

THE HISTORY OF EDUCATION
IN UPPER CANADA

by

A. H. Hutchinson

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EDUCATION IN UPPER CANADA, 1853-1871.

No event in the History of a people is unrelated; nor can one department of History be separated from other departments, as independent. To understand the Educational History of Upper Canada, it is necessary that we review the social, industrial, religious and political history of her inhabitants, at least, in so far as her Educational system is effected thereby.

The inhabitants of Upper Canada were a sturdy race; rather, they formed a community of sturdy races, for, among their numbers, were sons and daughters of England, Scotland, Ireland, France and Holland. The United Empire Loyalists, who had settled along the shores of the Great Lakes and the St. Lawrence formed the back-bone of this Province. The children of all these races were to be educated. How was it to be done? Peoples so different were to be welded into one nation and the educational system, if competent, must factor largely in this task.

All were labourers; no aristocracy had been developed. The majority of the inhabitants were tillers of the soil. The professional and commercial men were, in most cases, sons of farmers. The system of education adopted must meet the needs of such. Land was held in freehold; all men were equal; freedom was their choicest possession. Such would never submit to a system of absolute authority; such as these regarded the management of their own affairs (and the education of their children was regarded as such) as a sacred right.

Their religions were as diverse as their parentage. Together were banded Roman Catholics and Protestants- Roman Catholics, whose religion of authority caused them to regard their beliefs as sacred and "indelible"; Protestants, whose freedom of thought allowed them to subdivide into sects, which, nevertheless, held their doctrines as no less sacred. These were all to be educated. Should there be religious instruction in the schools? Should separate schools be established? These were questions which the early educators of Upper Canada had to consider.

The people of United Canada had, but recently, won responsible government. This placed more responsibility upon her educators, for, in order to govern themselves intelligently, all the citizens of a democracy must be educated. "Canada then consisted of two provinces, each with differing local interests and traditions, but so united that each was compelled to interfere with the other's local affairs". This circumstance will explain, in part, the educational legislation of that time. It is interesting to note that in the year in which our history begins (1853) the home government conceded "the unrestricted right of local self government"- and event, says Dr. Ryerson, which will be regarded by the future Canadian analyst as second to none in importance. This event has been of great importance to education. The school section in fact became the unit of the municipality.

We shall now briefly sketch the Educational system as it existed in 1853, the year in which our history begins.

As has been intimated, "the system of public instruction in Upper Canada was engrafted upon the municipal institutions of the province"

By an act of 1841 money was granted by the legislature for the support of common schools, in each county on condition that an equal amount be raised from local sources. It rested with the freeholders and householders of each section to determine whether they should support their school by voluntary subscription, by rate-bill for each pupil attending, or by rates on property. Three trustees were elected by the free-holders of the school section. It was their duty to engage the teacher and to determine the amount to be raised for the teacher's salary and for all school purposes whatsoever.

The teachers were required to hold legal certificates of instruction. This regulation was made possible by the establishment of the Normal and Model Schools. Formerly, the teachers had, in most cases, been old soldiers, or other persons with some smattering of education, who were not able to do other work. The County Board of Instruction, consisting of the local Superintendent and the trustees of the county ~~the~~ Grammar School issued teaching certificates valid for the county; the chief Superintendent issued certificates to the graduates of the Normal School valid for the province. Local superintendents were appointed by the county council. The duties of these officials were to apportion the legislative grants among school sections, withⁱⁿ the county; to inspect the schools and to report to the chief superintendent, who was appointed by the Governor-General. The chief Superintendent exercised a general control over the system, besides having as his special care the Normal and Model Schools.

Each year brought new duties to the Educational department, of which Dr. E. Ryerson was chief official.

1834. In 1850, a Provincial Board of Education had been appointed, whose duties consisted in: the erection and care of new Normal and Model schools; the establishment and care of a

depository of maps, books and apparatus; the introduction of public libraries; the auditing of the school accounts of each county, city, town and village; the payment of the legislative grant and superintending of the printing and distribution of copies of the Chief Superintendent's annual report, teachers' school registers, etc.

The common school, until this time, had been the chief care of the department. In 1853, there were 3,127 common schools in Upper Canada. The total number of teachers was 3,258 of which number 2,451 were male and 807 female. Of a population of 268,957 between the ages of 5 and 16, 194,735 were in attendance at the public schools.

