

sical condition is attained by far simpler means, by means of a system that does not involve interference with studies or the other important duties of student life. And, in so far as it does this, it is to be highly commended. It is beyond doubt that the basis of any system of training is interest on the part of those on whose behalf it is devised. At Queen's it is above all to be desired that no such elaborate and expensive system such as prevails in American universities should be established. Training is not to be deprecated. It is of advantage to athletes not only of temporary but permanent advantage. It is part of an interesting process, and as such is a commendable form of diversion. But it must spring from pure interest and must not interfere with ordinary student duties. Next fall the members of the football teams should be helped to get into condition. The gymnasium and all its equipment should be at their disposal. There should be someone with authority to pass judgment on their fitness. Every legitimate inducement to careful living that makes for condition should be held out, and if the members of teams are properly interested in the success of their organization a system of training free from evils can be arranged.

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QUEEN'S AND THE CHURCH.

The Journal would have preferred to have left the discussion of this important matter to the governing bodies who represent the university and the General Assembly that stands for the church. But the question has become public property and student opinion concerning its merits perhaps deserves expression. On the whole it may be said that the students in all discussions of the question look only to the welfare of Queen's of the future. The fact of facts for them is the desirability of building up Queen's to an assured position in the intellectual life of the country. Considerations of the prestige of the Presbyterian Church are put aside, and should be. It may be gratefully recognized that Queen's has been nourished by the church and brought to her present strength largely through its efforts. But this does not involve argument for a maintenance of the existing connection. The church will not suffer if Queen's is taken from its care and protection: and the university may stand to gain renewed strength and financial support. Why, then, is it necessary to consider the past relations of university and church as dictating the proper course of action in the present difficulty. On the basis of sentiment there may be some justification for a desire to preserve the present denominational sympathy, but if it has been proven that separation will strengthen the university, sentiment is discounted in value.

The opinion of the students is based on simple fear that the church will never adequately support Queen's. Promise after promise has been made, but for various reasons it has been impossible to fully carry them out. The present attempt to raise an endowment fund has proved a failure. And the reason for this is not far to seek. Upon the church as a great organization embracing wide purposes, countless demands for money are being made. Its ability to support Queen's is decreasing and will continue to decrease. It should simply