay, it may be proper and expedient to provide that in case any of the Colleges to which Legislative aid is given, have or shall have theological professors, no part of the aid thus given shall be expended in payment of the salaries of such professors, and that their salaries shall be provided for from sources independent of the literary funds of such Colleges.

Fourth reason for public aid to Denominational Colleges.

This view of the subject appears to me to command itself with equal force on the ground of economy. Every person must admit the desirableness and importance of expending the University Education Fund to the best advantage; and I think few can deny or doubt that it has hitherto been expended to the least, or rather to the worst advantage. The number of professors in the Faculty of Arts—that is, in the College proper for the under-graduates—has never exceeded four; and it has always been maintained that the duties of that Collegiate department of the University have been as efficiently performed as in any of the Colleges of the English Universities. As to the Faculty of law and Medicine (there being one professor in the former, and seven in the latter,) they are mere appendages to the University, consuming its funds. Attendance on the lectures in either of these Faculties is not necessary to obtain the degree of Bachelor or Master of Arts; they exist for any young men who may be studying for either profession, and are not so numerous as attended at other schools of law and Medicine in Toronto, that receive no Legislative aid. I do not believe that the existence of the Faculties as now constituted, is of any

advantage to the country, or is desired by the members generally of the Professions of Law and Medicine.

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Objection that you are endowing Sectarianism answered.

This view appears to me so irresistibly conclusive, that I will not enlarge upon it; but will advert for a moment to two objections which may be made to the proposed system of aiding denominational colleges. The one objection is, that you are thereby endowing sectarianism. This oft repeated objection is only a superficial fallacy—a fallacy consisting of a mere play upon words. Now to endow sectarianism is a very different thing from aiding sectarians to do what is promotive of the interests of all classes of society. If a legislative grant were made to a benevolent society of the Church of England, or Rome, or the Presbyterian, Wesleyan, or Baptist Church, to relieve sick and pauper immigrants, would it be endowing sectarianism, or employing the already organized agency of a sect to promote a public object? The grants to denominational colleges are not to support those who are preaching sectarianism, and for the purpose of teaching it; but supporting those who indeed hold and act upon the doctrines of some sect, yet supporting them as teachers of the English and other languages, Mathematics, Philosophy, &c., in which there is no religious, nor political sectarianism. It is true the religious persuasion whose college may be thus aided, may and probably will derive advantage from any contribution or grant which may increase its efficiency; but that advantage is chiefly indirect and remote. So may a religious body derive some advantage from any College which affords facilities for the education of its youth, or from a government and laws which facilitate its labors. There are also two facts involved in the question which cannot be overlooked; the one is, that the denomination whose college may be aided, has largely contributed to the same object, and assumes all the responsibility and labour of carrying it into effect. The second is, that the religious sects are the only actual and probable agencies in inculcating and maintaining the christian morals of the country, and without which the country would be without the first elements of civilization and in a state of anarchy if not barbarism. These facts the objector cannot deny, though he may seek to suppress them. The real question for the consideration of the statesman and philanthropist is, in what way can each thousand pounds, or each pound of the University Fund, be made instrumental in educating the largest number of youth in the higher branches of education, with the best preventatives against impairing or endangering their morals? This is the great object with which the statesman has to do; and if in promoting this object in the most efficient and economical manner for the general welfare, some advantage should fall to the agency employed, it remains for the objector to show that such incidental advantage, far so great a public benefit, and so much labor, would be a calamity to be dreaded.

Second objection, that denominational Colleges will become too numerous, answered.

A second objection which may be made to aiding denominational Colleges is, that they may become

too numerous, and that each denomination does not possess such Colleges and would not therefore be included in such a system. To the first part of this objection I reply, that there is no danger of institutions becoming more numerous than the wants of the country may require, the establishment of which involves the vigorous and combined exertion of so much intelligence, resources, and voluntary benevolence; and should such Colleges become more numerous than could be aided to the amount now proposed to be given to each of the denominational Colleges, the aggregate amount set apart annually for that purpose could be easily adjusted and distributed upon the principles of equity and fairness. In regard to the fact that, all the denominations have not Colleges, I remark that it is more than probable they all never will have Colleges; but it is certain that the views and feelings of a greater proportion of the population will be met by means of several Colleges rather than by one alone. A Presbyterian College, or at least two such Colleges, must certainly meet the doctrinal sentiments and religious experience of all sections of Calvinists, and a Methodist College those of all sections of Methodists. To the Methodist College already established, I know that students from the several sections of Methodists in the country, have resorted, and some of them candidates for the ministry in their own section or body, and have pursued their studies there with satisfaction and success. On this point, I may also make two additional remarks: 1. The greater part of those members of religious persuasions not having Colleges of their own, who wish to send sons to College, would much rather send them to a college under the auspices of another religious persuasion than their own, yet pervaded by a Christian spirit and exercising religious care over its students, than to send them to college under no religious superintendence and exercising no care in regard to the religious principles and morals of its students. 2. In each of the denomination Colleges, I believe no religious test is required in the admission of students. I know the Charter of Victoria College forbids the application of any religious test on the admission of any student; and the authority of the College has been so sedulously exerted in requiring those students who were members of some other Church than that of the College, to attend the worship of their own Church, as in requiring the attendance of Methodists at the worship of the Church.