In 1853 a measure was passed whereby libraries might be established by municipalities. Lord Elgin, in his official report, predicted that this measure would introduce a new era in the educational and intellectual history of the province. "The school libraries", he says, "are not restricted to common schools but are really public libraries", under the management of school authorities.

1) The Upper Canada School Act of 1850 set aside \$2000, for
11 libraries, to be paid under the following conditions:

6) (1) Aid shall be given to school localities, only, who contribute an amount equal to the government grant.
(2) That, only, books which are sanctioned by the department shall be procured. For this purpose, a catalogue of Public School Library books was printed-only books mentioned being approved of by the department. Among the books excluded, were all of a licentious or vicious character, those opposed to the Christian religion, and those containing theological controversy, except in so far as they were historical.

In a province, whose population was such as we have described, the question of religious instruction in the schools was frequently discussed. In 1853, according to
11 1850 the existing law, "In any Model or Common School, no child

shall be required to read or study in, or from any religious book, which shall be objected to, by his parent or guardian. The public religious exercises of each school shall be a matter of mutual, voluntary arrangement between the trustees and teacher; and it shall be a matter of voluntary arrangement between the teacher and the parent or guardian of each pupil as to whether the former shall hear the pupil recite from the Scripture or Catechism, etc. Such exercise, however, are not to interfere with the regular exercises of the school."

1 P.81. "The Separate School Question" was a most perplexing problem. In 1843, an Act had been passed whereby, in all cases, where the teacher of a school was a Roman Catholic, on application of ten resident freeholders the Protestant inhabitants might have a school with a Protestant teacher; a like privilege was granted to the Roman Catholic population, where the teacher was a Protestant. The support which Separate Schools should receive is clearly stated by Dr. Ryerson in his decision, 2 89. re the Belleville Separate School case of 1853. A separate school is entitled to no aid beyond a certain portion of the "school fund" for the salary of the teacher. The school houses must be provided, furnished, warmed, books procured, etc, by the persons, petitioning for the separate school. Nor are the patrons and supporters of the separate school exempted from any of the local assessment or rates, for common school purposes. The law provides equal protection for all classes and denominations and, if there be any class, which is not satisfied with the equal protection secured to < them in the mixed schools, ^{but wish to have a school} subservient to sectional religious purposes, they should contribute in proportion; and not tax the whole community, for the sake of sectarian interests.

1. In 1847, the Normal School which Lord Elgin considered to be "the foundation of the School System" was established. 332 A large proportion of the common school

teachers, had, at this time, been trained at the Toronto Normal School, the main building of which had but recently been completed. Over one hundred and fifty teachers were being prepared each year and, of this number, by far the larger per cent were males.

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In the year 1853, the Grammar schools were re-organized by an enactment of Parliament. This law required that provision be made in each county for a Grammar school or schools; the course was outlined, all the higher branches of practical English and commercial education being included; the respective duties of masters and pupils were also defined. The Grammar schools were without organization; as Dr. E. Ryerson stated, "there was an utter absence of recognized system in their management and curriculum." Each school was independent of every other Grammar school, and all were officially isolated from the common school- their natural source of supply, on the one hand, and from the University College-their natural limit of instruction, -on the other. The purpose of the Grammar schools cannot better be stated than in the words of the Chief Superintendent. .11 P.92 "Each Grammar School is intended to fill the double office of an English High School and an elementary classical and mathematical school- a school, into which pupils will be admitted from the higher classes of the common schools and receive such an education, as will fit them for mercantile and manufacturing pursuits and the higher employments of mechanical and agricultural industry, as well as make them intelligent and useful citizens; a school also forming a connecting link between the University and the common school, in which youth may be trained in the elementary classics, mathematics and physical sciences, for entrance upon professional studies in the University.

In 1854, there were ten colleges in Upper Canada ^u for of which had University powers. The total attendance was eleven hundred students. These colleges received, annually, twenty two hundred pounds from public aid.

