

one University having all the Colleges in the land affiliated to it has been tried on a national scale in France; and we have yet to learn that the results of the experiment in that land of drill, and uniformity, and red-tape warrant its adoption in lands pervaded by Anglo-Saxon passion for individual freedom and preference for decentralization. More original thinkers, more inventive experimentalists, philosophers of wider reach, and philologists of more independent grasp, will be produced under a system controlled by fifty or a hundred minds working in half a dozen or a dozen circles, than under one which takes its tone from a few operating from one centre.

While of the opinion that the proposal to embrace all our Colleges under one University is of mischievous tendency, we nevertheless yearn to see a thorough unity exist between them all. We be all brethren, struggling to advance a common heritage—hence Ephraim should not envy Judah nor Judah vex Ephraim. We trust that the day has forever gone when one Institution shall seek to crush its neighbours, war against their interests, or aim at universal supremacy on the ruins of those. For the weal of this country—our own home, the fatherland of our children—it is our fervent hope that all shall be friendly sisters, not jealous rivals—that each shall sympathize with the difficulties and rejoice in the prosperity of others, as it is only by the advancement of all that the higher education of our beloved Canada can be raised to successive elevations. Let every student dwell with pride on the beauties of his Alma Mater, but let him not delight to raise on her's defects as a dark background on which to paint the object of his love. Else he thus proves that he has not yet attained the high aim of a University course—a broad, generous and catholic spirit. Nor is it only between the Universities of Ontario that we advocate this interchange of courtesy—the maintenance of this *entente cordiale*. Our country is Canada, not Ontario; and, to say the least, we have as much reason from similarity of system to fraternize with McGill, Dalhousie, or Fredericton, as with those of the Province who coin we have our seat. We must never forget that "Queen's" is not a Provincial but Dominion University. The dweller by the Atlantic shores is of our corporation—claims an interest in our fortunes as much as an inhabitant of Frontenac. Hence it is impossible in framing our programme of subjects for Matriculation to govern ourselves solely by the studies prescribed for the High Schools of Ontario. We must keep an eye on the stages of advance reached in the preparatory courses pursued in Nova Scotia, New Brunswick, Prince Edward Island and Quebec as well. We deem this reminder pertinent in view of the cry raised in many quarters for advancing suddenly and at frequent intervals the standard of Matriculation in the Universities of the Province. This proposal may be in the interests of our High Schools and Collegiate Institutes; but we humbly venture the opinion that it is not in the interests of Superior Education. *Festina lente* ("make haste, but don't be in hurry") should be the motto guiding those who give shape to our educational arrangements. Prolong unduly the High School curriculum and throw proportionately back the entrance on a University course, and the danger is that we shall thus confine a University training to those qualifying for the learned professions, and prevent those who propose to themselves a commercial or agricultural career from entering our Collegiate halls. As things are now, a youth, whose future occupation is a merchant's or yeoman's life, may not shrink from the time demanded for a Collegiate education. But add another year to the attendance at our training schools and you practically cut off the ability to devote four years additional to the acquisition of a liberal education. Thus, from an over-ambition to advance the higher learning attainable by our ingenious youth, you secure one year and you lose four. It requires no arithmetical skill to see that you thus gain a loss. This is of immense disadvantage to the future of our young nation. It virtually limits our choice of those who are to represent us in our Halls of Parliament to lawyers and doctors. Or, if merchants and farmers do occasionally find their way to Ottawa, it dooms them to be mere voting machines. Whereas, if they had gained culture and command of language from a University training, they could reproduce in our House of Commons rivals to the London merchants and Manchester manufacturers and Perthshire squires, whose eloquence graces St. Stephen's—the grandest oratorical theatre in the world.

