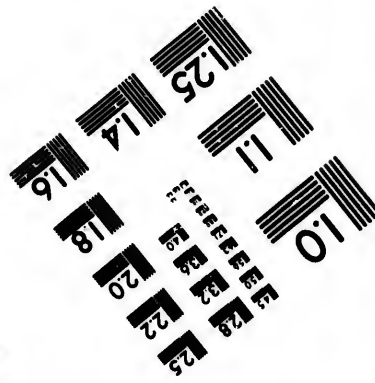
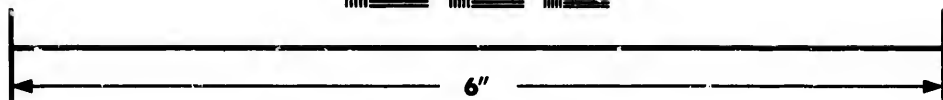
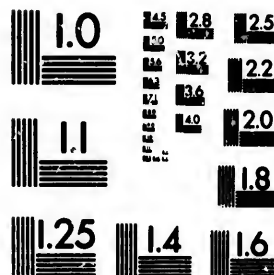


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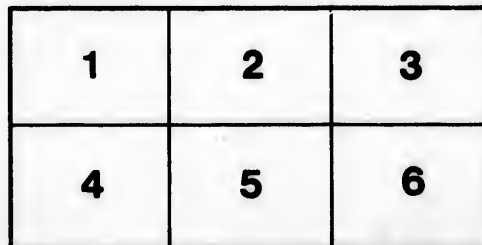
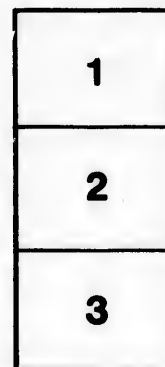
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It would require to complete them, say, \$10,000; and the
VERY museum and library \$20,000, or a total of \$330,000, leaving

At the capital \$1,170,634. But to call the capital \$1,150,000,
eral element 7 per cent, it would yield annually \$80,500." Referring
feel it to the current expenditures of Toronto and other Colleges,
Reform Mr. Campbell proceeds as follows :

accord "Leave out Toronto University and take the teaching
ature body, University College, and they have an average of 48
collegia students; and the revenue expended is nearly \$40,000, and
question et all this irrespective of the immense sum devoted to the
yours; buildings. In Trinity College (Toronto) they educate 24
students at an expenditure of \$12,000; in Queen's College,
33 students at an expense of \$11,000; in Victoria College,

APPENDIX.—NOTES AND ILLUSTRATIONS.
"Vote a—Justice and inconsistency of the objections
national composition of Toronto University College in
dian Con- their faith
Common and teaching of Victoria College.
Lecture in a late speech, are as applicable to the composition
and teaching of Victoria College as of Queen's College.
"One of the arguments found necessary to cover the mono-
poly of Toronto is that the other colleges claiming a share of
the endowment are denominational. Now, it is difficult to
see what is meant by this. We deny that they are denomi-
national in any sense which ought to exclude them from a
share of the grant. There is undoubtedly a denominational
faculty at Trinity and Queen's College, but no one has asked
a share of the grant for their support. The faculties of arts,
and law and medicine, are quite distinct, and it is only for
education, and a share of the endowment. The teaching
is not restricted to any denomination. Students of all de-
nominations may attend without signing any creed. There is
not here no denominational teaching. The secular Professors do not
require to take a test either in Queen's College or Victoria
College. In Queen's College, the number of Professors in
arts, law and medicine, not belonging to the Church of Scot-
land, is greater than the number of those who belong to it.
The only denominational element is that the Board of Trus-
tees are members of the Scotch Church. But the public have
legislate to do, not with the denomination of the men who offer the
article wanted, but with the quality of the article itself. Sup-
pose that government advertised for tenders for government
stores, and that the offerers appeared with samples of their
goods, would it be just to say to one man: "Your flour is cer-
tainly of the best quality, but you are an Episcopalian, and
therefore you are disqualified." Your flour is cer-
tainly of the best quality, but you are an Episcopalian, and
therefore you are disqualified." Your flour is cer-

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ADDRESS OF THE WESLEYAN

With a view to Elect Candidates in favour of University Reform and

To the Members of the Congregations of the Wesleyan Methodist Church in Canada.

VERY DEAR BROTHERS AND FRIENDS,

At the present time, and in view of the approaching general elections of Members to the Legislative Assembly, we feel it our duty to address you on the subject of University Reform and the equal rights of all Colleges in Upper Canada according to their works in teaching those subjects of literature and science which constitute the prescribed course of collegiate education. In this most important subject—this question of questions—we have no interest different from yours; we have but one interest with you; we are citizens with you, and claim with you equal rights and privileges as such.