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At this time, the separate school question was one of great interest. Until 1855 the law remained as already outlined. In that year was passed the Tache Separate School Act- an act to amend laws relating to the separate schools of Upper Canada, but only in so far as they effected the Roman Catholic population thereof. This law exempted Roman Catholics upon annual application from payment of the rates imposed either a ward or school section for the support of the common schools, ^{and common school} libraries, if said Roman Catholic was a supporter of a separate school. It entitled any separate school established under the act to a share in the fund granted by the legislature for the support of the common schools, according to the number of pupils attending the school.

The Roman Catholic leaders, among whom Bishop de Carbonnel of Toronto and M. Bruyere took prominent places, were not satisfied with this act. They wished to make the municipal council the imposers and collectors of the rates for the support of separate schools. This was required by them because of the reluctance of many of the rate-payers concerned to support such schools, and because, on account of this circumstance, the Trustees of the separate schools found great difficulty in collecting the rates imposed by themselves. It was also demanded that the separate schools receive grants in proportion to the number of the sect applying and, not according to the number of pupils attending. Bishop de Carbonnel made a comparison of separate school legislation in Upper and Lower Canada setting forth the inequalities in the Upper Canada system. This comparison, however, as was pointed out by Dr. Ryerson, was not only misleading, but it neglected the fact that in Lower Canada most of the teachers were directly connected with the ecclesiastical body, while in Upper Canada the common schools were strictly non-sectarian. The attacks of M. Bruyere, addressed to the "Press of Canada" took the form of a personal attack upon

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Dr. Ryerson, rather than upon the system, which he upheld. They are thereby rendered less worthy of consideration.

In 1861, Mr. Scott introduced the first of his four separate school bills. Each succeeding year saw a new or amended bill introduced, but without success, until, in 1863, his last bill, after being amended by the Select Committee, by Dr. Ryerson, by the Assembly and the Legislative Council was passed. This famous bill, although affecting Upper Canada, only, was passed by a Lower Canada majority, - the Upper Canada vote standing Yeas 21, Nays 31. In consideration of the fact that the separate school teachers had not been required to come up to the standard which had been set for common school teachers and that the standard of education had therefore been lowered, this act made one great improvement. It was provided that the teachers of separate schools should be subject to the same examinations and receive their certificates of qualification in the same way as the common school teachers. By this act, the Roman Catholics were permitted to give notice of their intention to become separate school supporters once for all, instead of annually as under the former act. Provision was made for the inspection of separate schools, and for their general administration by the Council of Public Instruction. The clerks of the municipalities were instructed to allow separate school trustees to take a copy of the assessor's roll, in so far as it related to persons supporting the separate school under their charge. It had been hoped that this Act would conclude the prolonged discontent, but in 1865, Mr. O'Reilly, renewed the attack upon the Educational system in "The Canadian Recorder" of Kingston. He called the Scott Act "a fraud and a hoax". It was as it had been with all former bills; because they did not make the separate schools prosperous, the law was blamed. The real difficulty, however, lay in the insufficiency of the schools themselves, and in the reluctance with which separate school supporters were taken from the public schools.

Matters had reached a climax. As pointed out by Dr. Ryerson, there were but three alternatives:

- (1) To continue in the present state of turmoil;
- (2) To grant further legislation;
- (3) To abolish the separate school law, altogether.

In regard to the second alternative, it was shown that, either the municipality must collect the rates for separate schools- that is, the state should be subject to the church, or all Roman Catholics, as a body, must be defined as supporters of separate schools, and thus, by law, be excluded from the common schools, if further legislation was granted. This latter provision would deprive the Roman Catholic of the right or liberty to decide whether his child should attend a common or Separate school, an individual right, which, although designated in a letter from Rome as a "damnable heresy" still was cherished by the Roman Catholic, not less than by his Protestant neighbor. Both these provisions had been contained in the first drafts of former bills (those of 1855 and 1863) but had been rejected as beyond consideration. If then the state of agitation continued, the only escape left was to abolish the bill altogether.

In 1855, separate schools were not regarded with favor, even among the Roman Catholics. This may be concluded from the following figures. Of the fifty-five thousand Roman Catholic children attending school in Upper Canada, forty thousand attended the common schools; and of the five hundred and four Roman Catholic teachers employed, three hundred and thirty-three were teaching in the common schools. Indeed, such was the discontent that cases are cited where Roman Catholics, while helping to support separate schools, sent their children to the common schools. As stated by Dr. Ryerson, "the fact was that the tendency of the public mind in Upper Canada was towards Confederation and not toward isolation; to united effort and not to divisions and hostile effort. The efforts to establish and extend the separate school system were a struggle

against the instincts of Canadian society, against the necessities of a sparsely populated country, against the social and political present and future interests of the parents and youth, thus separated from their fellow citizens."

