THE WORLD'S LETTER BAG.

QUEEN'S COLLEGE.

Some Unfair and Misleading Criticism of that Institution Corrected.

Editor World: Mr. Mortimer Clark has, doubtless, a right to discuss in the newspapers the relation of Queen's University to the Presbyterian Church, if he thinks that method best. It is to be regretted, however, that he did not present his views on the main point at issue without bringing in so much that is incorrect in substance, and apparently, at least, unfriendly in spirit. One would suppose that a friendly critic might have pointed out what he considers an anomaly in the present mode of appointing theological professors in Queen's College without misrepresenting the constitution of the governing board of the institution, and without leaping at one bound to the conclusion that Queen's has forfeited all claim to the recognition and liberality of the Presbyterian Church and has become "an excrescence on the Presbyterian system in Canada."

Had Mr. Clark confined himself to the statement of his views regarding the appointment of theological professors without making "unfair and misleading" statements which tend to discredit Queen's College in the estimation of Presbyterians, the range of discussion would have been very much narrowed and its tone would have been pleasanter. It is Mr. Clark and not Mr. Justice Maclennan or Mr. Milligan that is responsible for the discussion of "numerous incidental matters." Some of these matters, though incidental, are not, however, of little importance.

I am surprised to find that one of Mr. Clark's misleading statements occurs for a third or fourth time in his reply to Mr. Milligan's letter. A friendly critic would, I think, have accepted frankly the correction of an error into which he had unwittingly fallen. Yet, in spite of Mr. Maclennan's statement that 12 of the trustees are necessarily ministers who have declared their adherence to the standards of the Presbyterian Church according to the formula prescribed for ministers at their ordination, Mr. Clark persists in repeating that "none" of the trustees "need, under the new act, give their adherence to the standards of the church." Is this a fair style of argument? It is quite true, of course, that no additional declaration is required of any trustee on assuming office beyond what he has already made as a minister, or an elder, or a member in full communion. It is equally true, I believe, that no additional declaration is required of the ministers and elders who form the board of Knox College on their assuming office. Would Mr. Clark think it fair on that account to say that none of the members of the governing board of Knox College need give their adherence to the standards of the church? There is precisely the same ground for making that statement concerning all the members of the board of Knox as there is for making it concerning the twelve ministers on the board of Queen's.

In order to make a personal point against Mr. Justice Maclennan Mr. Clark has made in one of his letters an incorrect assertion, which is not in itself of great consequence, but which illustrates his want of care in the statement of facts. Referring to a matter on which he has commented in each of his letters, viz., the failure of the trustees to report fully to the General Assembly the provisions of the Act of Parliament obtained in 1889, he writes: "The absence of any communication to the Assembly on the point, is all the more remarkable, seeing that the report was prepared by the learned judge himself." Now this statement is evolved wholly from Mr. Clark's inner consciousness. The fact is that Mr. Justice Maclennan had nothing to do with the preparation of the report referred to. He had not been appointed chairman of the board at the time nor was he so appointed until a year later; he was not present at the meeting, at which the report was passed; and, as Mr. Clark must have seen in the records of the assembly, he had nothing to do with its presentation to that body.

The question of the relation of the church to its theological halls is an important one. Whether there should be uniformity in the mode of appointing theological professors in all the colleges of the church is a fair subject of discussion. There may be more than one good way. Even if uniformity were desired, it would still be a question whether the selection of professors by the General Assembly directly is the best method. Selection by a board of management, subject to the approval of the General Assembly, is, in my judgment, much better.

The friends of Queen's do not object to the discussion of these questions, but they have a right to ask why Mr. Clark should fulminate such threats as the following: "If the authorities of Queen's College resist any attempt being made to remedy this abuse it appears to me that this in itself affords sufficient reason for very decided action being taken by the assembly." Pray, where are the indications of the spirit of rebellion on the part of the authorities of Queen's College? To what proposal of the church have they turned a deaf ear? It is the church and not the college, as Mr. Clark admits, that is responsible for the fact that the relation existing between the two is not so close as it was in former years. It will be time enough to use the lash when the college has rejected some reasonable proposal on the part of the church to make the connection closer. Surely the correction of misleading and injurious statements made by Mr. Clark is not to be construed as resistance to the authority of the church.

Toronto, June 3. D. J. MACDONNELL.

Mr. Mortimer Clark Restates His Position

In Reply to Rev. Mr. Milligan.

Editor World: Rev. Mr. Milligan of this city has, I observe, addressed you in connection with the subject of the relation which Queen's College bears to the Presbyterian Church, and as he has in his letter criticized some statements made by me in reference to this subject I ask permission to reply through your columns.