During the past two years, conventions have been held in various parts of the Province, in which you equally with ourselves, have been represented, and in which you and we have adopted memorials to the Legislature, and have expressed our united determination to exert ourselves to the utmost in order to reform the gross abuses of the Toronto University, and correct the wrongs of a one college monopoly; to place all colleges on equal footing of right and advantage before the State according to their works. The justice of our complaints and claims has been unanswerably maintained before a Committee of the Legislature; their justice has been admitted by men of all parties; and it now remains to complete the work begun by uniting and employing our efforts with one heart to elect those men to the Legislative Assembly, and those only, who will exert themselves to the utmost, without respect of party in other matters, to promote University reform and the equal rights of all Colleges according to their works, irrespective of their denomination or non-denomination. If every one of you and of ourselves will, irrespective of political parties in other respects, make University reform and equal College rights our aim and our motto, and oppose every man of any party who opposes that reform and those rights, and support only those men of any party who will give the most reliable assurance of promoting that reform and of securing those rights by their votes and influence in Parliament, we will achieve a work the most important to the best interests of our country and for which posterity will remember us with gratitude.

tions in various parts of the Province," and explicitly referred to the London University as the model after which the University in Upper Canada should be established. Nothing can be more opposed to the avowed objects of the University Act and the London University Model than a one College monopoly at Toronto. The London University is an examining and certifying body only, and is not identified with any one more than another of the fifty Colleges which are affiliated to it. There is one non-denominational College affiliated to it, as well as Church of England, Presbyterian, Wesleyan, Congregational, Baptist and Roman Catholic Colleges; but so far from endowing one College alone, no one College has any advantage over another in the way of public endowment. All Colleges, whether denominational or non-denominational, stand upon equal ground and compete upon equal terms in respect to the aid of the State.

3. A one College monopoly is contrary to all precedent. There are more or less Colleges in each of the neighbouring States, and which have been or are aided by the State; there are three Colleges upon equal terms in the Queen's University in Ireland, besides the Dublin University; there are four University Colleges in Scotland; there are seventeen Colleges in the University of Cambridge; there are twenty-six Colleges in the University of Oxford; and there are more than fifty Colleges in the University of London. The Toronto one College monopoly is, therefore, as unprecedented as it is selfish and absurd.

4. The Toronto one College monopoly is at variance with the recognition and exercise of the voluntary principle in University education, which forms one of the two fundamental principles of our Common School system. No township, city or town in Upper Canada receives any Parliamentary aid without providing from local resources at least an equal sum. Not a School Section can obtain any legislative or even municipal aid without providing a School-house and employing a duly qualified teacher; and in no case is public aid given without local effort, in respect even to individuals, except in case of absolute poverty. But the advocates of the Toronto College monopoly have done and propose to do nothing more than paupers as a condition of public aid, in regard either to the erection of buildings, the payment of professors, or to the support of their College in any respect; while the advocates of denominational Col-

leges compete for the aid of the State. The London University is a model after which the University in Upper Canada should be established. Nothing can be more opposed to the avowed objects of the University Act and the London University Model than a one College monopoly at Toronto. The London University is an examining and certifying body only, and is not identified with any one more than another of the fifty Colleges which are affiliated to it. There is one non-denominational College affiliated to it, as well as Church of England, Presbyterian, Wesleyan, Congregational, Baptist and Roman Catholic Colleges; but so far from endowing one College alone, no one College has any advantage over another in the way of public endowment. All Colleges, whether denominational or non-denominational, stand upon equal ground and compete upon equal terms in respect to the aid of the State.

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8. Finally, the Toronto one College monopoly is at variance with the recognition and exercise of the voluntary principle in University education, which forms one of the two fundamental principles of our Common School system. No township, city or town in Upper Canada receives any Parliamentary aid without providing from local resources at least an equal sum. Not a School Section can obtain any legislative or even municipal aid without providing a School-house and employing a duly qualified teacher; and in no case is public aid given without local effort, in respect even to individuals, except in case of absolute poverty. But the advocates of the Toronto College monopoly have done and propose to do nothing more than paupers as a condition of public aid, in regard either to the erection of buildings, the payment of professors, or to the support of their College in any respect; while the advocates of denominational Col-

THE SLEYAN CONFERENCE

for form and the equal Rights of Colleges according to their Works.

Challenges competition upon equal terms with the non-religious College in teaching these subjects, it is plain as day that the religious character of the College is the badge of proscription in the one case, and the non-religious character of the College the ground of monopoly in the other—a principle unjust, unchristian and persecuting. But if each College be endowed according to its secular Collegiate work, without reference to his denominational or non-denominational character, then, and then only, is there justice and equal rights between the several Colleges and their supporters.

6. The Toronto College monopoly is contrary to all healthful competition in Collegiate education. There is nothing like competition in education, as well as in commerce and trade of all kinds; and the monopoly of one College is more corrupt and deadening on the one hand and more unjust and injurious on the other than in most common affairs of life.

7. The one College monopoly is also at variance with the thoroughness and extension of Collegiate education. If one merchant in a town had the sole public monopoly of purchasing and selling goods for the people of the municipality, there is every probability that his goods would be both high in price and inferior in quality. Under the operations of this one College monopoly system, the standard of University education has notoriously declined and become far less thorough than it was ten years ago; and it would have clearly declined still more, had it not been for the complaints made on the subject, and the healthful and elevating influence of the denominational Colleges. Nothing could be more pernicious to the thoroughness as well as extension of University education than a single endowed staff of professors, without competition, without inspection, and secured in their salaries without regard to the amount or success of their labours; while, on the other hand, several staffs of professors of competing Colleges must tend both to the thoroughness and extension of University education under the auspices and active influences of different religious persuasions.