Moreover, the situation of Kingston is eminently favourable. Midway between Montreal and Toronto, it occupies a central and commanding position. Here converge water communications by lake and river, canal and bay. Statistics show that it is one of the healthiest cities in the world. Its neighbourhood is noted for scenery of great and varied beauty. It may not be an emporium, proud of its commercial activity and bustling enterprises—its streets may not be lined with mercantile warehouses of vast size and architectural splendour; but there reigns a quiet—a calm congenial to Academic halls. And yet, though it is now the St. Andrew's or Aberdeen of Canada, its environs are stored with such mineral wealth, as yet undeveloped, but only waiting the call of capital to awake to life, that the time may not be distant when it shall become the Glasgow of the Dominion. Its historic past and its prospective future alike entitle it to be a seat of Superior Education. We are aware that many minds in Ontario favour centralization in the matter of higher learning. They would confine to one centre the means of acquiring Collegiate instruction. Such a plan, if realized, would bar the progress—be suicidal to the best interests of our country. Patriotism requires us not to look at the effect of any measure on a particular town, but to weigh its results as bearing on the welfare of the land at large. This policy of concentration would build up one place at the expense of the whole community. This in its educational advantage would leave the rest of the Province behind. Thus, in the march of thought and culture, each successive year would increase the distance between the two.

At each election candidates for all the Counties would be sought from it as a nursery of legislators. Thus would be reproduced that monopoly which makes Paris France. Of all monopolies an educational monopoly is in the long run the most disastrous. The rising talent and ambitious enterprise of the community flow to one spot and thus intellectually impoverish the extremities. The nation at large comes to be regarded as existing merely to furnish the means of aggrandizing the favoured centre. We boldly avow our motto to be decentralization. We desire to equalize, as far as possible, the elevation of every portion of the land. The currents of sentiment which proceed from North, East, South and West produce a healthier public opinion—build up a more robust constitution than one emanating at all times from a single quarter and determining the whole. The true policy we believe to be to grant to every populous centre or centre of a populous district facilities for acquiring a thorough Collegiate education. Thus all sections move forward abreast in the van of enlightened progress. Two special advantages accrue from the policy we advocate. The presence of such an Institution is highly suggestive to the local youth awaking to the consciousness that within his brain lies latent power—within his breast burns a thirst for knowledge. The existence of the facilities for a University training creates throughout the district a taste for higher learning. During the past thirty years, how many young men in Kingston and adjoining countries have thus taken advantage of the opportunities which Queen's afforded, who would either not have been quickened or not been able to go to a distance for the purpose of attending College! Their intellectual capital would thus have been lost to the educational wealth of the Province. What would Scotland have been had she during the past four centuries possessed only one University instead of four? Nor is she content with what she has. Dundee is now moving for the establishment of a College endowed with University powers or affiliated to the ancient University of the neighbouring town. What impels the American Republic so rapidly in its stride towards a higher and more refined civilization? The fact is, she can point not only to old Institutions, as Harvard and Yale and Princeton, but also to Cornell and others springing into life—not to a few in commanding capitals, but to a multitude pushing forward into prominence in every quarter of the Union. Thus advanced, education becomes diffused. Thus is awakened a general desire for knowledge. The site of the burning torch kindles into a blaze aspiration for a higher refinement. By this instrumentality she hopes to assimilate and raise and polish the uncultured hordes pouring into her prairies—the rude masses settling in cities of the West. The policy is wise and shall meet with a rich reward. Our argument finds ready illustration in the success which has attended the Normal School recently established at Ottawa. The local advantage which it opens up has drawn to its classrooms many to qualify themselves as Teachers who would not have found their way to the Parent Institution at Toronto. As it was, half of those who passed through that Training School came from the city which was its seat and the adjoining County. These facts conclusively prove that, if you would multiply facilities, you increase manifold the number who would avail themselves of these. A second benefit which results from the adoption of this policy is, that each University seat furnishes in its Professorial staff a nucleus of scholarly men who give tone to the community. These create or foster a literary atmosphere—give an impetus to educational movements. They form a haven to quicken into activity of thought the surrounding masses; while the presence of those among them who pursue the walks of science is of value to stimulate or guide commercial enterprise in its efforts to develop the mineral resources of the district.

