

II. EQUAL RIGHTS.

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

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

III. PUBLIC ECONOMY.

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