

attend Canadian educational institutions to enter the country without having to pay the heavy head tax, appears to have been practical and satisfactory result. Following is a certified extract on the subject, copied from the minutes of a meeting of the Treasury Board, held on May 1, 1909, and approved by His Excellency, the Governor-General-in-Council, on May 4, 1909:

The Board recommended that authority be granted for the exemption from payment thereof of the Chinese capitation tax in the cases of those persons of Chinese origin hereinafter described in clauses 1, 3, 4 and 5, and the refunding after payment thereof of the said tax in the cases of those persons of Chinese origin hereinafter described in clause 2, in the administration of the Chinese Immigration Act, Revised Statutes, 1906, and amendments thereto, when such persons, subject to the provisions of the said Act, can substantiate their status to the satisfaction of the controller, subject to the approval of the minister:—

1. Students who pursue some regular course of study in the higher branches of learning.

(a) Students whose studies are pursued for some particular professional occupation or calling requiring a technical or other special mental training.

(b) Students who upon arrival already possessed a liberal education, who devote themselves to the study of special subjects or questions, as students of manners, customs, institutions, politics, economy or history.

(c) Teachers who are eligible to impart instruction in one of the recognized schools or colleges or other educational institutions of Canada designated for those whose entire time is given to scholastic work.

2. Students who upon their arrival in Canada declare their intention of pursuing their studies in Canada and who, being unable to produce upon arrival the necessary proof of their status and are thus required to pay the capitation tax, and who are able to produce within two years and a half of the date of their arrival in Canada certificates from teachers in any recognized school, college, university or technical school, showing that they have been for at least two scholastic years bona-fide students in attendance at some institution.

#### QUEEN'S UNIVERSITY AND THE CHURCH.

HAMILTON, June 3.—The relationship of Queen's to the Presbyterian Church gave rise to an animated debate this morning. In their report the trustees of the university submitted a resolution requesting the Assembly to assent to the removal from the charter of such denominational restrictions as might impede the development of the university, and to appoint a commission to co-operate with the Board of Trustees in regard to such changes.

It fell to Principal D. M. Gordon to present the resolution, and in a speech of marked ability and moderation he almost succeeded in persuading the Assembly to accept, without further consideration, its proposals. With a lucidity and sequence which compelled the attention of a crowded and expectant house he traced the evolution of Queen's University from its nakedly denominational position to the status of a national institution. Step by step the Assembly had modified its constitution, almost to the verge of abolishing the denominational restrictions, and then came the change in 1903, when a policy of maintaining the university by the aid of the Church's contributions was embarked upon, and a campaign of endowment by subscription launched. That campaign had proved a disappointment, and, in the opinion of the trustees, the time had arrived when the Church must either discharge its responsibilities to the university more adequately or grant the constitutional changes proposed. What form these changes should take Principal Gordon merely suggested, but he indicated that the view of the trustees

was that the restrictions of the Principalship to the ministry of the Presbyterian Church should be removed; that the provision requiring an overwhelming majority of the trustees to be Presbyterians was unnecessary, and might be dispensed with, and that the corporation should be confined to benefactors of the university and graduates. He regarded these changes as inevitable, and denied that they would mean the separation of the university from the Church or any weakening of the Church's control over the theological faculty. Principal Gordon concluded by moving a resolution in favor of appointing a commission to confer and co-operate with the trustees regarding the constitutional changes suggested, and to report to the next General Assembly.

Such was the effect of the Principal's speech that for a few moments it seemed as if the Assembly would accept it. Rev. Dr. Campbell, the venerable Clerk, however, sounded the first note of opposition. He regarded the proposals as the first step towards the separation of the Church from the university.

Rev. Dr. Armstrong, Ottawa, suggested that the resolution should be submitted to the Presbyteries and Synods instead of to a commission. He maintained that as a Church they should have a college or a Christian school where they could educate their ministers and their sons and daughters. "If you allow this university to go out of your hands," he declared, "the time will come when you will be very anxious to get it back. I do not think this Church should bow the knee before a Carnegie or anybody else."

Prof. Jordan protested against Mr. Carnegie's name being introduced.

"This agitation began," said Dr. Armstrong, "because the college desires to have its share in the Carnegie grant that is given to professors."

