

spirit that such large aggregates of private wealth have been devoted to the laudable object of endowing seats of learning. Scarcely can another object of donation be named which yields in after years such ample and sure returns, or, we might add, reflects such lustre upon the giver, as the philanthropy now referred to.

But, while we are upon this point we may be allowed to express our conviction that more judgment on the part of intending benefactors would tend vastly to further the ends they themselves desire. As we have already suggested it is not by increasing the number of University centres that the greatest good is reached, but rather by a judicious strengthening of those already in the field of usefulness. It is not so much the creation of new colleges that this country requires, as the better equipment of the institutions struggling at the present time to maintain an independent footing, and which have already demonstrated their ability to become a power in the advancement of educational interests. This latter is a policy which is happily being recognized more or less frequently lately, as the recent large contributions to the endowments of Princeton and Harvard Universities (both of which institutions were already possessed of very large incomes) amply proves. The liberality of United States college benefactors is worthy of emulation on this side of the line, and in order to keep pace with the growing educational requirements of our youthful Dominion, the facilities for University instruction now in existence must be expanded, and the old weapons re-furnished. Our own Alma Mater has quite recently been given proof of the liberal response of Canadians to her needs, and we have no doubt that her further requirements are yet to receive recognition at the hands of some of those who have so far only been waiting for others to do their share.

ABOUT *one-half* of the Scholarships offered for competition in the Arts department are open to those students only who are preparing for the work of the ministry; being established by the donors expressly upon this condition. There can be no doubt as to the worthiness of the object kept in view by those who have applied their means in this manner, but it may be questioned whether their laudable intentions have always met with a just fulfilment in the awarding of these Scholarships in the past. Church Scholarships are supposed to exist for the purpose of indirectly aiding those students who have chosen the ministry as a profession, in the prosecution of their studies. The advocates of this policy of assistance tell us that young men who have devoted themselves to the Gospel ministry need every encouragement in their collegiate career, and should have obstacles removed at the outset, inasmuch as their chosen calling affords but little opportunity of acquiring a worldly competence. Allied to the system of founding Church Scholarships is the custom of granting Bursaries, *i. e.* gratuities to indigent students for the sacred profession. We can understand how the reasons quoted above in justification of these aids would apply in a state of society prevalent in by-gone years, when a life of ministerial usefulness was a life of obscurity not unmingled with poverty and even privation. But what are the facts of the case to-day? We are not seeking to derogate the sacredness of the calling when we assert that the position occupied by a clergyman at the present time in any part of the civilized world, is a position at least of commanding intellectual and social influence and average lucrative remuneration. It is no uncommon occurrence to hear aspirants for the ministry speak of the renunciation of worldly preferment which accompanied their choice of a life-work, whereas the true na-