Having thus specified some of the advantages which we possess, we now detail a few of our more pressing wants. We are not ashamed of our *res angustule*, as with one or two exceptions there is not a University in the Dominion whose treasury is not similarly cramped. Nor do we refer to this matter in a complaining spirit. Ungrateful we would be, did we not acknowledge the generosity ever extended to this Institution by its founders and friends. Few Colleges of thirty-five years standing can boast of such liberal support provided by voluntary contributions. Three separate endowments have been raised at great crises in its history; the first, when the College was established; the second, when this property was acquired; the third, on the withdrawal of the Government grant. Besides these collective offerings, many benefactions have been received from individual donors. Within the past fifteen months no less than six scholarships have been founded in perpetuity. If we now say: "Give—give," it is not from a fancy that we have niggardly patrons dealing out grudging dollops. Ours is not the greed of the leech, which giving can never satisfy—that rendereth no return; but the thirst of the ground panting after more copious showers that its powers of fruit-bearing may be yet further stimulated. We are exceedingly anxious to secure the early endowment of two Professorships. One selected from those now in operation, in order to relieve the funds of the College, which have become embarrassed by the increase of Professorial salaries—a step greatly needed, as some of them were lower than they had been twenty years ago. The other to be established in the Theological Faculty. The need of this has been a long-felt want. So far back as 1868 a movement was initiated to provide an endowment for the proposed Chair. But this was at an early stage suspended, when over \$1,000 had been paid, to make way for a still greater and more urgent effort. As a temporary mode of supplying the hiatus, two Lecturers were appointed in 1873, and the able prelections of Dr. Jenkins and Dr. Bell sufficed to meet the exigency for that Session. But the Trustees of the University now feel that permanent provision must be made at the earliest moment possible for an additional Professor in the Faculty of Theology. This step is neces-

sary not merely to ease the overburdened shoulders of the two who now compose that Faculty, but also to enable a full rounded course of Divinity to be imparted in the Hall. Yea, the welfare of the whole Church as well as the interests of the College suggest the propriety of this measure. The Union is an accomplished fact. Hence it is the duty of every Presbyterian patriot to make it a success—to render it productive of the grand ends for which it was consummated. A Church covering the whole Dominion becomes of necessity a very complex machine. Its harmony is liable to be endangered by sectional feeling and divergent interests. Hence our ecclesiastical rulers must watch carefully its working to see that each part co-operates with the rest—to eliminate every matter that would cause disturbance or undue friction—to obviate difficulty, clog or heat. Now no question contains so fruitful a germ of dissonance as that of Colleges or Divinity Halls. On it the negotiations for Union were almost shipwrecked. Schemes of amalgamation, proposals to consolidate and thus reduce the number were broached on paper only to be rejected. No solution of the perplexing subject could be found save that of preserving the integrity of one and all. Hence a revival of these schemes, is both impracticable and unwise. Impracticable—because the maintenance of these Institutions forms a fundamental resolution in the Articles of Union. Unwise—because each College has numerous friends, and any attempt on its life—any project of dismemberment would rally them in hostile attitude, rouse bitter feelings, poison our Christian life and block our Christian work. Still, there is serious temptation to these heated and fruitless conflicts, so long as the support of these Institutions depends on annual collections and the consideration of financial arrangements affecting them comes up year by year. The sooner, therefore, this topic is withdrawn from the arena of discussion, the better for the peace and prosperity of our united Zion. Thus Christian statesmanship earnestly enforces the full equipment and early endowment of all the Theological Halls, as the only practical settlement of this vexed question.

We need an additional building as a Library and Museum. Our present buildings are not showy, but substantial—display not architectural splendor but boast solidity and comfort. The class-rooms are lofty and commodious. They will last many a year, and are as large and suitable as those in some of the British Universities. But we want room to provide accommodation for our steadily increasing Library—to display the geological, antiquarian and other treasures of our Museum. In consequence of the limited space at our command, our books do not present the imposing appearance which their value warrants—we derive not sufficient benefit from our specimens in natural history—we lose many which a view of those we have would suggest to the spectator.

