

country north of Sault Ste. Marie and Lake Nipissing? Besides that great district our little fringe of settlements along the lakes and rivers may look very small some day, and its universities may in the time to come outshine all of ours unless we can rise to a more generous and helpful rivalry than we have had in the past.

Whatever is determined upon in regard to Victoria will probably decide the fate of federation itself. To my mind, it would be unfortunate if she either withdrew from her present partnership in the University of Toronto, or, if continuing as a partner, she should have less at stake in the concern, for she undoubtedly would have less if she were a mere theological hall. The traditions of fifty or sixty years are in our country what centuries are in Oxford and Cambridge, and cannot be broken lightly or waved aside with a sweep of the hand. Sentiment does count, as we all are realizing in these days of sacrifice for the idea, the sentiment, of Empire. Those who harp on this theological string surely cannot stop to think how vexatious their tune is to Victoria men, past and present, and how productive of discord in the common life it is. Let them try to imagine what their own feelings would be if, by any mischance, the unhappy movement of the sixties against University College should be revived.

So far as I can see, the difficulty comes chiefly from the difference in ideas between the two colleges; but a university, to be worthy of the name, must be able to tolerate all forms of thought and all varieties of aspirations. We cannot all think alike, nor can we all feel alike. Hence it seems to me to be wise to have, not one college, but as many as various groups of men (and

women) require for that perfect development which we call education. Who can tell? Perhaps some day we shall have Knox, Wycliffe and St. Michael's all teaching art classes. Such a state of things appears visionary now, possibly, but, if occasion should ever require it, I am sure that nothing but good would result to the whole university from it.

If the denominational universities, (for they are not mere theological colleges), stand for one idea more than another, it is for that of religious instruction being, equally with literary culture, scientific training and physical exercise, necessary for the full development of a man. Counting Ottawa, Regiopolis, Queen's, McMaster, Trinity, and the Western University the chancellor of Victoria must be well within the truth when he says that only about half of the educational work of the higher sort is being done by the University of Toronto. This means that half of the population of this large and wealthy province is shut out, by reason of its views on education and by reason of the University Federation Act, from sharing in the benefits which it was supposed that Act was framed to secure to it. Secularists, whether Christian or anti-Christian, have their rights, but so have anti-secularists. If, as I believe, and as I have tried to show, any number, large or small, of citizens (i.e., owners of the University of Toronto), is excluded from that institution by the secularist clauses of the Act, it is high time that the defect were remedied. This question ought to be settled on the basis of equal rights for all before further grants of money are voted. We boast of our religious freedom and of our toleration, but such boasts are vain in the present state of affairs. This remnant of religious