

We have asked a friend who knows Ireland well and who has an intimate acquaintance with the divines of the Presbyterian Church there, and he tells us that the eminent men of that island are treated with still more scant justice. Only eight men of that body have got a place, and some of them a very meagre place. They are all men of mark, but there are many others who are giants compared with a few of the pignies that adorn the niches of this temple of fame. The seven professors whose names will be handed down to posterity through this medium get less space in the aggregate than double what one pastor gets. When we mention the pastor's name all will agree with us that none too much space is assigned him; when a little more than half a page is given to his biography; indeed more than that would not have been out of place. We refer to the Rev. W. F. Stevenson, who lately passed away. Think of Dr. Thomas Croskeny dismissed with 8½ lines. Why, there is not room in that to enumerate the half of the *Review* articles that came from his pen, and every one of them was a treatise in itself. Professor Henry Wallace, who has no superior in the British Isles as a metaphysical theologian, does not seem to be known to some people in New York. Twenty years ago he gave a work to the world that may be considered as a supplement to Butler's Analogy, carrying the argument into the domain of revealed religion, where Butler confined it to natural religion. He is now 86 years of age, but his mental force is not a whit abated. There are younger men who have obtained a not less magnificent place in the paths of authorship, but we need not mention names. Where is the good? Was there none of the Scotch-Irish race, as they are called, over there with whom Dr. Schaff could consult? Or are we to conclude that such information was not wanted? There are some people that are all-sufficient in themselves: what they do not know is not worth knowing.

### STATE AID TO HIGHER EDUCATION.

BY THE PRINCIPAL.

SOME years ago Toronto University announced through the Vice-Chancellor that its revenue was inadequate for its needs, and that it was about to demand more money from the Legislature that had already given it what used to be called "a magnificent endowment." The proposal seemed startling to those who had been contributing freely for years to the maintenance of universities doing precisely the same kind of work as Toronto, and in some directions certainly doing it better. They were willing that Toronto should have the advantage, in buildings and revenue, of an endowment, worth—in spite of the greatest mismanagement—nearly two millions, but that the Province should go on, indefinitely, doing its utmost to supplant private liberality, when it had been proved that one university was not enough for the needs of the country, seemed to them indefensible. What made the proposal all the more indefensible was that they

could not shut their eyes to the fact that the success of the other universities was the real motive of the new demand on the State. They were told that those institutions were actually "creeping up" to an equality of equipment with the one for which the State did everything. Such "levelling up," not at the public cost, but through private liberality, was an impertinence. The only way to put it down, and to maintain a due distance between the rightful heir and intruders was by getting another million or so from the Legislature for the one that stood on its dignity and did nothing for itself. This method of putting things right had everything to recommend it. No self-sacrifice was called for, except that which Artemus Ward declared himself willing to practise cheerfully. It would besides establish a precedent that would smooth away all future difficulties. Should any other university presume to go on developing, it would be easy to call for another million taken impartially from the pockets of the people, including those who preferred universities of a freer type, and who were showing the depth of their preference or faith by their works.

The other universities protested. They would have been destitute of self-respect if they had kept silent. Besides, the proposal received no favour from the general public. It would have fallen still-born, even had Queen's, Trinity and Victoria uttered no word of protest. When it was found that an appeal for Toronto University alone would be made in vain, a roundabout method of accomplishing the object was tried. It was resolved to divide the opposition. It was repeatedly stated that "the Methodists were the key to the position." In other words, if Methodist opposition could be silenced, it was believed that sufficient political support could be obtained for something like the original proposal. The Minister of Education called a series of conferences, to which representatives or delegates from the four universities, as well as from several divinity schools in Toronto, were invited. Ostensibly as the result of these conferences, the so-called "Confederation Scheme" was drawn up. The truth of the matter is, that no progress whatever was made at the first two conferences, and so far as could be ascertained from conversations with the delegates, no one expected any to be made at the third and last. However, in the interval between the second and third, the Confederation Scheme was drawn up, as the result of private interviews and a private gathering of delegates who happened to be in Toronto. Great was the astonishment of the representatives of Queen's, when the Scheme was produced in printed form at the opening of the third conference. The Chancellor and myself, however, remained, giving what little help we could on the details of the Scheme that had been accepted by the majority. The first glance had been enough to convince us that it was not intended for and would not suit Queen's. Still, it was our duty to do all that could be done, and then to submit the Scheme to our constitu-