

ligious colour at all. The severance of Theology from the general body of culture and science is unwholesome on both sides, tends to emasculate Theology and to maim culture. A cloistered Theology removed to the segregation of a loosely affiliated school is more or less shoaled and shelved, very prone to become somewhat spectral, and fantastic, out of contact with living thoughts and needs. A purely secular college, with no organ in it, to represent the ultimate sanctities, suffers perhaps still more. The tone tends to become hard, trivial and common, adverse to unclogged receptiveness and quick response towards the influences of serious thought and noble literature; in the most desolating sense uneducated. Learning not related to the highest and widest spiritual interests of men, degenerates into a flat and sapless thing, minute technical investigation, a peeping curiosity without consecration, or informing soul, with magnifying spectacles and the minimum of eye, and brain behind it, an arid specialism which leads without fail to a purblind idolatry of the infinitesimal, and cannot see the wood for trees nor yet the trees for twigs. The continent swarms with these coral insects of so-called research; and many Universities, as men name them, are little more than factories for turning them out at so much the gross and a reduction for taking a quantity.

It is, I think, in great part the close and at the same time flexible connection with an enlightened Church that she has done much to enlighten, which has kept Queen's in the past so conspicuously free from this melancholy disappearance in the sands. That largely has been the secret spring of

what has been her peculiar property, of what has made her a force. Her special note has been a really large and generous point of view, a grasp of fertilizing ideas, a love of the genuine and truly great in literature, as opposed to the meretricious and shallow, a certain fearless and open-eyed reverence. Her graduates have had these shining goals kept before them, they have at least seen their austere beauty beckoning from afar, and they have never lost their hold upon our indestructible heritage from the past just because they have learned to open their eyes to the ever-expanding revelations of the present. No doubt the sense of the essential unity of culture and religion, the fundamental conviction of the Reformation, had become more or less engrained in Queen's. So much so that we might reasonably have hoped that no external modifications of constitution would have at least for a long time affected it. But no one can say what might have been the ultimate outcome of the proposed changes or how soon "the little rift within the lute" might have made itself perceptible. And for my part at least I rejoice to find myself returned not to a mere sectarian Theological College, but to the Theological Faculty of Queen's University, an essential member of the organism, exchanging in full living inter-communication, health-giving, nay indispensable influences with the whole Academic body. I am glad that Queen's still represents in Canada in outward form as well as in substance the sacredness of knowledge, the sanity of religion, the solidarity of all the higher impulses of mind, that she still wears without a rent, visibly before all the world, the