8. Finally, the one College Monopoly at Toronto is at variance with every principle of sound economy. Nothing should be regarded as more sacred and managed with more careful economy, than money devoted to education; yet the profligate and extravagant expenditure at Toronto

it would require to complete them, say, \$10,000; and the museum and library \$20,000, or a total of \$330,000, leaving the capital \$1,170,634. But to call the capital \$1,150,000, at 7 per cent., it would yield annually \$80,500." Referring to the current expenditures of Toronto and other Colleges, Mr. Campbell proceeds as follows :

"Leave out Toronto University and take the teaching body, University College, and they have an average of 48 students; and the revenue expended is nearly \$40,000, and yet all this irrespective of the immense sum devoted to the buildings. In Trinity College (Toronto) they educate 24 students at an expenditure of \$12,000; in Queen's College, 133 students at an expense of \$11,000; in Victoria College, 169 students at an expense of \$11,000." "In the State of New York, Union College (297 students) \$23,317, fees \$8,665; [no fees in Toronto College except what are paid to Professors in addition to their salaries.] Hamilton College (134 students) \$23,348, fees \$1,464; Hobart (92 students) \$19,479, fees \$767; University of the city of New York with 574 students, (106 collegiate, 129 preparatory, and 320 medical students, 40 in schools of art) \$13,049, fees \$6,720; Madison College, (102 students) \$10,803, fees \$2,246; Rochester University, (147 students) \$13,507, fees \$4,749." "Harvard University, near Boston, the oldest University on this Continent, has upon its books 443 under-graduates, and 453 professional students—students in law, medicine and theology. The total number of students upon the books is 896, educated at an expense of \$64,000." "Of the Toronto University expenses, the Bursar's Office; including incidentals, was put down at \$8,186; University officers, \$3,026—making \$11,212. The twenty examiners were University officers, (but University College occupied their time chiefly, and nine of them were College Professors) received \$1,760, half of which should be charged to the University and half to the College, making \$880; sixty six scholarships, costing \$6,013, one-fourth of which should go to the University, and three-fourths to the College, \$1,503; and prizes in the same proportions, \$956, or \$239 to the University—making the University account \$13,834. The College account would present—proportion of examiners, \$880; of scholarships, \$4,510; of prizes, \$717; 12 Professors, \$22,480; servants, \$3,397; stationary and printing, \$2,007; advertising, \$577; incidentals, \$1,212; resident and

utmost in order to reform the gross abuses of the Toronto University, and correct the wrongs of a one-college monopoly; to place all colleges on equal footing of right and advantage before the State according to their works. The justice of our complaints and claims has been unanswerably maintained before a Committee of the Legislature; their justice has been admitted by men of all parties; and it now remains to complete the work begun by uniting and employing our efforts with one heart to elect those men to the Legislative Assembly, and those only, who will exert themselves to the utmost, without respect of party in other matters, to promote University reform and the equal rights of all Colleges according to their works, irrespective of their denomination or non-denomination. If every one of you and of ourselves will, irrespective of political parties in other respects, make University reform and equal College rights our aim and our motto, and oppose every man of any party who opposes that reform and those rights, and support only those men of any party who will give the most reliable assurance of promoting that reform and of securing those rights by their votes and influence in Parliament, we will achieve a work the most important to the best interests of our country and for which posterity will remember us with gratitude.

To aid you and ourselves in this great work, and to furnish the materials of answering every honest objector, and of silencing every partizan gainsayer, we will here briefly repeat some of the grounds on which we resist the one-college monopoly at Toronto and demand University reform and the equal rights of all Colleges according to their works.

1. The one College monopoly is directly opposed to the Royal intentions in authorizing the endowment as early as 1797. The Royal Despatch expressly states, "First for the establishment of Free Grammar Schools, and then in due process of time for *establishing Seminaries of a larger and more comprehensive nature*" [that is, of course, *Colleges*] "*for the promotion of religious and moral learning, and the Study of the Arts and Sciences.*" Here more than one College was contemplated sixty-four years ago for the future of Upper Canada, and it was declared that learning should be based on religion.

2. The one College monopoly is opposed to the express intentions of the Legislature in passing the University Act of 1853. That Act repealed the Act of 1849, which established a one College Toronto University, gave in the preamble as the reasons for that repeal, the objections of many persons on account of expenses and dangers in sending their sons to Toronto, and the justice and wisdom of encouraging persons to prosecute "their studies in other institu-

are three Colleges upon equal terms in the Queen's University in Ireland, besides the Dublin University; there are four University Colleges in Scotland; there are seventeen Colleges in the University of Cambridge; there are twenty-six Colleges in the University of Oxford; and there are more than fifty Colleges in the University of London. The Toronto one College monopoly is, therefore, as unprecedented as it is selfish and absurd.

4. The Toronto one College monopoly is at variance with the recognition and exercise of the voluntary principle in University education, which forms one of the two fundamental principles of our Common School system. No township, city or town in Upper Canada receives any Parliamentary aid without providing from local resources at least an equal sum. Not a School Section can obtain any legislative or even municipal aid without providing a School-house and employing a duly qualified teacher; and in no case is public aid given without local effort, in respect even to individuals, except in case of absolute poverty. But the advocates of the Toronto College monopoly have done and propose to do nothing more than paupers as a condition of public aid, in regard either to the erection of buildings, the payment of professors, or to the support of their College in any respect; while the advocates of denominational Colleges erect their buildings, employ their Professors, and contribute annually towards their support.

