

IN this New World with its vigorous protest against dead formalism, outworn symbols and mere conventionality, we are wont to apologize for any view that is not "progressive." In our protest we have gone too far. There are certain conventions generally accepted by older and more polished societies which we habitually break, partly through ignorance, partly because they are conventions.

At any of our great college functions we see this only too plainly. Convocation, for example, is the one time each year when the University appears before the world in all her dignity, with all the associations of the past symbolized in visible form. It may seem superfluous to remark that the graduates and medalists should appear in academic costume, but we have seen some prize-winners dispense with the gown. Last year one medalist struck a still more discordant note. He had the gown indeed but instead of the ordinary dress for such an occasion wore a sack coat, knickerbockers and tan shoes. It is not uncommon to see a graduate wearing two hoods. Now the hood—though its origin is lost in the mist of the middle ages—was no doubt originally the headwear of a monk's dress. That a man should wear two hoods at once—as if he had two heads—is to say the least rather amusing.

These be small points, my masters, but the failure to observe them gives an air of crudeness and provinciality to an otherwise brilliant and imposing function.

THE CONVENTION.

IT was a bold and happy thought to summon the corporators, graduates, and benefactors of Queen's to meet the authorities and discuss the proposed constitutional changes. Radical differences of opinion were, naturally enough, expected in so wide a constituency, and as open discussion usually accentuates these, a serious cleavage might have been the result. But, though there was frank interrogation, criticism from every conceivable point of view, and discussion showing at first variety of sentiment, all differences finally merged in harmony, and the resolutions submitted to the Convention were, after a few

verbal changes, passed unanimously. The result may be attributed, in part to the clearness and tact of the Honourable Mr. Justice MacLennan, LL.D., who presided, and who made a model chairman, and to the spirit which prevailed in the Convention from the outset. As the Principal said, we are all egotists and therefore flashes of egotism there will be, wherever a number of men meet to consider changes affecting their own interests, position, or prospects. But at the Convention these were simply flashes and not bolts from the blue. Of that steady, remorseless egotism, which would risk schism or wreck a cause rather than submit to the general reason, there was no trace.

What was the net result? First, that in the judgment of its authorities and constituency, the Governing Board of the University is hereafter to be by statute what it has long been in reality, undenominational. No one will be on the Board, or excluded from it, because he belongs to this, that or the other church. Presbyterian graduates will stand on a platform not one inch higher than that on which their fellow-graduates stand. There will be equal rights, all through the piece. Appeal can hereafter be made for the support of the University, not to one denomination, as has hitherto been generally the case, but to all, Jew and Gentile, Protestant and Catholic. Some dread the result financially, but surely such a fear argues deplorably weak faith in humanity.

Secondly, that inasmuch as there would not be equal rights and equal position for all, if there was a denominational faculty in a public and undenominational University, the faculty of Theology is hereafter to be governed by a Board distinct from the Governing Board of the University. Whether that separate and distinct Board shall be appointed by the General Assembly of the Presbyterian Church in Canada or otherwise, it is for that church, and especially the ministers who are graduates of Queen's, to say. The matter will be well considered by the parties on whom the decision depends. But, we may now hope to see not only a Presbyterian faculty of Theology closely affiliated to Queen's, but in due time Anglican,