The work of erecting a structure to lodge suitably these indispensable accompaniments of a University as well as that of founding a new Professorship and endowing one of the existing Chairs falls especially within the province of the wealthy. Not that we despise the day of small offerings. Contributions drawn from an extensive area, embracing numerous subscribers, create a wide-spread interest in the institution. Our own experience, gathered from the recent endowment made up of the offerings, in many cases the sacrifices of 6,000 persons, attests the manifold benefits which accompany an appeal to the masses. But while we heartily acknowledge the liberality of a middle class constituency, we at the same time make bold to say that the duty of endowing Colleges—of founding Chairs specially devolves on the rich. That these should make ample provision for their families and dependent relatives none will deny. But how many, while doing so, forget that they are members of circles larger than the domestic. Limiting their beneficence to this, they ignore the claims of those upon their bounty. Legacies are lavished upon their household and friends, but not a line in their Will testifies to the conviction that they had a Church or a country, of which they formed a part, and in whose progress they are bound to indicate an interest. And yet in such a man's chamber there is oft a shadow on the wall. In his meditative moods there frequently recurs to poison his satisfaction the thought which Solomon had so graphically expressed—"Yea, I hated all my labour which I had taken under the sun, because I should leave it to the man that shall be after me; and who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured and wherein I have showed myself wise under the sun. This also is vanity." Ere another generation pass, the fruits of his industry and skill may be scattered in dissipation—squandered in vice, and not a shred remain to testify to posterity that such a brain once coiled—that such a hand once toiled. The gnawing worm coiled in that thought the heart, who knoweth the bitterness thereof, alone can describe! Scores a record, summing up a man's career, can be more inglorious than this: "He lived—he toiled—he amassed, and left all to his immediate relatives!" It is the duty of the opulent, as stewards of the mercies of God, to imitate the profusion of Him who distributes the sunshine and the rain. It is their duty as patriots to give back to their country for its further advance a portion of the abundance which they have drawn from its prosperity or preserved under its stability and order. Not only so, it is a blessed privilege productive of serene enjoyment. In the bosom of man there is implanted a craving for immortality. He yearns to have his name held in honoured remembrance long after he has passed from sight. This thirst for fame stimulates him to deeds which leave the world richer in some form of true wealth than when he found it. Is he a warrior? he is animated to achievements of martial glory by the prospect of a marble in Westminster Abbey. Is he a statesman? he is borne up in his gladiatorial combats with Parliamentary athletes by the vision of a statue in prominent niche or stately corridor. Is he an author? he labours to construct a work—to compose a poem that shall prove more lasting than monumental bronze or

storied urn. But is he a commercial magnate, to whom are closed these avenues to fame, on whom the Muses rest not, in whom the mantle of Demosthenes has not descended, who can win renown neither by pen, nor tongue, nor sword? 'Tis his name he is condemned to perpetual oblivion! Does no path to fame open before him? Has earthly immortality no laurel wreaths for him? Yea, verily it has. Let him devote part of the fruit of his brain—part of the toil of his hand, so that it shall yield good to his countrymen—so that he shall better the land of his home generation after he has mouldered into dust. What ambition so laudable as to consecrate to purposes of enlarged benevolence a portion of the glittering pile accumulated by steady application to business, and thus win the assurance that his memory shall be fragrant centuries after he has been covered in the noisome grave! Let him establish a College or institute a Chair, and by connecting his name therewith, he may thus gratify an honourable ambition—he can thus perpetuate graceful remembrance of his noble aims. The share of his riches, which thus takes wings, bears him aloft to the far-seen vantage—to the perch commanding the view of distant ages. Suppose some wealthy burgess in the middle of last century had endowed the Professorship of Moral Philosophy in the University of Edinburgh. What a glory, though of a reflex kind, to have had his name associated with the distinguished occupants of that Chair—with versatile Adam Ferguson, accomplished Dugald Stewart, brilliant Thomas Brown and rare John Wilson, who in succession adorned that class-room! Would you estimate the good that may be done in this way by a far-seeing mind devising liberal things? Turn to Bishop Elphinstone, who founded King's College, Aberdeen, eight centuries ago. Thousands of High-land lads have risen up to bless his memory. Millions throughout the world have directly or indirectly reaped the fruits of his sagacious patriotism. Mortals cannot appraise the value to Scotland—to mankind of the benefits which have flowed from his noble act. And this splendid munificence has redeemed his name from the oblivion which has overtaken his predecessors in the See. On what page of Volney's career does the student of English history linger with unmingled satisfaction? Not on the bold attempts of that ambitious ecclesiastic to master his sovereign's will. Not on the efforts of that proud statesman of low-born origin to lord over the high-born barons of England. Rather on the self-sacrificing generosity of that consummate scholar to increase by permanent endowments the efficiency of his beloved Oxford. His patronage of letters has raised him to a niche in the Temple of Honour beside those accorded to William of Wykeham and William of Waynflete, whose love of country and devotion to refined scholarship shone out conspicuously in those mediaeval times. Nor are we confined for illustrations to bachelor ecclesiastics. Heriot was a goldsmith, but handling the precious metal did not harden him into avarice. Camden was a country gentleman, but the fee-simple of broad acres did not make him a victim to land-mania. Savile was a knight with scientific tastes. Even a bookworm with the research of a Macaulay could not have brought to light the name of Nicholas Wadham and his good spouse Dorothy, had these not by mutual incitement kindled an enthusiasm sufficient to create Wadham College as one of the buttresses of Oxford. The world is not indebted for splendid benefactions of this class to the stronger sex exclusively. Not merely Apollo but the Muses give patronage to literature. To the Countess of Richmond, mother of Henry VII., we owe the establishment of two Colleges in Cambridge, as well as the Lady Margaret Professorships of Divinity in both the great English Universities. Thus this Queen-Mother is embalmed in the fragrant recollections of the annalist, while the other Queen-Mothers of those by-gone ages are forgotten or remembered only to be contemned.