A non-denominational College for those denominations and classes who desire it.

Should it be objected, that there is a considerable portion of the people of the country, who are opposed to sending their children to any denominational College whatever, I reply that I do not propose to abolish the collegiate department of the Toronto University, but to continue the experiment with an endowment of twice as large a sum as it has been proposed to grant to each of the denominational Colleges. While, therefore, the views and wishes of this class of persons are liberally met, they cannot complain, except in the spirit of the most illiberal tyranny, if the views and wishes of others of stronger religious convictions than themselves, are also, in some measure, consulted.

Should the foregoing suggestions be approved, the Funds of the University will be maintained inviolate

for the purposes originally contemplated, and I think practical effect will be given to the views and wishes of nine-tenths, if not nineteen-twentieths of the people of Upper Canada, while the facilities and interests of the higher branches of education will be greatly extended.

Now as to the means by which I would promote these results, I venture to submit the following suggestions as to the outline of the plan.

Suggestion—First, the management of the endowment.

1. I would make the Crown the trustee of the magnificent endowment, instead of an irresponsible Corporation; and I would transfer the sale and management of lands to the Crown Lands Department, and let the investments of the proceeds of sales be made under the authority of the Crown. I have no doubt but that the management of the present University Endowment is honest and judicious; but it costs to the fund, in my opinion, at least a thousand pounds per annum more than it would, were it managed as are the Grammar School lands.

Second—a Provincial University; how constituted; current expenses of it; Professorships in it; expense of buildings; estimated expense of building under Mr. Baldwin's Government.

2. I would propose further to maintain and give effect to the idea which has been vaguely though popularly held, namely, the idea of a *Provincial University*, sustaining a common relation to all the colleges of the country, and providing instruction in subjects and branches of science and literature which do not come within the undergraduate curriculum in any College. I would suggest the establishment of an institution to be designed "The University of Upper Canada," the Council or supreme authority of which should be designated "The Regents of the University of Upper Canada," consisting of, say the President or Principal, and one Professor of each College (to be chosen by the authorities of such College), and twelve persons appointed by the Crown, three of whom shall retire annually, and be re-appointed, and their places filled by others, at the pleasure of the Crown. I think that at present about £3000 per annum of the University Endowment should be placed at the disposal of the Regents, of which at least £1000 per annum should be expended by them in the purchase of books, specimens and objects of various kinds, suitable for a University Library and Museum. I would transfer to this University the library and museum of the present Toronto University. I would connect with this University such Professorships as those of Ancient and Modern Philosophy and Literature, General History, Natural History, Astronomy, Political Economy, Civil Engineering, Agriculture, &c. I would make the Library and Lectures free to the Professors, Graduates, and Undergraduates of all the incorporated colleges, and perhaps to the members and students of the professions generally, according to prescribed regulations. I would have the lectures easily accessible if not free to the public. The building for such University would consist of four, or six lecture rooms or theatres, a library and museum. Two or more of the courses of lectures could be de-

livered in the same lecture room, as they are in Paris. Sometimes five or six courses of lectures are there delivered in the same room. A janitor is sufficient for the care of such a building; and one librarian would be sufficient for the library and museum. The cost of such a building need not exceed £6,000. But excellent accommodation at little expense can, in the meantime, be obtained for the professional lectures. Plans have been prepared and tenders have been made, but not yet accepted, for the erection of Toronto University Buildings, at an estimated expense of about £20,000; but the present building is ample to accommodate all the undergraduates attending or likely to attend the College for many years.

Tenure of Professorships.

