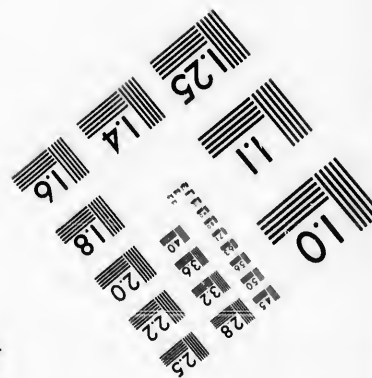
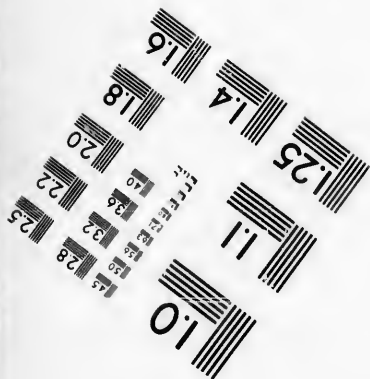
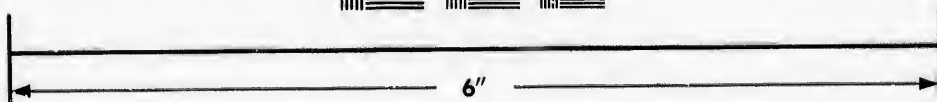
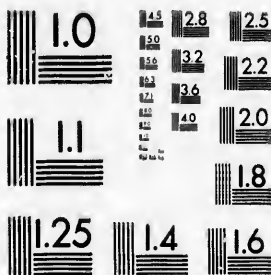


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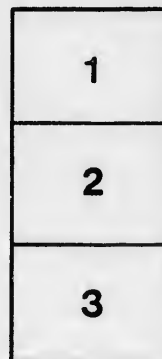
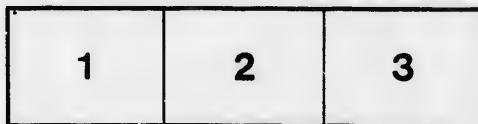
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A PLEA FOR LEGISLATIVE SUPPORT TO DENOMINATIONAL COLLEGES.

FIRST PAPER.

These papers are issued under the authority of the Board of Trustees of Queen's College. Therefore some of their statements relate specially to that Institution. The general argument, however, is applicable to other Colleges in Ontario. It is conceived that on such grounds as the following the people may justly and firmly urge the continuance of legislative aid.

I. THE NEED AND ADVANTAGE OF A NUMBER OF COLLEGES.

From its vast extent of populated territory the Province requires sectional Colleges. Wherever superior education has become a national benefit, the result is traceable to a diversity of such Institutions. The advantage of this arrangement is enjoyed by all the advanced nations of Europe. There is probably no country which would suffer more from the inconvenience of having but one College than this part of Canada. To confine the means of Collegiate education to one place is, to a large extent, to impair their efficiency and defeat their end. It limits to a few what should be accessible to all. It centralizes in a locality what should be diffused throughout the land. It creates a monopoly where distribution should prevail. In education, far more than in commerce, a generous competition is of paramount importance. By the analogy of public policy in other departments, it is clearly the duty of the Government to provide every facility for a wholesome rivalry. If, then, one College at Toronto is to be the sole object of Governmental concern and support, the result must be a most impolitic and hurtful monopoly.

II. EQUAL RIGHTS.

This is an important element in the basis of nationality. The population is divided into a variety of sections, distinguished from one another by denominational peculiarities. A wise legislation will respect the claims of all alike. By its whole history and constitution this country is pledged to religious liberty. "No individual or institution is to be proscribed on account of religion: all are to be held as qualified to serve the State." No aid can be expected for the teaching of ecclesiastical politics. If any College has a Theological Faculty it must be supported entirely by denominational liberality. "But if the Colleges can give all that is required in the way of secular education, why should they be proscribed for their religion?"