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A subject kindred to that which we have been considering is that of religious instructions in the schools. The opinion of the chief Superintendent may be stated; that religious instruction is a necessary part of education; that the church and the home, not the school, are the chief instruments in this necessary part of education; that the degree of religious instruction given in the school should be mutually agreed upon by the teachers, the trustees and the parents of each child; and that the example and instruction of a moral teacher furnishes the best and most efficient instruction to be obtained in this regard. In 1853, when the Grammar schools were re-organized a form of prayer for the opening and closing exercise was suggested, but not imposed upon the schools. 11P.91
Until 1853, there was no provision for the use of public schools by clergymen for the religious instruction of children under their care, except in so far as they were ex-officio visitors of the schools. In that year there was conceded to each clergyman the right to use the school house one day a week, between four and five for the religious instruction of ^{The} children of his own denomination.

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In Toronto University lecture rooms were provided and suitable hours set apart for the religious instruction of the students by their respective ministers. Similar provision was made in the Normal school.

The library system, as established in 1853, has been outlined. For the purpose of supplying books for these libraries, and maps and appliances for schools, an Educational depository was established. Since, at first, many of the books and articles required were not manufactured in Canada, arrangements were made with publishers, etc. in England, Scotland and United States for the supply of such

as could not be procured from local manufacturers. Books
only
were supplied to public institutions, such as Public
Libraries, Schools, Mechanics' Institutes, Goals and Asylums.
This system naturally met with much objection on the part of
booksellers and dealers. They said that the purchase and
sale of school requisites ought to be left to private enter-
prise; that the Government ought not to have a map and book
establishment for the supply of schools and municipalities;
that the private trader ought not to be injured by the
Government with whom he is unable to compete. In reply
it was pointed out that these objections acknowledged that
school requirements can be more economically supplied by
the Government. If then it is the duty of the Legislature
to promote education by the establishment of public schools,
it is also its duty to provide all possible means for supply-
ing these schools with maps, apparatus and libraries, which
render them more efficient in educating the people. By
means of this system, the uniform text-book was brought into
the schools, thus avoiding the confusion which existed in
many of the states of the Union, where each new teacher
advocated a new text-book and as many texts were used as there
were families in the community. Some idea may be formed
of the work done, when it is remembered that the number of
Public Library books sent out from 1853 to 1864 was 374,342
volumes; and to this may be added 8,293 volumes sent to
Mechanics' Institutes and 3,665 volumes to Prison and Asylum
Libraries.

Although Upper Canada had now a well-organized
system of free schools, many of the children of school age
failed to take advantage of this boon; it was found that
"making good schools free to all, does not secure the ed-
ucation of all". In 1854, the chief Superintendent drafted
a bill by the terms of which pecuniary or other penalties
might be imposed by municipalities, upon parents neglecting to
send their children to school. The Legislature feared,

however, that by passing such a bill they would be interfering with parental rights, and the bill was defeated.

5.P.1. In 1859-60, several judges in their charge to the juries complained of the large number of juvenile crimes and of the number of children who failed to take advantage of the common schools. Compulsory attendance was suggested by the grand jury, as a remedy. At the county school conventions of 1860, resolutions were passed to the effect that there should be compulsory attendance of school children. The grounds for these resolutions may be stated; children have rights, to which, if neglected by their parents, it is the duty of the state to attend; states have to defend themselves against the effects directly issuing from the vagrancy of children. Two modes of dealing with vagrant children were discussed (1) the passing of a positive enactment of Parliament compelling parents to send their children to school. (2) to empower municipalities to compel attendance or impose fines for neglect to fulfil the law. In 1860, a new bill was drafted by E. Ryerson, whereby the aid of religious benevolence was invoked and encouraged to supplement the school system. The schools established by religious societies were to be aided by grants from the school fund. In 1863, a school children's census was taken and it was found that conditions were not so bad as they had been represented. After the adoption of this report, the agitation subsided for some time, at least,

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In 1867, however, the agitation against juvenile vagrancy was renewed. Judges, in their charges to the jury again complained of the condition of affairs; the citizens of the cities, especially Toronto, petitioned the legislature to prevent the growth of the class of vagrant children by compulsory education or otherwise. The grand jury, in their reply to the charge of the judge advised the establishment of industrial schools, farms and work-shops for the benefit of the indigent juvenile population. These, they believed,

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could be made self-supporting. Still, little was done, until by the Bill of 1870, municipalities were given the power to enforce the attendance of school children.