Mr. Milligan states that in 1885 the report of the trustees of Queen's College informed the assembly that it was the intention of the board to apply for legislation to do away with the necessity of subscribing to the confession of faith by the professors other than those in theology, and also to extend the powers of the university council. He asks why, as I objected as a matter of form to the adoption of the report and moved for its reception simply, I did not take exception also to its contents. If Mr. Milligan will refer to the press reports of the meeting of the assembly he will find that I stated distinctly that I could not hear the reading of the report, but objected only on the general ground that it was irregular in the assembly to adopt any report with which they cannot deal. It would have been incompetent for any one to have discussed the contents of a report presented by an irresponsible corporation. Mr. Milligan seems not to realize the absurdity of the position he would ask me to have taken, namely, while objecting to the propriety of the assembly adopting a report with which they cannot deal, at the same time to discuss its contents. My position throughout has been quite consistent. However, Mr. Milligan cannot venture to affirm and carefully avoids saying that this report indicated any intention of any change being made in the constitution of the Board of Trustees with whom rests the appointment of the Theological faculty.

Mr. Milligan further complains that I have insinuated that the trustees of Queen's College entered into a compact to conceal the fact that legislation had been obtained to reorganize the constitution of the Board. I made no such charge, but have pointed out that it was a remarkable oversight that the report of the college did not contain this information to the assembly while it gave particulars regarding other unimportant changes.

Mr. Milligan further complains that I have resorted to the daily press as a court of first instance instead of introducing the matter into some of the inferior courts. I may inform Mr. Milligan that I have not resorted to the press as a "court," but have sought to lay before the Presbyterians throughout Canada the whole matter in order that they might be informed on the subject under discussion. The interest awakened has been much greater than if the matter had been mooted in a presbytery the reports of whose proceedings are usually of a meagre character. Mr. Milligan must remember that Queen's College sometimes goes as an undenominational institution, while on other occasions it is essentially a Presbyterian. The general public have therefore a direct interest in this affair. As Mr. Milligan seems so far to have failed to apprehend the point at issue and to have surrounded the subject with numerous incidental matters of as little importance to the issue as his observations about myself, you will permit me to restate briefly my position in this matter.

I have never objected to the trustees of Queen's College being appointed in the manner provided for by the Act of 1874, because rightly or wrongly the church took over the college with the constitution which it had at that time. The college, however, obtained an Act in 1889 which has altered the position of the Board of Trustees, and has therefore enacted "That it shall not be necessary that any trustee of the college hereafter elected make or subscribe any religious declaration or formula whatever before entering on his duty as such trustee." I have further stated that in the interests of the college as a seminary for the advancement of secular learning this might be quite legitimate. I added, however, that as Presbyterians we cannot look at the matter from this standpoint. Mr. Milligan objects to this expression. I thought, however, that it would be scarcely necessary for me to explain what is so obvious, that I refer only to the change introduced by the act in so far as it affected the theological faculty of the college of which the church only takes any cognizance. What I contend for is simply that the power of appointing and removing professors in theology in Queen's College be vested in the assembly to the same extent as that claimed and exercised by it in relation to the appointment of the professors in our other colleges, and not in a board of trustees irresponsible to it, some of whom may not be Presbyterians, and none of whom need under the new act give their adherence to the standards of the church. The professors in Knox, Montreal and Manitoba Colleges are appointed directly by the Assembly, which consists only of elders, all of whom have given their adherence to the standards of the church, and I see no cause for the existence of any difference between Queen's College and our other colleges in the manner of the appointment of the theological professors, and none of your correspondents have so far attempted to assign any reason for the continuance of this difference.

Mr. Milligan gives his opinion that a board can do better than the assembly in the matter of appointing professors. The church in the case of Knox, Moutreal and Manitoba Colleges unanimously thought differently.

I venture to think that the friends of Queen's College would better consult their own interests and would receive a larger share of the sympathy and support of the church were they to assent to a proposition which appears to me to be only reasonable and in accordance with Presbyterian polity.

WM. MORTIMER CLARK.

A Canadian Abroad.