Notwithstanding the variety of denominational differences referred to, the population divides itself, on the question of superior education, into two sections. One consists of those who believe that a College endowed or aided by the State should have no denominational connection. The other includes all who are satisfied either that such connection is not an evil in itself and should form no barrier to legislative assistance, or that it is both proper and advantageous, chiefly because it becomes an active instrumentality in extending the benefits of a liberal education. The views of both sections accord with the fundamental principle of religious liberty. They are therefore entitled to equal respect. But this principle will be violated and grievous injustice will be done, if the interests of the former section only be studied and provided for. This would be the case, even supposing the latter section to consist of a small minority of the people; but, so far from this, it is composed of Episcopalians, Roman Catholics, Wesleyans, Church of Scotland Presbyterians, and Episcopal Methodists—that is, according to last census, more than two to one of the whole population. The same would be the case on another supposition, namely, that the Denominational Colleges were to receive less than their share of public support. But what is the fact? The annual grants to the whole of them have always been much below one-half the amount of public money expended by the University of Toronto and University College—restricted as the latter is by law to the single Faculty of Arts.

III. PUBLIC ECONOMY.

In the maintenance of educational and charitable institutions the principle acted upon in this country is to aid the communities which help themselves. The Government merely

supplements sectional liberality. The people cannot have a Common School, a Grammar School, or a Hospital assisted from the public treasury on any other principle. The soundness of this policy no one disputes. The only exceptions to it, in the educational department, are the endowed Institutions in Toronto. That wealthy city is not required to contribute according to its means and importance. The outlying Colleges are to a large extent dependent upon voluntary effort. This arrangement secures economy and stimulates energy without impairing efficiency.

Between June, 1840, and the close of 1844, the amount collected for Queen's College was \$54,851. From 1845, when the first grant—\$2,000—was received, to 1867—a period of 22 years—the receipts, exclusive of grants, amounted to \$209,670; the expenditure in the non-theological Faculties, exclusive of the Principal's salary, to \$150,437, or \$6,838 per annum; and the value of property acquired for actual use to \$60,000. During the same period the grants from Government amounted to \$76,500, including \$8,000 to the medical department; that is, not much more than one-third of the provision from other sources.

It is proposed, in some quarters, to let this Institution hereafter depend entirely upon the denomination which has made this liberal contribution to the most important of public objects. The work done by it has been of general benefit. A large section of the community is interested in its continuance. Many who oppose its participating in State aid say they would regret the closing of its doors. *The Globe* believes the denomination which founded it will not allow it to go down. Will this unpractical sympathy, however kindly the expression of it, relieve the sense of injustice caused to its supporters by the withdrawal of substantial assistance? The adherents of the Church of Scotland, acting upon views and preferences which form no disability, but rather a qualification, for the enjoyment of equal rights, must forego all direct advantage from the splendid University Endowment, which is, or at least once was, the property of the country, and in addition tax themselves in order to provide the entire support necessary to maintain this College at Kingston. Is this just? Does it consist with the law of equal rights or agree with the principle of supplementary aid?

IV. STATUS AND CHARACTER OF THE INSTITUTIONS.

The Colleges hitherto aided by Government have a legal standing. They are not merely incorporated by Royal

Charter or by Act of the Canadian Parliament, but they are also expressly recognized in the statute law of the country. The University Act of 1853 gives them a prominent position and confers upon them certain rights, along with the Institutions for which that Act specially provides; the amendment to the Grammar School Act passed in 1865 makes their graduates eligible for election to the office of Headmaster in our Grammar Schools; and the Medical Act for Upper Canada passed in 1865 secures professional privileges to their graduates. The country, therefore, does by its legislation, as well as by a general acknowledgment, accept the work performed by these Institutions; and, in accepting their work, endorses their character as efficient, active, and serviceable in the dissemination of the knowledge of literature, science, and art. Why should the Government place a number of educational establishments in the same category as respects character, and on the same footing as respects work, and withhold pecuniary assistance from all of them save one? Why should that one, situated in the great centre of wealth and population, be allowed, without control or restraint, until financial difficulties begin to beset it,* to consume a magnificent endowment the benefit of which is by law intended to be shared in by the others?