Many of those who opposed the Canadian system of public schools referred to the Irish National System as the "acme of perfection". In 1857, the Brown-Dorion Government proposed replacing the established system by one similar to that used in Ireland. Thereupon, Dr. Ryerson, made a comparison of the two systems which was so decidedly to the advantage of the Canadian that the movement was abandoned. At the risk of repeating to some degree, what has already been said, we shall endeavor to give a summary of his statement. Three features of the Irish National system had been adopted in Upper Canada. (1) A series of text-books which had first received the approval of Protestants and Roman Catholics alike, was adopted. (2) The general system of Model and Normal Schools of Ireland was imitated, in Canada, but with modification. (3) In neither country could a child be compelled to attend the religious exercises which were under the control of local authorities, against the wish of the parent or guardian. Weekly religious instruction, by the clergymen of the community were provided for in both cases, with the difference that in Ireland, all must meet in the same room at the same time, while in Canada, different hours might be secured by the respective representatives of the religious sects.

The Irish system was a two-fold absolutism, (the commissioners and the patron;) that of Upper Canada was popular and constitutional. The Board of Commissioners was appointed by Parliament and had the absolute power to enact the laws of the school system. In Canada, the legislature appointed the Board of Instruction, but also gave municipalities and school sections independent powers of legislation. In Ireland, the school was controlled by a non-elected patron. This patron applied to the Board for a grant and when he had placed the word "National" over the school door, he had absolute control. In Canada the trustees had a similar power but they were elected by the property holders of the section.

The system of Upper Canada developed a local self-reliance; the Irish system had no claim to such a virtue. In Ireland, not only was a large share of the teachers' salary paid, but assistance was also given in the erecting, furnishing and preserving of the school-building. The parents paid a rate per child in attendance, but only the patron had any voice in the determination of this rate. In Canada each section built its own building and taxed itself for the same. Each municipality determined its own rate and fixed the amount which it should raise; the government gave a like amount.

In Ireland, seven ninths of the patrons were clergy. In Canada, the trustees were for the most part laity. The Irish school became sectarian; sectarianism was avoided in the Canadian school. The patron who was independent of the people determined the extent and nature of the religious exercises and instruction; in Canada, the people's representatives, the trustees determined such matters.

In 1853 an Act was passed granting pensions to worn-out school teachers on condition that each applicant contribute at the rate of \$1 per ^{ann}um for the period of his school teaching. The act provided that this pension should not exceed ^{the rate of} \$1.10 for each year that such teacher had taught. In 1858, there were about one hundred and fifty pensioners but the fund was so small that only a pension of two dollars for each year taught (instead of six) could be paid. Later the relative number of pensioners became less; few teachers availed themselves of the opportunity of obtaining a pension which was conditioned by the annual payment of their subscription. By 1864 the annual grant for pensions had increased to four thousand dollars and many "worn-out" teachers were being aided.

In 1799, the King made a grant for "the establishment of Grammar schools" and in due course of time for the establishment of other seminaries of a larger and more comprehensive nature for the promotion of religious and moral learning and the study of the arts and sciences. It was therefore the duty of the legislature to apportion grants to colleges and universities other

than the one established by George the fourth, at Toronto. This was done for many years. From 1858 to 1860 however, the surplus of the University fund(that is, the residuum after the expenses of Toronto University and University college had been paid) became a negative quantity. Great indignation arose among the colleges thus deprived of their grant and the prolonged University question of 1858-63 was the result.