Our survey need not be restricted to Britain. If we look across the lines, we shall find princes in that Republic. The opulent citizens of the American Union take pride in founding Lectureships, Professorships and even Universities. These benefactions they make on a scale of munificence almost unparalleled in the Old World. They wisely deem it a higher fame to be remarked, not as possessing the wealth or power of a Macanese, but as displaying his patronage of the arts and sciences. With passionate love of country, they have also the sagacity to see that the best method of fusing into one compact nationality the heterogeneous elements which compose the population, of disseminating a taste for Superior Education, of imparting a high tone of civilization to every State from the Atlantic shores to the Pacific slopes, and thus advancing the whole by advancing all the parts, is to plant broadcast throughout their vast territory High-Class Seminaries of learning. This profuse endowment of scholastic seats more than ought else within their borders, more than their boundless resources, more than their restless energy, more than their inventive powers, arrests the admiration of enlightened travellers. Look at Harvard and Yale. In the staff lists of these Universities we find numerous Chairs bearing the founder's name; the former boasting a score, and the latter a dozen of these commemorative monuments. Since McCosh was installed in the Presidency of New Jersey College, \$1,250,000 have flowed into its treasury. These donors, while gratifying a noble patriotism, also satisfy an honourable ambition. In honouring learning, they honour themselves as well. No calendars, in which to inscribe one's name, are so enduring or honoured as that of a University. It carries down through the centuries the name of the generous giver. Vanderbilt is now known as the Jupiter Tonans of Wall Street, who by his nod can influence the stocks of half a continent. But what shall perpetuate his name? Not the remembrance of his power as a railway king, but the University he has recently equipped. A century hence the memory of Cornell, ruler of gigantic corporations in the Empire State, shall have faded away, but of Cornell, creator of the University amid the picturesque scenes of Ithaca, shall be green.

