

no more than act as a stimulus. The protoplasm so far as we can see might have lived along the line of least resistance—flourished where conditions were entirely favorable, and die out wherever light, heat, etc., became too great. But life has spread from quiet waters to cover the face of the earth adapting itself by increasing complexity to every variety of condition found on a globe which is far from monotonous in surface. I believe, that it does so because Progress is a Law of Life. By that I mean that the source of life has stamped his design on living matter, so that it does not yield to difficulties but matches itself against them and makes them servants—stepping-stones. This belief makes a chemical origin of life unthinkable, as no known series of chemical changes holds within it the necessity of progress. But just so surely as progress is an inseparable condition to success in living, so a perpetual struggle with the environment of life seems an inseparable condition for progress. This in the world of matter is doubtless what the poet implies as ruling in the world of spirit—"Where're the prizes go, Grant me the struggle, that my soul may grow."

Letter to the Editor.

(To the Editor of the Journal):—

The last number of the Journal contains a letter signed "Student," expressing views as to the inadvisability of securing a university pastor. The fact that an editorial note in the same issue states that the views in the letter represent "the attitude of many men about the college" seems to justify some comment. As one who, like "Student," admires the high moral standard of Queen's men, but who, unlike him, sees room for advancement, may I be allowed some space for a few remarks on the question?

The whole letter is evidently based on a wrong assumption that the movement for a student pastor has come from outside the students. The writer speaks of "those in authority," "the University," and "the University authorities" as though the Senate, or Trustee Board or some other official body were foisting on us an organization which we neither wish nor require. Surely he has mistaken the well-known democratic spirit of Queen's with her self-governing student body. Is he so little in touch with college affairs that he does not know that the present proposal for a college pastor originated with students and that all preliminary arrangements have been in the hands of a students' committee?

Then in a very convenient fashion the writer places the moral welfare of the students in one category and their religious life in another: the University may interfere with the first, but by no means with the second. But the "University" is not likely to try any such plan—they know very well, as every student of human nature must know, that the moral and religious life are inseparable. This is not the place to discuss the many elements that go to make up religion, or the many ways in which religion may express itself, but certainly church attendance, ever so regular, does not constitute religion or "religious fervor," as the letter would seem to imply. The fact that not one-