5. Such a monopoly is at variance with justice and equal rights to all classes. No claim has been made for the support of any Theological Professor or Divinity teaching in any College; nor is a claim made in behalf of any College as Presbyterian, Wesleyan, or Church of England; but a claim is made for each College according as it teaches the Classics, Mathematics, Mental, Moral, and Natural Science, which are comprehended in a University course of study. If a non-denominational College is endowed for teaching these subjects, because it recognizes no religion, and a denominational College which teaches the same subjects, is proscribed because it recognizes religion and provides religious instruction and oversight in connexion with secular instruction, and selects its professors for their religious character, as well as for their literary and scientific attainments, who does not see that one College is proscribed for its religion, and the other is endowed because of its non-religion? Is not this utterly at variance with equal rights among all classes? Is not this proscribing men and their institutions for their religion? Is not this as unjust as it is unchristian? If a non-religious College is endowed because it teaches the subjects of an University education, ought a religious College to be proscribed which teaches precisely the same subjects, and chal-

College monopoly is also at variance with the thoroughness and extension of Collegiate education. If one merchant in a town had the sole public monopoly of purchasing and selling goods for the people of the municipality, there is every probability that his goods would be both high in price and inferior in quality. Under the operations of this one College monopoly system, the standard of University education has notoriously declined and become far less thorough than it was ten years ago; and it would have clearly declined still more, had it not been for the complaints made on the subject, and the healthful and elevating influence of the denominational Colleges. Nothing could be more pernicious to the thoroughness as well as extension of University education than a single endowed staff of professors, without competition, without inspection, and secured in their salaries without regard to the amount or success of their labours; while, on the other hand, several staffs of professors of competing Colleges must tend both to the thoroughness and extension of University education under the auspices and active influences of different religious persuasions.

8. Finally, the one College Monopoly at Toronto is at variance with every principle of sound economy. Nothing should be regarded as more sacred and managed with more careful economy, than money devoted to education; yet the profligate and extravagant expenditure at Toronto, is without a parallel and almost beyond belief. The Rev. Principal Leitch, of Queen's College, Kingston, in a late address, remarks—"By the University College Calendar (Toronto) the average annual number of *bona fide* graduates, that is, graduates who have actually studied in University College, is 8. At this rate, each graduate has cost the country £2,500. That is, the regular collegiate education of a single student has cost about as much as the annual revenue of Queen's College with 4 Faculties, 14 Professors, and 170 *bona fide* students. If we take into account the capital sum squandered, the cost of each graduate will amount to the enormous sum of £4, 3."—"Nearly £100,000 of the capital was at once, and illegally, wiped out by sinking this sum in a vast pile of ornamental buildings, which were not at all needed." The Honorable Alexander Campbell, a member of the Legislative Council, has given in a late address to the public at Kingston, the following statistics, which he had collected from public and official documents:

"The original endowment of the University of Toronto was 226,000 acres, exclusive of 150 acres in Toronto, [and which has been granted to the City for a Park.] Out of the 226,000 acres there had been sold 201,964 acres for \$1,332,375, leaving 24,037 acres, representing a capital of \$168,239 or a total capital of \$1,500,634, besides the 150 acres in Toronto known as University Park, [now called Queen's Park.] \$1,500,000 at 7 per cent. per annum, would yield an annual income of \$105,000. This capital of \$1,500,364 had been diminished by the buildings account \$300,000, and

\$19,479, fees \$767; University of the city of New York with 574 students, (106 collegiate, 129 preparatory, and 320 medical students, 40 in schools of art) \$13,049, fees \$6,720; Madison College, (102 students) \$10,803, fees \$2,246; Rochester University, (147 students) \$13,507, fees \$4,749." "Harvard University, near Boston, the oldest University on this Continent, has upon its books 443 under-graduates, and 453 professional students—students in law, medicine and theology. The total number of students upon the books is 896, educated at an expense of \$64,000." "Of the Toronto University expenses, the Bursar's Office; including incidentals, was put down at \$8,186; University officers, \$3,026—making \$11,212. The twenty examiners were University officers, (but University College occupied their time chiefly, and nine of them were College Professors) received \$1,760, half of which should be charged to the University and half to the College, making \$880; sixty six scholarships, costing \$6,013, one-fourth of which should go to the University, and three-fourths to the College, \$1,503; and prizes in the same proportions, \$956, or \$239 to the University—making the University account \$13,834. The College account would present—proportion of examiners, \$880; of scholarships, \$4,510; of prizes, \$717; 12 Professors, \$22,480; servants, \$3,397; stationery and printing, \$2,007; advertising, \$577; incidentals, \$1,313; resident and current expenses, \$554; outfit and furnishings, \$5,676. Sundry items—Residence for Director of Observatory, \$4,340; cottages for Observers, \$4,762; expended on grounds in 1859, \$6,256; fuel, \$186; Observatory salaries, (including \$1,360 to Professor Kingston, who gets a salary as Professor,) \$3,725; fuel for Observatory, \$117; stationery, \$83; incidentals, \$486—making an expenditure of upon the Observatory of \$4,411." "The building in Toronto will cost \$350,000 The Queen's Colleges at Belfast and Cork, in Ireland, cost, the former, £34,000; the latter, £32,000; so you see this poor country expends £80,000 where in Ireland or England, overflowing with wealth, they expend only £32,000."

The foregoing statistics must satisfy every candid mind of the unparalleled extravagance of the Toronto University and College system, and of the inconsistency and selfishness of those professed public economists who advocate or support such a system, and oppose University reform.

Surely then, dear brethren and friends, it is our duty at this eventful moment to unite as the heart of one man in employing our utmost efforts to elect those men, and those only, of any party who, we have the best reason to believe, will faithfully exert themselves to put an end to such a system of extravagance and injustice; to place the Colleges of all classes upon equal footing according to their works in teaching the prescribed subjects of a University education.

