

The Case For Queen's.

Recently Rev Principal Grant gave a statement to a Toronto paper on the University question in the Province of Ontario. This has been widely reproduced in whole or in part by the Ontario journals and more particularly by those in the east of the Province; it now re-appears in connected form in the current number of Queen's Quarterly. The Principal disavows any intention of attacking Toronto, but adheres to the statement made at last Convocation that if the University question is re-opened a comprehensive measure is called for; and that the strong claims for Queen's must be considered as well as the claims of Toronto University. In this document the claims of Queen's are set forth and the various objections are met and misconceptions cleared away. He states that the University of which he is the head has been practically undenominational for twenty-five years; and that now the final steps have been taken for making it as national by statute as it has been by practice. In giving help to an institution which is doing such a large share of public work the Government will only be acting on the line of its previous policy; as, for instance, in the case of the School of Mining and Agriculture, and Upper Canada College. The latter forms a particularly strong case in point, as witness the Principal's pertinent questions.

"Questions may be asked here: (a) If three or four hundred thousand dollars of public property are given to a board, in virtue of promises of \$50,000 from two or three hundred rich men, how much should be given to a board which has raised a million from ten thousand subscribers, very few of whom are wealthy? (b) If public liberality on such a scale is extended to an institution in Toronto, doing secondary school work, in competition with three Collegiate Institutes doing similar work in the same city, what treatment should be given to a university which serves the needs of a large and distinct section of the province, and has provided higher education for hundreds—or thousands—who without it would never have received any college training? (c) If an institution receives provincial aid, which has never been recognized by municipalities, though they have been encouraged for 50 years by the Municipal Act to do so, how should the province deal with an institution which has been aided directly and indirectly by municipal grants, and to which the rate-payers of Kingston voted \$50,000, six months after the law was changed to allow them to vote money for such a purpose? (d) If so much public assistance can be rightly given for the education of rich men's sons, how much should be given to a university with more than half the number of undergraduates in arts than Toronto University has—over seventy per cent of whom came from the homes of our farmers and mechanics?"

The objections are then dealt with. To the statement that "others will apply" it is answered that no other institution is at present in a position to apply or likely soon to begin such a case rises in the distant future the Province will then be richer and more populous and can deal with it on its merits.

"The answer is, that according to the report of the Education Department, there are only two educational centres doing university work in Ontario which the depart-

ment and the public recognize, viz., Toronto and Kingston. In Toronto the province has established, by the Confederation Act, a university professoriate, which greatly aids several colleges in the city, and which is equally open to all colleges and universities in the city. It is asked, in justice to the east, to do the same in Kingston; not at the same cost, for while the universities in Toronto do 79 per cent of the work required by our secondary schools, Queen's does only 20 per cent, although its proportion is steadily growing relatively to the others. No university in Ontario, outside of Toronto and Kingston, gives a single graduate to our secondary school system. One per cent is contributed by Manitoba, Harvard, McGill and Great Britain combined."

In reply to the objection that it would not be right to give public money to denominational institutions, it is shown that Queen's has never been sectarian and is prepared to meet the formal objection by granting a distinct government to the Theological Faculty.

"Nothing more surely cramps, deadens and sectarianizes the spiritual. Monopoly may be good in the production, manufacture, transportation, and distribution of material things. In connection with the human spirit, it is always hurtful, and possibly deadly to our highest interests. Sectarianism, let us never forget, does not inhere in an institution, but in the mind. Cast it out in one form, and it appears in another and probably a more insidious form; and it is often worst, where most vehemently protested against. Have we an illustration of this in the fact that those who call aloud that Queen's is denominational, with therefore no claim on the Province, see no objection to the State allying itself with confessedly strictly denominational universities like Victoria or Trinity; the Church doing one half of the public work leading to an Arts Degree, the State doing the other half, and a division of subjects made to suit ecclesiastical and personal preferences?"

The Principal then meets the objection that Ontario is poor and can support only one University. He does not think that Ontario is poor. "Her people are richer on the average than Scotchmen, while her potential resources are far greater." If Scotland can support four universities, surely Ontario can furnish help for two. If we cannot vie with the millionaires of America, we can follow in the line of our ancestors and provide in a modest way for the higher educational needs of our own people.

"What then is the University question? It is in the first place, whether facts shall be recognized and justice done to Queen's? The parents, the secondary schools, and, generally speaking, the press and all interested in the higher education of Eastern Ontario, recognize Queen's as their University. Within the last twenty years, Kingston—by individual donations and the cordial vote of all classes to tax themselves for its extension—has contributed to it \$150,000. The Department of Education has for years publicly recognized its work as on the same level with that of the University of Toronto. Can the Government and Legislature, charged with the high duty of educating the people and elected to deal out even-handed justice to the whole Province, refuse to recognize these facts? It cannot. In one way or another, sooner or later, they must be recognized. Queen's can afford to wait, because—founded on wholesome Scottish traditions—it lives on its income and declines to run into debt. We seek the

co-operation of the Province in our work, simply for its extension; to meet the expansion of the country, the promise of the new century and the resistless demands of the human intellect.

The University question is, in the second place, whether our higher education, which in the long run moulds and inspires our whole system, shall be encouraged to develop freely, in accordance with its own laws and the life of the people, or whether it shall be cribbed, cabined and confined by the arbitrary theory that there should be only one University in Ontario? This theory means when reduced to its underlying principle, that no other University has a moral right to exist, and that it would be a blessing to the people if the earth opened its mouth and swallowed the others up, as happened to Korah, Dathan and Abiram, when they spake against Moses. As at bottom it means this, the answer to the second question is as inevitable as the answer to the first."

Two Decades of the Christian Endeavor Movement.

By FRANCIS E. CLARK, D. D.,

FOUNDER AND PRESIDENT OF THE SOCIETY OF CHRISTIAN ENDEAVOR.

The second day of February will mark the completion of twenty years since the first Young People's Society of Christian Endeavor was formed. The anniversary will be signalized by special meetings of the young people in many parts of the world, and especially by a gathering in Portland, Maine, the birthplace of the movement, where a bronze tablet will be erected and unveiled on the tower of Williston Church to commemorate the fact that there, twenty years ago, the little seed was sown which has since borne fruit in so many parts of the world.

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Twenty years ago when the first society was being formed and its constitution formulated there was no thought that there would ever be another society, much less that it would become a world wide movement.

There hangs upon the wall of the room in which I write the faded and almost illegible copy of the first constitution of the first society. It was printed for local distribution in purple ink upon a hectograph pad, because it was not thought worth while to waste money on printer's ink, so ephemeral was the document regarded. It was, however, soon afterward printed for the use of neighboring pastors, and since then it is supposed by those who have looked into the matter that not less than twenty millions of copies of this constitution have been printed and a hundred million copies of the pledge, in at least sixty different languages.

Into every language of Europe it has been translated, into the chief languages of India, Burma and China, into the languages of the South Seas and of many tribes of the North American Indians it has gone in its substantial and essential features as written on that hectograph pad twenty years ago. There have been probably fully ten millions of young people connected with the movement during the last twenty years, many of whom have of course graduated into other forms of church activity, while nearly four millions are at present connected with the societies the world around.

It is so unfitting at this time to call attention to some of the larger results of this young people's movement which are apparent after these twenty years of uninterrupted growth.