I would make the appointments or the elections of Professors periodical, at least to some of the professorships, as is the case in several of the University professorships at Oxford and Cambridge. As the duties of a professorship would consist of a limited number of lectures during certain months of the year, and would be an honorary distinction, I would not have the salaries large.

Powers of the University.

I would authorize the Regents of the University of Upper Canada, to establish, with the approval of the Governor General, professorships in any department of science and literature; to appoint and remove Professors and other officers; and determine their duties and the amount of their remuneration; and to appoint from time to time an inspector or inspectors to visit and report annually upon the state of the Colleges and Grammar Schools receiving public aid; to possess and exercise, by a Committee or otherwise, all the powers in regard to the Normal School, text and library books and regulations for Common Schools, that are now exercised by the Council of Public Instruction, and all the powers which were proposed to be given to that body by the Grammar School Bill of 1850, in regard to Grammar Schools; to determine the standard and conditions of conferring degrees in the arts and sciences; to appoint examiners to examine, and to confer degrees on candidates presenting themselves, according to conditions prescribed, from any of the incorporated Colleges in Upper Canada, so that if the degrees of any of these Colleges should be of little value, there would be a remedy for the evil, and meritorious men would be able to obtain the distinctions to which they might be entitled.

I think there can be no comparison between the influence upon literature and science of a number of Professors in a University thus constituted, and that of the same number of Professors and at the same expense attached to the present Toronto University (College), attended by some score of undergraduates, not one of whom might attend any of the lectures referred to; nor do I think the importance of such a body as the proposed Regents can easily be overrated in giving weight, unity, symmetry, and appropriateness to every part of our system of public instruction.

Provincial School of Law.

3. Though it may be said, and justly, that the legal and medical professions would provide for

their own professional education as well as the profession of theology; yet I would be in favour of granting from the University Fund some £500 or more per annum to the Law Society, for the employment of Law lecturers. As that society is incorporated, determines the condition of admission to the study of the profession, prescribes regulations for Students at Law, and then prescribes the standard and examination for their admission as Barristers, I think it would be appropriate for the authorities of the Society to prescribe a course of studies and a course of lectures for the students, appoint lecturers, and require such courses to be delivered during terms, to be attended by all Students at Law, who should be examined in the subjects of such lecturers, as well as in the books required to be read. It appears to me that such a system in the Law Department is simple and feasible, and that if carried into effect, it would exert a salutary influence upon the whole legal profession in Upper Canada—very different from having one Professor of Law in the Toronto University, lecturing betimes to some half dozen Students, but not recognized in any way by the Incorporated Law Society of Upper Canada.

Provincial—School of Medicine.

4. Should the medical profession of Upper Canada be incorporated in a manner similar to that in which the legal profession has been incorporated, I think £750 or £1,000 of the University endowment, and the present medical lecture rooms of the Toronto University, might be placed at the disposal of such Medical Society, for the employment of lecturers and other purposes in the interest of the Medical profession and Medical science of Upper Canada.

The system when and where devised.

Such are the general suggestions, without entering into and indeed omitting details, I venture to submit on this grave and comprehensive subject—suggestions, however, the most important of which I meditated on some of the highest mountains in Europe several years ago, and which I embodied in substance in my Report on a system of public elementary education in Upper Canada, pp. 9, 130—135, first published in 1846, but which I have long despaired of seeing carried into effect, and therefore consigned to oblivion.

At what expense carried into effect.

The whole of what I have proposed, it will be

recollected, may be carried into effect within the present annual income of the Toronto University, and which is expended on that institution alone.

In conclusion I may remark: that the plan I have proposed appears to me to possess among others the following advantages.

Advantages of the system proposed.

1. It will give the fullest practical effect to the theory long advocated of a Provincial University.
2. It will continue to those who desire it, the privilege of a "non-sectarian college."
3. It will satisfy the wishes of those largest sections of the community who insist upon denominational colleges; and it will efficiently aid those colleges without "endowing sectarianism."
4. It will secure the integrity of the University Endowment, and provide for a much more economical and efficient application of it than that which is now made.
5. It will associate with the higher education of youth those religious and moral influences, restraints and aids, which are the great agents and best guarantees of the virtues and morals of the country.
6. It will give harmony and completeness to our whole system of Public Instruction, and bring into operation new and powerful agents and influences for the advancement and extension of the higher branches of general science and literature.
7. It will secure the important desideratum of placing at the disposal of the Crown, a large and rapidly increasing fund, which may be applied from time to time, (perhaps most satisfactory and judiciously on the recommendation of the Regents of the University of Upper Canada,) as the wants and interests of the country shall require—increasing the facilities of Collegiate education, as well as promoting the extension of practical science and the diffusion of general literature.