Will the example of these millionaires

not stimulate our wealthy men, whether within or without the domination, to emulate their princely benefactions? Valuable as are these donations or bequests at any period in the history of a country—in the growth of an institution, they are doubly valuable in its early stages. Our Dominion is yet in its infancy. We are now laying the foundations of a vast Empire. Our history is not in the past, but stretches away before us. Our nationality is but a twig, and any influence on its shape is more powerful and enduring than when exerted on the sturdy tree. Queen's is one of the oldest Universities in Canada; hence every circumstance which strengthens its foundations or increases its efficiency, must tell mightily on the future of this land. Has none of our friends, whom God has blessed with abundance, the desire to endow a Professorship, and thus by one act benefit his country, promote the harmony of his Church and immortalize himself. Thirty thousand dollars, which may seem a large sum for one to give. Such an one may naturally ask: "Will it pay? Will it yield remunerative interest?" "Yea," more than invested in any other. You enable a man of mark to make his impress on the ingenious youth who attend his prelections. These going forth in successive circles, count their number, measure their extent in one generation during the incumbency of one occupant of the chair. Then multiply this product by the number of generations over which Canada's history may be expected to extend, and you may thus vaguely realize the blessings originated by your noble act. Leave not the execution of your generous purposes till death be your own executor. Give during life. Thus you ensure the fulfilment of your wish—you have the high satisfaction of seeing the beginning of an endless good which you have created. A man's life is made up, not of the abundance of comforts which surround him, but of the enjoyable thoughts wherewith well-doing fills his soul. If you defer the accomplishment of your wish until effect be given to it by your last Will, what may happen? Give now; and you may scarce have to stint yourself in a single faculty; leave it to assume the form not of a gift but a bequest, and ere death arrives adversity may have overtaken you and made shipwreck of your fortune. This is no hypothesis. Queen's has in one case at least experienced the reality of this contingency. Or, even if your estate has ample means to give effect to such a provision, greedy heirs may conceal it or defeat it by resort to legal technicalities. It is not every one who leaves behind him such generous heirs as George Michie or William Hall.

We thus specially appeal to those of our friends who command overflowing wealth. Most fitting it is that the Queen of Sheba should bring gold to testify appreciation of the wisdom of Solomon. We also prize contributions from well-accomplished wishers of limited resources. These benefactions, though not bulking high in the eyes of men, may be valuable in the sight of Him, who scrutinizes all offerings and estimates their worth not by what is given but what is left. A generous spirit can work wonders with moderate means. A cramped or deficient revenue hails accessions from every source. Hence every addition is a welcome boon. We also need Scholarships and Prizes. These may be in various forms; some a yearly gift—others, if possible, a principle sum yielding interest in perpetuity which may form a reward of merit and an encouragement to struggling genius. A minister of cultured tastes and frugal habits dies without issue; but the Buchanan Scholarships, which he founds, perpetuate his name. A generous farmer, possessed of an ample competence, resolves when in the prime of life to devote to noble ends a portion of his surplus. Hence the Dow Scholarship. From the Maritime Provinces, there reaches forth to us a hand. The owner thereof we see not—we know not. Mystery enshrouds him. But the open palm offers money sufficient to constitute the Dominion Scholarship. Several of our alumni consecrate their first fruits on the shrine of Alma Mater as Class or University Prizes. Have you not spare books on your shelves accumulating dust? Place them in our Library, and they shall convey knowledge to a widened circle. Have you not a rare coin—a curious relic—a singular specimen in Natural History? Retain it, and a child or servant may lose it. But store it in the cabinets of our Museum, where it may interest or instruct, and you thus secure its preservation and usefulness. One may say: "Silver or gold I have not—such as I have I am willing to give." Give us a lively interest in our fortunes—a hearty sympathy in our difficulties—a good name, wherever you go. Yea, you can do more. Remembering that the builder builds and the watchman watcheth in vain unless God grants the enriching blessing—knowing that money will not yield true money's worth if He withhold His favour, we are not ashamed to crave the boon once fervently solicited by a consummate tinker, an accomplished scholar, a world embracing philanthropist. "Brethren pray for us!" Pray that this University may be a distinguished hand-maid of Canada in her progress to a high toned culture and robust nationality! Pray that our School of the Prophets may send forth into the field workmen that need not to be ashamed—men diligent in study; fervent in spirit, serving the Lord! Pray that our Professors may be full of wisdom and the Holy Ghost—may be endowed with power from on high to understand, if not all mysteries, specially the great mystery of godliness! Pray that our Students may while mastering the abstruse truths of science, subordinate all knowledge to a knowledge of the only true God and his Son Jesus Christ, because in this knowledge consisteth eternal life!

SAMUEL SHARPE recommends travellers to copy the Sinaitic inscription on the sides and peak of Serbal. He says they are older than those which have been copied.

The Canadian Pacific Railway surveyors have obtained, by a series of spirit levels, carried all along from the sea, the heights above the sea-level of the following lakes:—Lake Winnipeg, 710 feet; St. Martin's Lake, 787 feet; Lake Manitoba, 762 feet; Lakes Winnipegosis and Cedar, 770 feet; and Lake of the Woods, 1,042 feet.