Cries of "question,"

Rev. James Hodges, Oshawa, as a graduate of Queen's, opposed the resolution. A leading member of the Church had said to him: "Cut the connection between the Church and Queen's, and in five years you will have no theological faculty." The movement was contrary to the spirit which animated the students of his day.

Rev. John Hay, Renfrew, supported the resolution, contending that nothing would be lost by submitting the matter to a commission, while much might be gained.

Prof. Jordan, in supporting the motion, ridiculed the idea that the theological faculty would be destroyed by what was proposed, and deprecated any discussion of Mr. Carnegie's action. He regarded the proposed constitutional changes as evolution and inevitable. Theological students numbering 20 or 30 could not be allowed to stand in the way of the interests of 1,000 students. He did not think the word separation was in order. The changes proposed were changes in the charter, a dead parchment, rather than in the actual life of the university.

Mr. W. Drysdale, Montreal, declared that the tendency was to nationalize all progressive educational institutions. He characterized the statement of Rev. Dr. Campbell, that the corporation of the university extended from ocean to ocean, as bunkum. Members of the Church had no real control of Queen's University.

Mr. J. K. Macdonald, Toronto, thought the request of the university trustees a reasonable one. If, he said, they believed that Queen's University was experiencing difficulty in connection with things as they now existed, it was surely the duty of the Assembly to assent to the removal of these difficulties at the earliest possible moment.

Mr. G. M. Macdonnell, K.C., regarded the proposed changes as the first step towards the separation of Queen's University from the Church. He denied that

the Senate and Trustees were a unit in favor of the changes, and maintained that the attitude of the Church towards the university was clearly defined in 1903. "They call this evolution," he exclaimed, "this proposal to cut off the university from the source of her past strength. What is nationalization?" asked Mr. Macdonnell. "Will anybody tell us?"

A commissioner: Making a united Canada.

"We are to make a united Canada," replied Mr. Macdonnell, "by cutting us off from the things we have loved for the past sixty years." The charter had been described as a dead parchment, but the charter declared that the university was founded "for instruction in the Christian religion and arts." If they were to appoint a commission, that commission should have instructions, and they ought to reaffirm the position of the Church, made clear at Vancouver, that Queen's University must stay with the Church. He would not object to the Principalship being opened up nor would he insist upon an overwhelming majority of Presbyterians on the Board of Trustees, but he would not be content to have a corporation composed of graduates and benefactors. If the university were nationalized the benefactors would disappear, and as for the graduates, their power would be limited, and the control of the university would be left in the hands of a Board of Trustees. Some Toronto graduates had written to him, "Hold arts and theology." The Church must hold what it had held for sixty-eight years. They could build up other faculties and group them as they pleased, but let them stand by arts and theology. Mr. Macdonnell concluded by moving the following amendment:—"The Assembly, while reaffirming the resolutions of 1904 and 1908 as requested by the trustees, appoint a commission to consider in co-operation with them whether it would be advisable to limit the relation now subsisting between the Church and the university to the departments of arts and theology, and to provide that the other departments now or hereafter existing may be otherwise constituted, such commission to report to the next Assembly."

Rev. Dr. John Forrest, Halifax, said that in the Maritime Provinces they had fought the battle of denominationalism in relation to their colleges, and the results had proved satisfactory. He declared that for the Presbyterian Church to bind itself to any university would be to kill it.

Prof. Perry, Winnipeg, contended that the question should be regarded from a national standpoint, and not merely from the standpoint of Presbyterianism. People of different religions were pouring into the west, and if they were to segregate Presbyterians they would have a divided Canada.

Prof. Dyde, Queen's University, rose to continue the debate, but the hour of adjournment having arrived, further discussion was deferred until to-morrow morning.

#### We Give "Cleric's" Notes on "Home Mission Night."

"Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase and God even our God shall bless us."

How well chosen were these words of Scripture lesson read at the opening of the evening sederunt by the Moderator, and inspired the opening prayer of Dr. Battisby, of Chatham.

Canada is yielding her increase of wheat, timber, and minerals. Dr. E. D. McLaren was ready to admit. But he warned the fathers and brethren that just here was the danger point in the old idolatry of worldliness. But "let the people praise Thee, O God, let all the people praise Thee. Then Canada