That we may better understand the causes of this dispute a brief outline of ^{the history of} the Universities of Upper Canada will now be given. In 1827, King George granted a charter for the establishment of a University at York, which was to be called King's College. Strong objections were soon raised because the charter gave exclusive rights to the Church of England. In 1837 these objectionable features were removed and in 1850, the Faculty of Divinity was abolished and other important changes made. This modified King's College became the University of Toronto. In 1853, the University of Toronto was divided into two institutions the Toronto University and the University College, The first of these institutions was formed on the model of the University of London, its functions being limited to prescribing subjects for examination for degrees, scholarships, etc., examining candidates therein, and conferring such degrees and distinctions. As the senate of the University was an examining body, the council of the college represented the teaching body. The college had no power to confer degrees or prescribe subjects of study, but only to teach.

The act of 1837, made provision for one college only, -that at Toronto. An agitation followed, the result of which was the establishment of Queen's college at Kingston and Victoria College at Cobourg in 1842. In 1853, an act was passed which provided for the affiliation of outlying colleges with the University of Toronto and also provided that the surplus of the University grant, after paying the expenses of Toronto University and University college, be used to promote academic work in Upper Canada. These colleges, however, were only

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nominally affiliated and along with Trinity college, Victoria and Queen's Universities, received charters, of their own.

In 1859, the Methodist conference memorialized the legislature demanding an investigation of the expenditure of the legislative grant by Toronto University. Complaints regarding the general management of University affairs were also made. It was complained;

(1) That the senate of Toronto University had, contrary to the intentions of the legislature, as stated in the act of 1853, determined to identify the University with one College, namely, University College; that the majority of the senators of the University belonged to the body of professors of Univ. College, many of whom were invariably examiners of their own pupils. The preamble of the University act of 1853 had denoted the intention of imitating the University of London, that is, that there should be one examining body which should set the examination standard for all the affiliated colleges. The affiliation in Canada was nominal, not real.

(2) that instead of confining the expenditure to what the law prescribed, namely "the current expenses" and "such permanent improvements and additions to the buildings" as might be necessary, new buildings had been erected at an expenditure of some hundreds of thousands of dollars, and even the current expenses had been increased beyond all necessity. In this way the smaller colleges had been deprived of the surplus fund which was to be divided among them.

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(3) That the matriculation standard had been lowered since 1853; that the curriculum had been reduced by options and otherwise below what it was formerly, as well as what it was then in England and the better Universities of the United States. Stress was placed upon the complaint that the professor examined, in many cases, his own students, which were contesting for scholarships against students of other colleges. Meanwhile, the authorities of Queens and Trinity joined in the conflict.

The matter was then referred to a select committee of the House of Assembly which, although a large amount of evidence was provided on both sides, failed to give a report. Two draft reports were prepared, however. It was declared by the memorialists that the large number of scholarships granted at Toronto attracted large numbers there. When it was contended that these scholarships were open to students of outlying colleges, it was alleged by the memorialists that that the colleges which they represented did not have a fair chance in the contest for scholarships. Considerable bitter feeling was the result. Pamphlets were drawn up, attacking Dr. Ryerson as well as the views, which he held concerning University matters. These were answered by a series of letters addressed to the chairman of the select committee.

In 1861, a commission was appointed by the Legislature. Authority was given the members to enquire fully into the whole question. In 1863, the commission gave their report, suggesting therein, a system of affiliation; that the new University should be called the University of Upper Canada; that each of the affiliated colleges should be represented in the senate, which should be an examining body and which should arrange the common curriculum; that the apportionment of the funds of the several affiliated colleges be fixed and equal except in the case of Toronto college, and that the annual grant to this college should not exceed twenty-eight thousand dollars; and that no degree be granted to a candidate unless such student had passed through a course of study at one of the affiliated colleges.

In March, 1863, a public meeting was held in Toronto at which strong objections were made to the recommendations of the commissioners. Also, it was resolved that a memorial be prepared praying the Governor-General not to act upon the report of the commission. Opposers of this suggested University reform were appointed to the senate of the University of Toronto (among the number were D.E.Blake and Rev. A. Fyfe) These joined with other members in their censure of the report. The attorney-

general, J.B.Mc.Donald, however, forbade the senate to deal further with the commissioners' report as " it was made for the government and not for the senate". Much had been ascertained regarding the working of the University but here matters stood.

Public opinion was still so divided concerning the matter of affiliation that the legislature did not take any definite action.