We desire the efficient maintenance of the University Col-

lege at Toronto for those classes of the community who prefer a non-denominational College to one in which the religious instruction and oversight of youth are provided; but we insist that a college, whether with a religious character and conducted under Christian influences is not to be proscribed on that account when it does the secular work of a non-denominational college. Besides, both Victoria and Queen's Colleges contain students of various religious persuasions, while nearly one-half the students in Toronto University College belong to one or two denominations which have theological schools in Toronto, and use the University College for the education of their candidates for the Christian ministry. (See Note A. in Appendix.) We rest our claims upon the principles of sound economy, of equal justice and rights to all classes according to their works; upon those grounds of parental right and duty to provide for the religious instruction and oversight of their children during the whole course of their educational instruction, and of the co-operation of sections of the community with the State, which lie at the foundation of our school system; (See note B. in the Appendix.) upon the considerations of the widest possible extension of University education upon Christian principles; upon the all-important ground that although many of you as well as of ourselves may have no direct personal or domestic interest in University education, we all have a deep interest in the Christian principles and character of the men who shall be our physicians, lawyers, teachers, ministers, and other public men who may receive the higher education provided for in our country.

This great question, dear brethren and friends, stands out from, as it in importance rises above, all questions of mere political party; but it can only be settled by the aid of men elected to the Legislature. Although we have no connection with the political parties or party questions of the day, we feel that the principles of Christianity, justice and patriotism, the interests of the present and future generations of our country, demand us to unite with you in supporting only those men of any party in the pending elections, according as we believe they will support or oppose University Reform and equal rights to all Colleges, whether denominational or non-denominational, according to their works in teaching the prescribed subjects of University education.

Let us then make our rights, our country, and our children our rule and watchword of action, and under the Divine blessing, their best interests will be secured.

By order and in behalf of the Conference of the Wesleyan Methodist Church in Canada.

JOSEPH STINSON, D. D., *President.*

JOHN GEMLEY, *Secretary.*

Brantford, June 14, 1861.

We don't want denominational flour; to another, your bread is unworkable, but you are a Methodist, and we are a non-denominational. But I think you asked for a denomination, and that he is a Methodist, and a Methodist is not a liberal, honest fellow. His non-denominationalism is a mere cloak, and is passed without inspection, and he is as exclusive as any other denomination. It is the profession of a man for his religion. Now this is precisely the sectarian policy on which the University of Toronto has proceeded in excluding all colleges from the share of the endowment except one, which, after all, is a denominational one, the denomination being creedless; and let it be remembered that of all denominations; the most bitter and intolerant are the non-religious or creedless. The denominations that have established Colleges, and they form the vast majority of the population of the Province, undoubtedly think denominational Colleges best, but they do not ask the state to endow them because they are denominational, but because they can do the work required. They say to the state, if you must ignore religion altogether, carry out the principle fairly. Do not support this monopoly on religious grounds. Do not endow the University of Toronto because it has a negative religious creed, while you reject the claims of others because they have a positive religious creed. Be consistent and exclude religious grounds altogether. Ignore negative as well as positive creeds. Let the endowment be solely on the ground of doing the work required, and let the same test of efficiency be applied to all.

It may be argued that though Queen's College is not denominational in teaching or in professors, that, after all, it is, in result, denominational. Now, tried by this test, Queen's College is much less denominational than University College. From an analysis of students given in the evidence on the University question, it appears that one-half of the students of University College belong to the single body of Presbyterians. The advantage of this munificent endowment is enjoyed chiefly by this one body. He did not find fault with this, he was naturally proud of the sagacity of his countrymen in getting the lion's share, and in turning this endowment to the gratuitous education of their ministers while other bodies have to expend large sums for the support of Colleges. Queen's College was by no means so denominational in its results. The number of students belonging to the Church of Scotland, exclusive of those in the Divinity Hall, is only about one-fourth of the whole number. It has been argued in favour of the non-religious character of the system of Toronto, that although Protestant families might send their sons to a denominational college, you could never expect Roman Catholics to do this. Now, what is the actual state of the case? Why, that the proportion of Roman Catholics is four times greater at Queen's College than at University College, and this can readily be understood. Any conscientious Roman Catholic would much rather run the risk of having his sons educated at a non-denominational college, than have his very Christianity sapped in the cold-chilling atmosphere of a religiousless college."

Note B.—On the Harmony of the System of Denominational Colleges with the Fundamental Principles of the Common School System.

(From a late Pamphlet by Rev. Dr. Ryerson, in reply to a Pamphlet by Dr. Willson and Mr. Langton.)

The denominational Collegiate system which I advocate is in harmony with the fundamental principles of our Common School system. The fundamental principle of that system is not, as has been absurdly stated, "the non-sectarian principle," for it has provided for both Protestant and Roman Catholic Schools from the beginning; and the law leaves it entirely with the elected Board of School Trustees in Cities, Towns, and Incorporated Villages to establish Denominational Schools or not, just as they please. If the electors in any of these Municipalities prefer Denominational Schools and elect a Board of Trustees accordingly, they can establish any kind or

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youth, even in connexion with day schools, where children are with their parents more than half of each week day, and the work of each Sunday is a substantial part of the Common School system. The greater extent to which that system may be exercised in various places, does not affect the principle or right itself, which is fundamental in the system. The second fundamental principle in the School system is the co-operation and aid of the State with each locality or section of the community, and in proportion to local effort. This is a vital principle of the School system, and pervades it throughout, and is a chief element of its success. No public aid is given until a school house is provided, and a legally qualified teacher employed; when public aid is given in proportion to the work done in the school; that is, in proportion to the number of children taught, and the length of time the school is kept open; and public aid is given for the purchase of school maps and apparatus, and prize books and libraries, in proportion to the amount provided from local sources. To the application of this principle between the State and the inhabitants of localities there is no exception whatever, except in the single case of distributing a sum not exceeding \$200 per annum in aid of poor school sections in new townships, and then their local effort must precede the application for a special grant.