I should feel it needful to apologize for the great length of this communication, were I not satisfied from your own great experience, that you are fully sensible of the impossibility of presenting within narrow limits anything like a clear and impressive exposition of topics so intricate, numerous and important, as those which have entered into the system submitted to your consideration.

I remain, dear sir,

Your obedient servant,

E. RYERSON.

The Hon. Francis Hincks, &c, &c., Quebec.

APPENDIX.

Extract from Dr. RYERSON'S reply to Statements contained in the questions of the Honourable GEORGE BROWN, M. P. P.

In Question 263, Mr. Brown asked me—"Is it true that you have sought to have Toronto University brought under your control as a branch of your department, and that the educated men of the University have indignantly scouted your interference in classical and scientific education as totally beyond your sphere?" The origin and promptings of this question are transparent. The conclusion of my answer was—"The insinuation is without foundation, and the very reverse of truth." To show the malicious falsity of the statement contained in the question, and that I declined any control in University matters, as also the emoluments of the Vice-Chancellorship, I will read two notes—the one addressed a day or two since to the Hon. Mr. Christie, and the other his reply; they are as follows:

(Copy.)

QUEBEC, April, 19th, 1860.

MY DEAR SIR:—It having been stated the other day in the University Committee of the Legislative Assembly, that I had sought to get control of the University, I beg permission to ask you if, a short time before Mr. Esagon's election by the Senate as Vice-Chancellor of the University, you did not, in behalf of yourself and certain other members of the Senate, propose to me my election to that office, and if I did not decline the high honor and important trust you proposed to confer upon me.

I remain, my dear Sir,

Yours truly,

(Signed) E. RYERSON.

The Hon. David Christie, M. L. C.

(Copy.)

QUEBEC, 19th April, 1860.

MY DEAR SIR:—I regret that the proposal which was made to elect you to the Vice-Chancellorship of the University of Toronto should have been construed as a proof of your desire to control the University. The gentlemen who made the proposal supposed that the office in question might, with great propriety, be filled by the Head of the Educational Department in Upper Canada. You declined to accept the position, and there the matter ended.

I remain, my dear Sir,

Yours very truly,

(Signed) DAVID CHRISTIE.

The Rev. E. Ryerson, Quebec.

In question 250, I am represented by Mr. Brown, as having "proposed to the Senate the establishment of ten additional Scholarships of \$200 each—or in all \$2000 per annum." The letter which I happened to have with me, and which I put in evidence, shows, that what I proposed, was ten exhibitions "for Masterships of Grammar Schools—each to be of the value of \$200, and to be tenable for one year only;" the competition for those exhibitions to be confined to Masters of Common Schools, who had taught a Common School, who had attended the Normal School one Session, who had prepared for College at the Model Grammar School, who had been recommended by the

Council of Public Instruction, and who should engage to teach a Grammar School in Upper Canada, three or four years, and provide security for the fulfilment of this promise, or refund the amount of the exhibition with interest. Such were the conditions and objects of the competition; and then the competitors were to go before the Examiners of the University, which was to decide the standard of the examination, and afterwards remain and pursue Collegiate studies in University College, one year. The proposal was rejected; the desired encouragement to intelligent and enterprising Common School teachers was withheld; the hope of providing regularly trained masters for the Grammar Schools, was disappointed; and I am now represented as having endeavoured to establish ordinary Scholarships to the amount of \$2000 per annum.

I now address myself to one of the most audacious impositions ever practised upon a Committee of the Legislative Assembly, as well as a most barefaced attempt to misrepresent and impugn me. By questions 245 and 248, I am charged with having, in 1854, supported and reported in favor of establishing scholarships, involving an annual expenditure of \$12,000. My answer was, that I opposed it. And then, to convict me of falsehood, and to prove that I supported what I declared I had opposed, Mr. Brown puts the following questions:—

Ques. 246—Did you, on the 18th of March, 1854, second the following resolutions:

"1st. That there should be fifteen scholarships open to competition at the matriculation of each of the three annual succeeding examinations in arts, each to be held for one year?"

"2nd. At the matriculation ten scholarships should be appropriated to those who held the highest places in general classes, and five to those students who have most distinguished themselves on the following special subjects, viz.: Two for mathematics, two for classics, and one for modern languages.