During the session of 1868-69, after a lengthy discussion in the House of Assembly, the yearly grant ~~to~~ all colleges, except University college was withdrawn. Public meetings were held and appeals made by the leaders of those most interested but little or nothing was gained. So ended, for the time the University question. The outlying colleges in their attempts to get a larger grant, lost that which they had.

The Grammar schools, although greatly improved under the act of 1853, still were " hobbling on one leg" and making little progress. According to the Grammar school act, it was required that Grammar schools should prepare pupils for matriculation into the University. Upon this was conditioned their annual grant. The schools, however were at first allowed to do the higher branches of public school work. In many cases, their legitimate work was neglected and almost abandoned for this purpose, although it was no longer required, since the public school standard had been raised. The teaching of Latin, Greek and mathematics was neglected for the study of English and commercial subjects. Meteorological appliances had been distributed to the county Grammar schools, but in many instances, they failed to report their observations as was required.

At the county school conventions of 1860-61, resolutions were passed recommending county assessment for the support of Grammar schools. In 1863, the chief superintendent drafted a bill which proposed to make Grammar schools municipal, and which really placed them on a basis similar to that of the common schools. In 1865, this bill was passed by the Canadian legislature. The Grammar school board was to consist of six members, three of which were appointed by the township council,

the other three being elected by the council of the village, town or city, in which the school was situated. The legislative grant was conditioned by the payment of an equal sum from local sources. Daily attendance was made the basis for the apportionment of the grant; and an additional grant was provided for schools which had meteorological stations, or which conducted military drills. At the time when the act was passed only forty-seven of the one hundred and one schools of Upper Canada were receiving any municipal aid; their only source of supply was the Grammar school fund.

In 1869, the Chief superintendent drafted another grammar school bill, but because of its innovations, it was severely criticized and, at length, withdrawn by the attorney-general. A similar bill was introduced during the session of 1870-71, whereby Grammar schools were thereafter to be designated as High Schools. It aimed at making the course, which, hitherto, had been avowedly classical, more practical by the introduction of scientific and commercial subjects. Provision was made for the establishment of Collegiate Institutes- which were defined as superior High Schools, with more than four teachers and having more than sixty pupils taking the full course. It was not without a struggle that the humanities were given second place, but, in spite of the severe criticism which it received, the bill passed.

" An act to improve the common schools" of the province was passed by the Ontario Legislature in 1870. Several important changes were made. All schools were made free, Until now, it was at the option of the trustees of each section as to how the support of the school, should be raised, whether by rates upon pupils attending or by taxation of property. The fact that four thousand of the four thousand, four hundred schools of the province had already adopted the free school system is significant of the popular opinion. Attendance was made compulsory. Every tax payer now had the right to demand that every child of school age should attend school, since it was with that intent that they were taxed.

Provision was made for the introduction of such subjects as natural history, mechanics and agriculture into the public school course of the province. This step was in accord with the movement toward the study of science which had gained a strong foothold in many countries.

Meanwhile, the Confederation British North America Act had been passed. By this act, the control of educational matters was given to the Provincial Legislature. Upon this body was conferred the right to make laws regarding education, with the restriction that the Canadian government had power to pass remedial laws when circumstances required. It was enacted that no law should be passed, which would effect the rights or the privileges of the Protestant or Roman Catholic minority of the provinces, already held by law at the time of the union. The Government of Canada was given the power to make remedial laws when an appeal had been made to the governor in council, concerning the school system and still the Provincial legislature had failed to comply with what was demanded.

"If there is any class of institutions for which Ontario has earned distinction, it is that devoted to the work of education". We have now watched the growth of her school system during seventeen years of its most rapid development. It is true of school systems as of other institutions, that they are developed, not made. The movement is slow; it is conditioned by the national temper of the people; each step is conditioned by a series of events. Such a system could not have been introduced anywhere else and have the same efficiency. The general movement has been towards collectivism and unification. All schools have been made free; compulsory attendance has been enforced. The standard for the teacher and the pupil alike has been made more uniform; uniform text-books have been introduced. Meanwhile, individualism has not been seriously hampered. The school section controls its own affairs to a large extent, room has been left for municipal initiative. The public school has become a great sorting ground where the individual finds himself.

In a word, in Ontario, if anywhere, the "happy medium" between individualism and collectivism has been found.