V. WORK DONE.

In the time during which these Institutions have been in existence, that is, for the oldest of them, upwards of a quarter of a century, many hundreds of young men have received, in connection with them, the advantages of a liberal, superior education and Collegiate training, and a large proportion have graduated in the various non-theological Faculties. These alumni belong to every part, class, creed, and nationality, and many of them occupy positions of honour and usefulness, throughout the Province. But for the facilities afforded by sectional Colleges, it is probable that the majority of them would never have become students. At these Institutions they acquired the advanced education by which they have been fitted for professional life. It is undeniable that by their going forth, year by year, from the Academic class-room to the varied avocations of which they have made choice, the country has gained incalculably in respect of intelligence, enterprize, and general progress.

* See returns of receipts and expenditure of Toronto University and University College to an address of the Legislative Assembly, of date 14th February last.

At Queen's College alone the number of registered alumni is 796, of whom 446 declared themselves to be adherents of other denominations than the Church of Scotland; the number of these denominations being ten. If the slightest attempt had ever been made by the College authorities to interfere with the denominational predilections of the students or to propagate particular ecclesiastical views, these results would have been impossible. The church connection of so large a majority is proof enough that the Institution is so unrestricted, open, and liberal, as to give no offence to religious convictions.

VI. POLICY AND DUTY OF THE STATE.

The State is committed to a system of national education, that is, a system such in character that all may support it, and such in the extent to which it is provided that all may obtain it with something like equal facility. Conflicting views have to be reconciled, mutual forbearance has to be exercised, and the wants of the population at large have to be supplied. These statements are illustrated by the provision made for our Common and Grammar Schools. They are established wherever they are needed and can be maintained throughout the land. But the lower class Institutions are of two kinds. One suits the views of the Protestant majority, for the present disposed to accept only a secular instruction at the public expense—leaving to parents what in the circumstances it is possible for them to overtake, namely, to supply religious culture under their own supervision. The other harmonizes with the convictions of the Roman Catholic minority, immovable in their determination to combine, at all stages of instruction, the religious and secular elements, and protected now in their determination by the Imperial Act of Confederation. They could not take what the State offered, and the State resolved to accede to their demand. The Legislature had either to yield or allow its system of education to lose its nationality, because of its unfitness for universal acceptance.

Now with reference to Collegiate Seminaries—the highest class of educational establishments—from their nature, a much smaller number of them than of either of the others will suffice to meet the wants of the country, just as Grammar Schools need not be, and are not, so numerous as Common Schools. Yet the number of them must be sufficient. To determine the sufficiency a variety of circumstances demands consideration—such as, the extent of the country; the number of its inhabitants and the rate of increase; the means of the people, their interest in particular localities, and their freedom to act on

intelligent preferences; the advantages of distribution as compared with centralization; the beneficial effects of a generous competition; and the duty of the Legislature to foster whatever tends to a real and rapid progress, towards the highest attainable condition of educated society. The majority of students in this, as in all countries, being persons of limited means, the choice of a College frequently resolves itself into a question of expense. A College situated in a particular locality or specially related, like every denominational Institution, to a large section of the community, besides supplying an actual want, has an effect in attracting students which an Institution at a distance cannot have; while, on the other hand, a remote Institution may have other attractions not less effective. There can be no doubt, for example, that because of the Colleges at Toronto and the Colleges at Kingston, the list of Canadian alumni is much greater than it would have been if either of these cities had been without its Colleges, and it is not an infrequent occurrence that young men living east of Kingston attend College at Toronto, and that from the west of Toronto young men come to Kingston. The reason is that there is an opportunity for making a choice, and a variety of causes operates in determining the choice. Nor is the desire which students sometimes manifest to take part of their course at one College and part of it at another to be altogether discouraged, for each Institution may offer certain advantages peculiarly its own. But let the means of imparting a Collegiate education be confined to a single Institution in Toronto, and then not only will there be no room for choice, however strong may be the desire or however great may be the need of it; but also, if the course at large, there will be none of the convenience and economy which a national system implies. The people will have no right to complain that they can obtain no benefit from the system, the terms of acceptance being such as to place it beyond their reach; and the Legislature, so far from encouraging the love of learning, will be chargeable with the sin of obstructing that which constitutes the glory of a nation—so far from inciting a generous and useful competition, will become the patron of monopoly and centralization.