"3rd. At the first year's examination, seven scholarships shall be appropriated to those who hold the highest places in the general classes, and eight in the following subjects, viz.: Two in classics, two in natural sciences, and two in modern languages.

"4th. At the two following Annual Examinations, five scholarships shall be appropriated to the highest in the general classes, and ten to those who have most distinguished themselves, &c., &c.

Ans. I cannot recollect. I know the subject of such scholarships was discussed.

Ques. 247. Were these resolutions referred to a Committee of yourself, Dr. Willis, Dr. Taylor and Mr. Barron?—It is possible; I do not recollect."

When Mr. Brown put these questions, I had no recollection whatever of having placed my views on record respecting the creation of Scholarships to the amount of \$12,000 per annum, although I recollect having opposed it, and that I had advocated scholarships for assistance of poor young men. But on turning to the Minutes of the Senate's proceedings, I find that the resolutions quoted by Mr. Brown, had no relation to the creation of Scholarships, but to the manner of distributing Scholarships already created, and the creation of which I had opposed.

The resolutions creating Scholarships were proposed by Mr. Langton, the 15th of March, 1854, three days before the introduction of the resolutions quoted by Mr. Brown. An attempt was made to get them postponed, until a return of the number of Students in University College should be laid before the Senate. That motion having failed, I moved an amendment to Mr. Langton's resolutions on Scholarships. The following is an extract from the Minutes of the Senate, March 15th, 1854, recording the proceedings referred to:—

Mr. Langton, seconded by Mr. Justice Draper, moved, "1. That all Scholarships for Undergraduates, shall be of the same amount, viz. : £30 each, and that there shall be 15 annually.

"2. That no Student shall hold more than one Scholarship in any one year.

"3. That there shall be eight Scholarships annually for graduates, to be held for two years after taking the degree of B. A., of the value of £50 each.

"4. That there shall be two exhibitions of the value of £15 each, in every year, which shall be awarded to Students who would have been entitled to Scholarships, but are not or do not propose to be resident in any affiliated College.

"Dr. Workman, seconded by Mr. Nelles, moved in amendment (to the above), "That the further consideration of the subject of Scholarships, be deferred until the information alluded to in the notice of motion (for the return of Students attending University College), given to-day by the mover (Dr. Workman), be placed before the Senate.

Which amendment was lost.

"The Rev. Dr. Ryerson, seconded by the Rev. Mr. Nelles, moved in amendment, "That a sum not exceeding £1000 per annum, be expended for the establishment of Scholarships in the University. That these Scholarships be established for the purpose of assisting (as far as possible), with pecuniary aid, deserving youth, whose parents may be unable to meet the expense necessarily attendant upon a University education.

Which amendment was lost.

"The original resolutions, as proposed by Mr. Langton and seconded by the Hon. Justice Draper, were then respectively put and carried."

Now, Sir, in the face of these proceedings, recorded on the official minutes of the Senate, within three pages of where Mr. Brown quotes the resolutions contained in his question, 246 (above cited), he represents me as having supported the establishment of scholarships, involving an expenditure of \$12,000 per annum! His questions also assert that the Scholarships which I aided in establishing, were the same as those now established. The above amendment, moved by me, shows that while I opposed the appropriation of more than £1000 for scholarships, I proposed to confine the competition for such scholarships to poor young men. The resolutions quoted by Mr. Brown, specify not the creation, but the awarding or distribution of the scholarships previously created. They show the preference given to general proficiency, ten out of the fifteen scholarships at Matriculation to be given to those who held the highest places in GENERAL CLASSES; seven out of the first year, and five for each of the two following years, also for general proficiency; whereas, according to the present system, only one scholarship is given for general proficiency the first year, and none for any one of the following years, and none for poor young men; they always competing at a disadvantage, as rich men are able to employ private tutors for their sons. The Rev. Mr. Nelles, in his evidence in answer to question 409, quotes the proceedings of the Senate, and shows how contrary to the records themselves, are the statements contained in Mr. Brown's questions. As well might Mr. Dorion be charged with having voted to divide Montreal into three electoral districts, because when a Bill, which he had opposed was passed to make such a division, he wished to render it as consistent with his own views as possible. I opposed the creation of scholarships as proposed, and when they were established, I sought to make the distribution of them as just and beneficial as possible, according to my views. Such false quotations from the official minutes of the Senate, in order to implicate me, are of a piece with the seven forged quotations made by the "Editor-in-Chief" of the Globe, which I exposed last year, and to which he has never attempted any reply.

E. RYERSON.

Quebec, April 23rd, 1860.

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