Editor World: In far-off cities one naturally looks eagerly for home papers, and scans carefully each line. I chanced to-day while visiting a brother Canadian whose lot is cast in this country to see a copy of your paper of date June 2. Among other articles of peculiar interest to me I noted the one headed, "Ridgeway, 1866." It may be a curious coincidence, but the poem you quote was taken by my father, the late Rev. C. L. Ingles of Drummondville, a few days after the battle of Ridgeway from an old book entitled "Old Friends in New Dress," which was in our library as youngsters. My father had it published in the local papers, and a lady who now resides in Toronto drew an excellent cartoon to accompany it, showing the worthy Colonel Peacock in all his plumage parading his men in state on one side of a wood at Chippewa, where he halted on the night of June 1 to dine with the late T. C. Street. On the far side of the wood were pictured the Queen's Own doing battle gallantly for their country with the Fenians. It may be that these verses were reproduced by some one else, but they are much older than 1866.

It may be of interest to you to know that our own country is not forgotten even here, and that upon May 24 I, and my Canadian friends above referred to, drank the health of Her Majesty under the folds of the Union Jack, and listened to patriotic British music and old-time British songs in a hostelry well-known in this city, and patronized by English and Canadians who live perforce away from home and flag.

St. Louis, June 4. HARRY S. INGLES.

A Protest.

Editor World: An advertisement appeared in one of our papers re the "Lloyd concert," which tells a tale few will care to hear, which foretells something still less welcome; something that must grate on the ears and sadden the hearts of all old Methodists who fondly remember the time when their churches would never stoop to a competition with the music halls and theatres. Never have the laws of God and the laws of man been so utterly and deliberately violated in a church supposed to be solemnly dedicated to the service of God. Never has such disgrace been heaped on Methodism, on religion itself, by a few professional churchmen. "Reserved seats." "Plan on exhibition." "Popular prices." Is not this sacrilege? Has the pastor consented to it, and if so does the Methodist Conference uphold him? are questions which suggest themselves. Alleged reasons are urged by those who favor this thing. Let us consider them. Firstly, the church is in debt and must be released. Yes, but legitimate means properly applied will accomplish this. Luxury must be sacrificed. Expensive officials must be dispensed with. Plain walls and plain seats, etc., must be endured. And even if all this fails, the God who has said, "Lo, I am with you alway," "I will never leave thee nor forsake thee," can be relied on to rescue His house and his people from the clamorous creditors. But on no account must the uses of church be perverted and its reputation sullied and tainted. Secondly, it is said that social intercourse must be furthered. This is a poor subterfuge, and no rational man believes that the people who attend the theatres will come here to trouble themselves about social intercourse and the good accruing therefrom. We would take pleasure in hearing Mr. Lloyd, but if these are the conditions we are prepared to sacrifice it. The Metropolitan Church is expected to set a good example to the others. The pastor knows this, and it is incredible to us that he should so shirk his responsibility as to even tacitly consent to practices calculated to discredit it in the eyes of anyone. Moreover, a fair and just law exists providing protection for the licensed halls and prohibiting religious institutions from competing with them. This is as it should be, and we would rejoice (not maliciously) if the Methodists of Toronto would have this law enforced, thereby using the means provided to check a pernicious tendency and maintain the integrity of their church. Hoping that this letter, in which I voice the opinions of many, will not be entirely unproductive of good, I am a friend of Methodism.

W.B.H.

The Ice Question.

Editor World: In reference to a challenge from a member of the Lake Simcoe Ice Co. to me which appeared in your paper of June 2 I wish to state that, being already engaged in a business discussion with the head of the company of which the aspiring youth for notoriety is only a member, I consider his challenge and all else coming from any other than the head of said company as beneath my notice. Sam Jones, the great revivalist, once said: "Throw a stone over a fence amongst a number of dogs and the one which is hit does all the squealing." In the present rivalry between the ice combine and ourselves it seems as though the combine were the one which is hit, as it does all the squealing.

WILLIAM BURNS,
Manager Knickerbocker Ice Company.
Toronto, June 4.

One Ratepayer's Opinion.

Editor World: The suggestion to devote $5000 of the public money for a military display on Dominion Day is outrageous, considering the present condition of our finances. Cannot the people be trusted to arrange for their own pleasure on that day without requiring legislation to that end, or are our civic coffers so overflowing with funds that the council is at a loss to know how to get rid of the money? Let the Mayor and City Council attend to those duties which belong more particularly to their offices and allow the citizens to choose their pleasures according to their own tastes. The civic arrangements in the past for Dominion Day have always proved expensive failures, notably Queen's Jubilee and the Carnival.

RATEPAYER.
Toronto, June 4.

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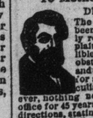

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Mr. Lockwood was born and brought up in Hastings County, where his kindly disposition and sterling qualities have made for him a large circle of warm friends.

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MR. H. M. LOCKWOOD.

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