If there be any force in these considerations, it is clearly the duty of the Legislature to provide a number of Colleges. If the Ontario Parliament, in the wisdom of its first years, finds irreversibly respecting certain Colleges engaged in disseminating a knowledge of literature, science, and art, that they are ineligible for employment in this service because they are connected with particular churches (although this is the case

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with the best servants the country has), then it is bound, in consistency with this conclusion, to ignore all Denominational Colleges, and to act, not as if they would continue to supply the wants of the country and thereby relieve the Government of this duty, but as if they had no existence at all. Under a sense of justice to its widespread constituencies and a due regard to the greatest Provincial interest committed to its charge, it is bound to plant and endow purely secular Institutions at different points the most eligible for the purpose. Taking the expenditure of University College, Toronto, as a standard, this would cost annually at least five or six times the greatest amount hitherto voted to the other Colleges. But no matter; in the circumstances at present under supposition, there is no other way of working up Collegiate education into a national system. Whether on the ground of economy or from the fear of failure, the Government has not announced any such policy. Is it wise, is it consistent with a prudent and dignified statesmanship to proscribe one class of Institutions, which in a collective sense may be said to be both representative and popular, without indicating an intention to supply their places with another, of which it might be hoped, that they shall be more representative and more popular? Instead of assuming that the opinion of the country is against the continuance of substantial assistance to these Colleges, should not a proper regard for all the interests involved at least suggest such a delay, in departing from a long established policy, as will afford a constitutional opportunity of referring the question to the constituencies? Instead of summarily closing down upon a plan, which, though not altogether unobjectionable, has nevertheless on the whole worked well, does not ordinary discretion dictate, "Let well alone until better be?"

But supposing the Province to be furnished adequately with secular Institutions, will the result be a national system? Certainly not. It will come very far short of universal acceptance. The Roman Catholics, adhering to their fundamental principle that education is of little value unless leavened and sanctified by a religious element, must find themselves unprovided for; and the majority of the Protestants, conscientious in their preference of Denominational Colleges, would also be unprovided for. There might be, as there are now, such instances as that of parents sending their sons to a non-denominational Institution close by, instead of to a denominational College at a distance; but as a rule, conscientious scruples would carry the day in favour of the latter against all considerations of convenience.

Looking, then, at this great subject from a truly national point of view, the question is simply this:—By what system can the Legislature most easily give a Collegiate education acceptable to the largest number of the people? Is it by erecting and endowing several Colleges, or by engaging at a reasonable rate those Colleges which have been already erected and which have secured a large amount of public favour? The latter plan claims adoption on the following grounds:—

1. It has been in successful operation for many years. The country has gained an immense advantage by it; and what individual or interest has suffered?
2. It will preserve in historical reality the most valued connections of hundreds of alumni and graduates, whose position would be seriously affected by the impoverishing of the Institutions at which they have been educated.
3. It is comprehensive in the respect which it pays to important differences of opinion. University College, Toronto, will continue to suit the views of those who believe that a College should have no denominational connection, and many who are indifferent on the subject. Denominational Colleges will accord with the sentiments of such as prefer them, and as hitherto their doors will be open to many others whose ecclesiastical predilections will suffer no offence.
4. It agrees with the principle of religious liberty. It neither rejects nor employs the service of Institutions *because* they are denominational, but without respect to their denominationalism engages them to labour for the diffusion of literary and scientific learning.
5. It honours the right which all men have to share, as equally as possible, the convenience and facility with which a legislative provision may be enjoyed.
6. It harmonizes with the practice of the Government in giving only a supplementary aid to local or sectional Institutions.
7. It will certainly extend the benefits of Collegiate education to all classes of society, and to a much larger number of persons than can be reached by any other arrangement.
8. On the score of economy it especially commends itself. The annual expenditure on account of it, even supposing it to be acted upon more extensively than it has yet been, will be much less than the annual charge created by the erection and maintenance of one non-denominational College in any locality.

