

take the form of regress. But what appears at first sight to be regress and which, looked at independently of the past and future, would quite rightly be termed such, when taken in its true relations is found to be progress.

Queen's has not been without her signs of life during the past year. Many and pregnant with meaning are the changes which have taken place in and about her precincts. Notable among them are the closing of the Woman's Medical College and the opening of the School of Mining and Agriculture, both indicative of the high ideal for which Queen's and her allies exist. They live not for themselves, but for the welfare of Canada. Some years ago when all other Canadian Colleges shut their doors against women seeking higher educations, Queen's threw hers wide open, believing that none should be denied the opportunity of developing their highest powers. A little later when University Federation was proposed, Queen's maintained that the welfare of Canada demanded a university in Eastern Ontario, and refused to submerge herself in our great Provincial University at Toronto. But now, when Toronto and Montreal have admitted women, and made provision for their medical education, which for the present seems ample, the friends at Kingston, rejoicing in such an accomplishment of their original purposes, and forgetful of their own glory, step out of this particular field, leaving others to reap what they have sown. This, however, does not mean that they are to be less active, but merely that their activities are to be directed into new channels where there seems to be greater need.

Such a channel they have already found in the School of Mining and Agriculture. This school is no longer a thing of the future, but, thanks to the unflagging zeal and long continued efforts of Principal Grant, supported by other true friends of higher education in this part of Ontario, has already entered upon its first session. We congratulate the Board of Governors upon their good beginning. The object of the school, as stated in the Calendar before us, is a worthy one. Too long have our farmers been working on in ignorance of the underlying principles of Agriculture as a Science and an art. It is high time they were given the opportunity rightly to equip themselves for their work. Too long have our citizens lived in ignorance of the vast resources which lie hidden in our rough and rocky districts. It is time they were put in a position to find out for themselves what is there. All this the School of Mining and Agriculture is expected to do, and with its thoroughly equipped building and efficient staff we doubt not but that it will succeed. It is still in its infancy, but if its friends continue loyal and proceed with the same high aim which has characterized them from the first, they will have

the pleasure of seeing their purposes at least partially accomplished, while future generations will more fully realize what a boon has been conferred upon Eastern Ontario in the Kingston School of Mining and Agriculture.

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This high compliment to our country is taken from the *Chicago Interior*:—"We are not so anxious to annex Canada as we are to see some of her good ideas transplanted to this side of the border. Throughout the whole extent of her vast western dominions you will not find an outlaw or hear of a case of lynching. It is not because she has to deal with a class of frontiersmen so different from those of our western states, but because she has laws and executes them. You can go nowhere, not even in the fastnesses of the Rockies or the isolation of the Selkirks, without finding the scarlet uniform of the mounted police. You feel everywhere the presence of protecting law. You are made to realize that you are in a land of order, and that your person and property are under the care of the commonwealth. In too many of our communities we are fast relapsing into that barbarism in which private revenge becomes the miserable substitute for public justice. In so far as we do this we are centuries behind our age."

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It is painful to read some of the doctrines which find a place in the average church paper. It is not necessary that one should be a heretic, or even a disciple of Higher Criticism in its mildest form, to see that Christianity has nothing to do with the exclusive attitude of those who think that they are in possession of the whole truth and nothing but the truth. An example, however, of this well meant bigotry has just come to light. An organ of one of our churches finds satisfaction in contemplating that "by far the larger part of the Protestant Christian world disapproved of such a Congress (*i.e.* the Congress of Religions recently held at Chicago) on the ground that Christianity cannot, to be true to itself and its Head, put itself to that extent upon a footing of equality with other so called religions; that they are false while it alone is true; they represent man's efforts to satisfy the restless longing of the soul, while it is God's revelation of the true way of peace with Himself." If this is a fact then Heaven help the "larger part of the Protestant Christian world." Such a position is simply foolish. No manufacturer would try to introduce his implements into a community by keeping them shut away from the public view and refusing to speak of their merits. If I am anxious to impart a benefit to my neighbor, how can I do so if I refuse to have anything to do with him?

In the same way it is a fearful travesty of Christianity which has its eye so "fixed on its own navel"