Such are the two fundamental principles of the School system, on which I have more than once dwelt at large in official reports.

Now apply these principles to the Collegiate system of the country. First, The united right and duty of the parent and pastor. Should that be suspended when the son is away from home, or should it be provided for? Let parental affection and conscience, and not blind or heartless partisanship, reply. If, then, the combined care and duty of the parent and pastor are to be provided for as far as possible when the son is pursuing the higher part of his education, for which he must leave home, can that be done best in a denominational or non-denominational College? But one answer can be given to this question. The religious and moral principles, feelings, and habits of youth are paramount. "Secularism" and partisanship may sneer at them as "sectarian," but religion and conscience will hold them as supreme. If the parent has the right to secure the religious instruction and oversight of his son at home, in connection with his school education, has he not a right to do so when his son is abroad? and is not the State in duty bound to afford him the best facilities for that purpose? And how can that be done so effectually—nay, how can it be effectually done at all, except in a college which, while it gives the secular education required by the State, responds to the parent's heart and faith to secure the higher interests which are beyond all human computation, and without the cultivation of which society itself cannot exist? It is a mystery of mysteries, that men of conscience, men of religious principle and feeling, should be so blinded by sectarian jealousy and partisanship as to desire by one moment to withhold from youth at the most terrible, most tempted, most eventful period of their educational training, the most potent guards, helps, and influences to resist and escape the snares and seductions of vice, and to acquire and become established in those principles, feelings, and habits which will make them true Christians, at the same time that they are educated men. Even in the interests of civilization itself, what is religious and moral stands far before what is merely scholastic and refined. The Hon. Edward Everett has truly said in a late address, "It is not political nor military power, but moral sentiments, principally under the guidance and influence of religious zeal, that has in all ages civilized the world." What creates civilization can alone preserve and advance it. The great question, after all, in the present discussion, is not which system will teach the most classics, mathematics, &c. (although I shall consider the question in this light presently,) but which system will best protect, develop, and establish those higher principles of action, which are vastly more important to a country itself—apart from other and immortal considerations—than any amount of intellectual attainments in certain branches of secular knowledge. Colleges under religious control may fall short of

Now, apply this principle of Common School education to the system of collegiate education. The section of the community that provides the buildings and employs the professors, and that determines the line and curriculum of education which shall be taught, and then the State aids the section of the community in proportion to the number of students it teaches in that curriculum of education. This is the system of collegiate education advocated by the friends of University reform; and is it not the fundamental principle of our Common School system? On the contrary, the advocates of one college monopoly repudiate altogether this fundamental principle of our Common School system in relation to the collegiate system. As a preliminary condition of public aid, they erect no College buildings; they employ no professors; and they do not a certain amount of collegiate teaching, and then ask public aid in proportion to the work they have done; they do nothing, contribute nothing, to the great work of collegiate education, but as donors and consumers, depend alone, feed alone, and claim to devour alone the State endowment for everything; and then even have the State add assurance to dauntless and sectarian, the bare industry of their fellow citizens for insisting upon sharing in the bread of the common hive in proportion to their own contribution of educational honey to it. If the principle of effort on the part of local sections of the community, as a condition of public aid, dwells that aid of about one hundred and eighty thousand dollars per annum into a sum of more than one hundred thousand dollars per annum for Common School purposes, and contributes proportionably to both the extension and elevation of Common School education; why shall not the same principle be acted upon and be productive of corresponding effects in the system of collegiate education? If the principle is one of such vitality, fertility, and amazing public benefit in the Common School system of the country, why is it to be repudiated in the collegiate system?

Whether the section of the community putting forth the efforts, and fulfilling the conditions of public aid, be a municipal section or a denominational section, is a mere incident; does not affect the state, is no part of its concern or business; the principle of co-operation is the same; the work is the same; the education is the same; the public benefit is the same; and the public aid should be the same.

The basis of operations for the establishment and support of a Seminary of learning must of course be larger or smaller in proportion to its magnitude and character. In England there are some County Colleges; there may at a future time be the same in some counties of Canada. At present the limits and influence of a denomination are not more than commensurate for the establishment and support of a college, in connection with the legal and equitable conditions of public aid. The members of some persuasions may prefer to send their sons to a College of another persuasion, essentially agreeing with their faith, rather than incur the expense and burden of establishing one themselves; and some may choose for their sons a College under no religious control. But by whomsoever a College may have been or may be established, the true theory is that of the fundamental principle of the Common School system—aid of the State as a supplement to and on the condition of effort on the part of some section of the community, and for teaching the subjects required by the State system of education. They may teach what other subjects they please, but at their own expense. Let those then who advocate the vital principles of the Common School system, not become truants to them when applied to themselves in respect to a system of collegiate education. Let them put their hands in their pockets and their shoulders to the wheel of action; let them erect their College buildings, and employ their professors; collect students into their halls; and then let them demand and receive aid from the Hercules of the State, not as a favor, but as a legal right, and upon legal terms, in proportion to educational work done. Then they will eat of their own bread and drink from their own cistern; and not sponge upon the State for their education without doing anything themselves; then they will develop

the interest in University education, we all have a deep interest in the Christian principles and character of the men who shall be our physicians, lawyers, teachers, ministers, and other public men who may receive the higher education provided for in our country.

