

all its value. In our theological colleges, then we hold that prizes are not, in the great the majority of cases, a reward of *diligence*, but on the contrary that they are a reward of *special advantages*, and what is usually termed by students, "The our ear faculty for cramming."

Some are blessed with wealthy parents, who are able to give their family the best possible education, without any sacrifice or inconvenience either to the parents or children, they need never be absent from school a day after they have attained to school age. They pass in regular succession from the lowest to the highest room in our common schools. Then they are sent to our High Schools or Collegiate Institutes, and they do the same there, spending in many instances ten or twelve consecutive years in these schools before ever entering College. Many other parents are not able thus to educate their children, however much they may desire so to do. A very imperfect education in our common schools is all they can possibly afford. THEIR sons have to go out into the world, and by honest and hard toil, either mental, physical, or both, and by the greatest possible economy, often denying themselves the proper necessities of life, save sufficient to defray college expenses, and at the same time, whilst thus engaged, burn the midnight-oil, studying classics, etc., that they may be able to enter college. This is not the fanciful picture of a fertile imagination. There are those in college at present who have done all this and who have experienced greater difficulties than any of those mentioned.

Now I need not ask, which, the sons of the former or latter are likely to carry off the prizes? Certainly those of the former in the great majority of cases. In a few instances, the latter with all his disadvantages does succeed in worsting all his competitors. But I may ask *what is rewarded*, and who really deserves approbation? We have no hesitation in ascribing the glory to the latter, although he may never have won a medal or even a prize, and we are also bold to assert, that in the majority of cases it is *special advantages* and not *diligence* that are rewarded.

They crawl to their honors, not as John Bright says the Lords or Dukes of England do to their titles "through the tomb of their forefathers," but through the superior advantages they enjoy by having a certain person as their father.

Again, some argue in favor of prizes, by saying that they assist indigent students. This is peevish talk. It is quite true that there are at times some grand, noble-hearted students, who would be the better for a little pecuniary aid, until such times as they would be in a position to refund the same. Only on such conditions, I think, should any student be assisted, namely, that he refund the same as soon as possible. I hope we have no students in any of our Presbyterian Colleges who would accept aid on any other conditions. But prizes almost universally fail to assist those really in