

see the ablest members of the staff drawn away to other universities.

The changes proposed are not so radical as might at first sight appear, and should not weaken the influence of the Presbyterian church in the affairs of Queen's. The founders made the members of the Presbyterian church the corporation of the university, because it was felt to be a matter of necessity that the control of such an institution should be in the hands of some trustworthy and responsible body. If the corporation was composed of the graduates and benefactors, as proposed by the change, this necessity would still be met. The charter also requires that a majority of the trustees must be Presbyterian, though the church does not appoint any of the trustees. If this restriction was removed it is altogether probable a majority of the board would still be Presbyterian. No such restriction prevails with reference to the representatives of the graduates and university council on the board.

If then these two modifications were made in the charter—that the corporation shall consist of the graduates and benefactors of the university instead of the members of the Presbyterian church, and that the restriction that a majority of the trustees shall be Presbyterian be removed—Queen's would come under the same category as Toronto, McGill and Dalhousie universities with reference to the Carnegie foundation, and her professors would be eligible for a retiring allowance, which will also apply to the wives of professors.

The professors of the School of Mines, which is in affiliation with Queen's, are, or will presently be, eligible for pensions under the Carnegie foundation, and therefore are in a better position than their colleagues in the other faculties.

Of course in the event of a change the theological faculty would have to be provided for. The church has now no control over that faculty further than the right to veto the appointment of any of its professors, a right which it has never exercised. Some congregations contribute annually to the support of the theological faculty as to the other theological colleges, the revenue of Queens from this source averaging about \$3,600 a year. The theological faculty, under the altered conditions would be, of course, a separate corporation, but it would be affiliated to Queen's, just as Knox is to Toronto University, the Presbyterian college at Montreal to McGill, and Pine Hill college at Halifax to Dalhousie. Those who have contributed to the endowment fund would naturally have the right to say what proportion of their givings should go to the theological department, but such matters of detail could be adjusted without any great difficulty.

If Queen's ceased to be a denominational institution she could claim provincial support, and the present premier of Ontario, Sir James Whitney, has as much as said that she would receive it.

At present the School of Mines, apart from which the University has no science classes, receives provincial aid, but it has to be under separate management, and the relation does not tend to unity of life and action. A similar difficulty exists with reference to the recently established faculty of education. If relieved from her denominational character Queen's may also expect support from many who can hardly be expected to contribute to the maintenance of a denominational institution.

But while Queen's is in name a denominational institution no university in Canada has been less denominational in spirit. The aim of the church has always been to increase the efficiency of Queen's and to enable her to render growing service to the Canadian people generally. And in this aim a large degree of success has been attained.

The position we have thus explained is in effect that set forth in a statement of the Principal sent out some time ago at the request of many of the trustees, and referred to to at the time in their columns.

But there is another side. Rev. Dr. Campbell, of Montreal, one of the earlier graduates, and a trustee, has issued a statement in which he denies that conditions have changed to such an extent since Queen's was founded, as to justify a change in its constitution. He asserts that sharing in the Carnegie fund will make the professors pensioners on the bounty of an individual and points to the success of Queen's under its present auspices, and to the danger which will follow its secularization. Dr. Campbell does not believe that much aid can be expected from the Ontario Government, and expresses his conviction that the friends of Queen's, including her ever increasing body of graduates, together with the great Presbyterian church, are both able and willing to furnish all that is necessary to keep Queen's in the position she has heretofore occupied. If a pension fund is necessary the church can raise it as it has done for its aged and infirm ministers. Any reconstruction should rather be in the way of bringing the university more closely in touch with the church instead of in the direction of separation.

While we cannot help agreeing with much of what Dr. Campbell says, we must confess that, judging by the past, we are not sanguine that the individual members of the church will do any better for Queen's in the future than they have already done. It is one thing for the General Assembly to pass resolutions and to make recommendations, but it is another to carry them into action. The professors of Queen's are only human, and they cannot be expected to make sacrifices for what is to some extent a matter of sentiment. Although they brought the matter before the trustees, by whom it was sent on to the Assembly and referred back, the board of trustees have, after full consideration, by a vote of sixteen to three, expressed their approval of the proposed changes. Personally we would prefer to see the present relationship of Queen's to the church preserved, but with all due deference to Dr. Campbell's views we do not see how it can be accomplished. And, after all, Dr. Campbell's apprehensions may not be realized. As the mutual attachment of Great Britain and Canada is stronger to-day and the vital relation between them closer than in the old colonial days of legal and formal control, so the connection of the Presbyterian Church with Queen's may gain rather than lose in vitality and helpfulness by the freer development of the university under the proposed change.

NOT ALWAYS WISE.

The Canadian Churchman does not altogether approve of the proposal of the congregation of St. Paul's Church, Toronto, to build a new church, which will have the largest seating capacity of any in Toronto; and cost \$150,000. It is largely the personality of Canon Cody which has built up such a large congregation and rendered necessary more accommodation. Canon Cody will not always be with St. Paul's. He has twice been elected Bishop and declined, and though not chosen for the diocese of Toronto in the recent election, will doubtless be called before long to become the head of some diocese. It is doubtful in such a case whether the necessity for so large a church would exist. The Churchman thinks the congregation should either erect a needed edifice in some of the churchless districts springing up in the northern part of the city. The Church of the Redeemer, St. Luke's and Christ Church are offshoots of St. Paul's and the Churchman would prefer to see a similar living process continued. There are Presbyterian churches—we could mention one in the Capital—where the personality of one man is closely connected with the growth of the congregation and where the question of increased accommodation is pressing. How far it is wise to build under these conditions is a serious question.

LAKE HURON AND LAKE SUPERIOR.

A magnificent summer trip is enjoyed by taking this "fresh water sea voyage" from Sarnia, Ontario, to Fort William, Ontario, through these great inland seas. This year new steamers have been added to the Northern Navigation Co.'s fleet and the finest and fastest vessels on the Great Lakes will fly the house flag of this popular Company. The steamers run in connection with the Grand Trunk Railway System, and all particulars, rates and descriptive literature, etc., can be had for the asking by applying to J. Quinlan, Bonaventure Station, Montreal.

There is an odious type of journalism which concerns itself with furnishing whatever the public wishes to buy, claiming the right to do so. This theory of conduct would justify every keeper of an opium den in furnishing the drug that degrades and destroys those who use it. It is not enough for one to meet a popular demand. The savage taste makes a special demand. The ignorant and vicious public makes its special demand. One has no right to furnish what is evil simply because it can be sold, either of drug or drink, or of vicious literature. Every man who has the mind and heart of a good man within him will try and get the world to accept what is good and true. On this principle our schools are run, and our churches, and our trustworthy papers. One should have good food and good literature in his home.

The Alaska-Yukon-Pacific exposition to be held this year at Seattle, Wash., is to be run on temperance lines. No intoxicating liquor is to be sold on the grounds or within two miles. It is said that at some previous expositions the share the managers received from the beer gardens and other similar concessions averaged as high as \$7,500 a day. Yet frequently they resulted in financial loss. So the Seattle managers are foregoing a larger source of revenue; but they will have the commendation and support of the best element in the community. Mineral water is to be freely dispensed in place of intoxicants, even in the resorts on "Pay Streak," the mile long amusement street.

Hotness is not blind. Illumination is the first part of sanctification. Believers are children of the light.—Baxter.