This great question, dear brethren and friends, stands out from, as it in importance rises above, all questions of mere political party; but it can only be settled by the aid of men elected to the Legislature. Although we have no connection with the political parties or party questions of the day, we feel that the principles of Christianity, justice and patriotism, the interests of the present and future generations of our country, demand us to unite with you in supporting only those men of any party in the pending elections, according as we believe they will support or oppose University Reform and equal rights to all Colleges, whether denominational or non-denominational, according to their works in teaching the prescribed subjects of University education.

Let us then make our rights, our country, and our children our rule and watchword of action, and under the Divine blessing, their best interests will be secured.

By order and in behalf of the Conference of the Wesleyan Methodist Church in Canada.

JOSEPH STINSON, D. D., *President.*

JOHN GEMLEY, *Secretary.*

Brantford, June 14, 1861.

APPENDIX.—NOTES AND ILLUSTRATIONS.

Note A.—Injustice and inconsistency of the objections against public aid to Denominational Colleges.—Denominational composition of Toronto University College in comparison of that of Queen's or Victoria College.

The following statements and remarks of the Rev. Principal LEITCH in a late speech, are as applicable to the composition and teaching of Victoria College as of Queen's College.

"One of the arguments found necessary to cover the monopoly of Toronto is that the other colleges claiming a share of the endowment are denominational. Now, it is difficult to see what is meant by this. We deny that they are denominational in any sense which ought to exclude them from a share of the grant. There is undoubtedly a denominational faculty at Trinity and Queen's College, but no one has asked a share of the grant for their support. The faculties of arts, and law and medicine, are quite distinct, and it is only for them that we claim a share of the endowment. The teaching is not restricted to any denomination. Students of all denominations may attend without signing any creed. There is no denominational teaching. The secular Professors do not require to take a test either in Queen's College or Victoria College. In Queen's College, the number of Professors in arts, law and medicine, not belonging to the Church of Scotland, is greater than the number of those who belong to it. The only denominational element is that the Board of Trustees are members of the Scotch Church. But the public have to do, not with the denomination of the men who offer the article wanted, but with the quality of the article itself. Suppose that government advertised for tenders for government stores, and that the offerers appeared with samples of their goods, would it be just to say to one man: Your flour is certainly of the best quality, but you are an Episcopalian, and

...the question, it appears that one-half of the students of Queen's College belong to the single body of Presbyterians. The advantage of this munificent endowment is enjoyed chiefly by this one body. He did not find fault with this, he was naturally proud of the sagacity of his countrymen in getting the lion's share and in turning this endowment to the gratuitous education of their ministers while other bodies have to expend large sums for the support of Colleges. Queen's College was by no means so denominational in its results. The number of students belonging to the Church of Scotland, exclusive of those in the Divinity Hall, is only about one-fourth of the whole number. It has been argued in favour of the non-religious character of the system of Toronto, that although Protestant families might send their sons to a denominational college, you could never expect Roman Catholics to do this. Now, what is the actual state of the case? Why, that the proportion of Roman Catholics is four times greater at Queen's College than at University College, and this can readily be understood. Any conscientious Roman Catholic would much rather run the risk of having his sons' Catholicism crushed at a denominational college, than have his very Christianity nipped in the cold chilling atmosphere of a religiousless college."

Note B.—On the Harmony of the System of Denominational Colleges with the Fundamental Principles of the Common School System.

(From a late Pamphlet by Rev. Dr. Byerson, in reply to a Pamphlet by Dr. Wilson and Mr. Langton.)

The denominational Collegiate system which I advocate is in harmony with the fundamental principles of our Common School system. The fundamental principle of that system is not, as has been absurdly stated, "the non-sectarian principle," for it has provided for both Protestant and Roman Catholic Schools from the beginning; and the law leaves it entirely with the elected Board of School Trustees in Cities, Towns, and Incorporated Villages to establish Denominational Schools or not, just as they please. If the electors in any of these Municipalities prefer Denominational Schools and elect a Board of Trustees accordingly, they can establish any kind or description of school they think proper, whether Church of England, Presbyterian, Roman Catholic, male or female, &c. This I have stated in my official reports from year to year, when parties have demanded provisions for Denominational Schools. I have said that in the rural parts of the country they could not be sustained, though even there could be a Protestant and Roman Catholic School in every section if the people desired; that in the cities, towns, and villages where alone Denominational Schools can be sustained, the electors have the power entirely in their own hands. Ignorance of the law alone, therefore, could have prompted the statement in the petition of "the Canadian Congregational Theological Institute," to the Legislature that the fundamental principle of our school system is "the non-sectarian principle." That is an incident, not a fundamental principle of the system; for what is optional cannot be fundamental.

The fundamental principle of the School system is two-fold. First, the right of the parent and pastor to provide religious instruction for their children; and to have facilities for that purpose. While the law protects each pupil from compulsory attendance at any religious reading or exercise against the wish of his parent; it also provides that within that limitation "pupils shall be allowed to receive such religious instruction as their parents and guardians shall desire, according to the general regulations which shall be provided according to law." The general regulations provide that the parent may make discretionary arrangements with the teacher on the subject; and that the clergyman of any Church shall have the right to any school house being within his charge for one hour in the week between four and five, for the religious instruction of the pupils of his own Church. Be it observed, then, the supreme right of the parent and the corresponding right of the pastor in regard to the religious instruction of

