

few who can find sufficient leisure in four years to take honours, there will be still fewer able to acquire that leisure in three. The whole thing reminds one of the brilliant achievements of the Jesuits in converting immense numbers of Chinese to christianity, if Pascal is to be believed they benefitted the converts far less than they degraded the catholic religion.

As to the equity of the scheme, one cannot help being struck with the thorough identification of University College and the Provincial University. "The same person shall be president of University College, and chairman of the faculty of the University professoriate." The work of the latter body is to be carried on in the buildings of University College, and thither must students resort for university lectures no matter what college they may belong to. Again, "if it shall be found advantageous to have any subjects transferred from University College to the university" or vice versa "it shall be competent for the governing bodies * * * to arrange for such a transfer," notwithstanding any inconvenience that may be caused to the other colleges which have arranged their curricula so as to make them complementary to the round of studies originally prescribed for the university. The reason and justice of such a provision are not very apparent.

The most important matter coming under this head is the following:—The university endowment and all additions thereto shall be applied to the maintenance of the Provincial University, and University College." Why University College? Does not the province derive as much advantage from the cultivation of its youth in Queen's or Victoria, as in University College? Do not these deserve as well of the commonwealth? Must we carry out the Scripture literally so as to give to those who already have? No one grudges what has already been given to University College; no one regrets that her sisters have attained their present position through a hard fight with adversity. But, surely, the system of favouritism has gone far enough: it is time that the friends of University College should manifest the sincerity of their zeal in the cause of *alma mater* by making personal sacrifices for her.

As for Queen's, the people of eastern Ontario, have endowed her with handsome buildings, and with a considerable amount of money besides. She is asked to sell her property for what can be got, and go to Toronto; where similar lands and buildings would cost two or three times as much, and where the charges of maintenance would be largely increased. How is she to be rewarded? By being reduced from the position of a university, to that of a part of one; by being left dependent upon the liberality of individuals while an institution at her side is sustained with the public wealth! The spirit of self-sacrifice will need to be largely developed before those who guide her destinies can entertain such a proposal.

UNIVERSITY FEDERATION—No. 2.

BY F. R. BEATTIE, M.A., B.D., PH.D., BRANTFORD.

Looking at the proposed Federation Scheme, in relation to theological education, very much can be said in its favour. If the churches can carry on their educational work, under the provisions of the scheme, at less cost and to greater advantage, then, on the ground of economy, a strong plea for its adoption at once arises. With the educational advantages afforded by the Provincial University, with its able professoriate supported by public funds, the churches will be able to equip their divinity schools more thoroughly, or to carry on such Arts work as they deem proper more efficiently. At the present time this should weigh with all the churches, when there are so many demands upon their liberality.

Then the benefit to the candidates for the ministry in the various churches, in mingling together during the Arts course, is very great. When young men are trained in a denominational institution, during their entire course in Arts and Divinity, there may be

excessive loyalty to Alma Mater; but, at the same time, there is danger of narrow views and uncharitable opinions concerning men and things in other churches. It is well to have the angles of prejudice removed. The opportunity afforded by the proposed Federation for young men of different traditions and training to mingle together, with all the safeguards afforded by the denominational colleges federated, cannot but be of the greatest advantage to all the churches. From personal experience many will bear out the truth, and admit the importance, of this statement.

Then the scheme contains another provision of great importance from an ecclesiastical and religious point of view. The option is provided by which students may take certain semi-theological subjects, such as Biblical Greek and Apologetics, in the course for degree. Thus Arts and theology, literature and religion, are bound together in a way which cannot but have a very healthy tendency on our High Education.

To the Presbyterian Church the adoption of the scheme could hardly fail to be of great benefit. It would no doubt help to solve the pressing question of the consolidation of her Divinity Schools. If Queen's could see her way clear to come to Toronto, she would stand as a worthy Presbyterian Institution to do Arts work, as a branch of the Provincial University. Then, if she would consent to merge her Divinity with that of Knox, a Divinity School of strength and efficiency would be the result. This is a step which would meet with acceptance, doubtless, with very many, if not most, Presbyterians. The Methodist's have, with their usual shrewdness, combined, in connection with the late Union, Albert and Victoria, thereby gaining strength and illustrating, the soundness of the federation idea from the church's point of view.

One of the best things about the proposed scheme, is that it puts all the churches in possession of equal privileges in the Provincial University; it gives them a voice in its government, and thus enables them to mould, in a religious yet non-denominational way, our higher educational system; and it supplies the moral and religious elements to the study and discipline of university life. In the light of theological education everything, almost, favours the proposed scheme.

THE FIFTH CLASS IN PUBLIC SCHOOLS.

BY T. W. S.

The opinion has become quite common among teachers, of late, that we ought to have no fifth class in our Public Schools. When the pupils have finished Fourth Class work, or have passed the Entrance Examination, the Public School has, these teachers think, fully discharged its duty, and if further advancement is sought, the pupils should go to the High School for it.

Now with reference to schools in towns that also support High Schools, this view of the case may be the correct one. Division of labor is always advantageous; therefore, it is well for the Public School and the High School to keep strictly to their respective spheres. But in rural schools the case is entirely different. Boys and girls who pass the Entrance Examination, at ages varying from eleven to thirteen, ought not to be sent away from home to "board out" in a town that they may attend the High School. They are just arriving at that period of their youth which most emphatically ought to be spent under the restraining and sympathetic influence of home. It would be just as great a mistake, however, to keep them at home, and at the same time provide nothing for their nourishment intellectually. Tennyson goes so far as to suggest that—

"Had the wild oat not been sown,
The soil, left barren, scarce had grown,
The grain by which a man may live"