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to this question. The religious and moral principles, feelings, and habits of youth are paramount. Sectarianism and partisanship may enter at them as "sectarian," but religion and conscience will hold them as supreme. If the parent has the right to secure the religious instruction and oversight of his son at home, in connection with his school education, has he not a right to do so when his son is abroad? and is not the State in duty bound to afford him the best facilities for that purpose? And how can that be done so effectually—nay, how can it be effectually done at all—except in a college which, while it gives the secular education required by the State, responds to the parent's heart and faith to secure the higher interests which are beyond all human computation, and without the cultivation of which society itself cannot exist? It is a mystery of mysteries, that men of conscience, men of religious principle and feeling, can be so far blinded by sectarian jealousy and partisanship as to desire by one moment to withhold from youth at the most noble, most tempted, most eventful period of their educational training, the most potent guards, helps, and influences to resist and escape the snares and seductions of vice, and to acquire and become established in those principles, feelings, and habits which will make them true Christians, at the same time that they are educated men. Even in the interests of civilization itself, what is religious and moral stands far before what is merely scholastic and refined. The Hon. Edward Everett has truly said in a late address, "It is not political nor military power, but moral sentiments, principally under the guidance and influence of religious zeal, that has in all ages civilized the world." What creates civilization can alone preserve and advance it. The great question, after all, in the present discussion, is not which system will teach the most classics, mathematics, &c., (although I shall consider the question in this light presently,) but which system will best protect, develop, and establish those higher principles of action, which are vastly more important to a country itself—apart from other and immaterial considerations—than any amount of intellectual attainments in certain branches of secular knowledge. Colleges under religious control may fall short of their duty and their powers of religious and moral influence; but they must be, as a general rule, vastly better and safer than a College of no religious control or character at all. At all events, one class of citizens have much more valid claims to public aid for a College that will combine the advantages of both secular and religious education, than have another class of citizens to public aid for a College which confers no benefit beyond secular teaching alone. It is not the sect, it is society at large that most profits by the high religious principles and character of its educated men. An efficient religious College must confer a much greater benefit upon the State than a non-religious College can, and must be more the benefactor of the State than the State can be to it by bestowing any ordinary amount of endowment. It is therefore in harmony with the first fundamental principle of the Common School system, as well as with the highest interests of society at large, that the best facilities be provided for all that is affectionate in the parent and faithful in the pastor during the away-from-home education of youth; and that is a college under religious control; whether that control be of the Church of the parent, or not.

I will next consider the second fundamental principle of our Common School system in relation to Colleges—namely, *the co-operation of the State with localities or sections of the community as a condition of, and in proportion to local effort.* This principle of the Common School system is, *each section of the community receives public aid in proportion to the teaching work it does;* that is, not in proportion to the amount of money it provides, but in proportion to the number of children it teaches in the subjects of Common School education, and the length of time it teaches them—the section of the community, as a preliminary condition, first providing a school house, and employing a teacher.

cial section or a denominational section, is a mere incident; does not affect the state, is no part of its concern or business; the principle of co-operation is the same; the work is the same; the education is the same; the public benefit is the same; and the public aid should be the same.

The basis of operations for the establishment and support of a Seminary of learning must of course be larger or smaller in proportion to its magnitude and character. In England there are some County Colleges; there may at a future time be the same in some counties of Canada. At present the limits and influence of a denomination are not more than commensurate for the establishment and support of a college, in connection with the legal and equitable conditions of public aid. The members of some persuasions may prefer to send their sons to a College of another persuasion, essentially agreeing with their faith, rather than incur the expense and burden of establishing one themselves, and some may choose for their sons a College under no religious control. But by whomsoever a College may have been or may be established, the true theory is that of the fundamental principle of the Common School system—aid of the State as a supplement to and on the condition of effort on the part of some section of the community, and for teaching the subjects required by the State system of education. They may teach what other subjects they please, but at their own expense. Let those then who advocate the vital principles of the Common School system, not become truants to them when applied to themselves in respect to a system of collegiate education. Let them put their hands in their pockets and their shoulders to the wheel of action; let them erect their College buildings, and employ their professors; collect students into their halls; and then let them demand and receive aid from the Hercules of the State, not as a favor, but as a legal right, and upon legal terms, in proportion to educational work done. Then they will be consistent with their professed principles; then they will eat of their own bread and drink from their own cistern; and not sponge upon the State for their education without doing anything themselves; then they will develop and enjoy the noble feelings of self-reliance, and multiply the financial resources and beneficent influences of Christian collegiate education. The "Subscribers to the Canadian Congregational Theological Institute" should show "their faith by their works," in the fundamental principles of the Common School system, to which they appeal on the University question itself, and not invoke an incident of that system as a pretext to justify their own inactivity, and get a false weapon of attack against their more liberal and active neighbors.

It is remarkable that the Congregationalists in England object to the right of the State to educate at all—maintain that it is the right and duty of the Church to educate its own youth, whether in the elementary school or College—a duty which it cannot abandon, without unfaithfulness to God and society—and have Education Societies, Colleges and Schools as the fruit of their faith and charity; while in Canada they deny that the Church has anything to do with education, and insist that the State has everything to do with it! It is a curious moral and social phenomenon (which I will not here attempt to explain) to see a fountain of this kind sending forth "sweet and bitter waters at the same time."

But on the other hand, the advocates of University Reform act consistently; they give the Common School system their warmest prayers and heartiest support; and as a proof of their faith in it for national, and not selfish purposes, they carry up its fundamental principles to the system of collegiate education, and act and work accordingly. And I am perfectly persuaded that the application of these principles to the system of Colleges, will in ten years produce a greater extension and improvement in the collegiate education of the country, than has the application of the same principles during the last ten years produced in the extension and improvement of Common School education.

