

book enabled the senior philosophy class to secure their lectures in legible form, and was thus of great value to the students. An appeal was made for a catalogue for the library and for an arrangement of the final honour examinations in some of the literary subjects that would be less burdensome to the students.

The merits of pass and honour courses were discussed at length. The demand for specialists had made honour courses imperative; but the specialist should not become one-sided, and this could be avoided by a study of the standard magazines of the day, among which *Queen's Quarterly* takes high rank. The raising of the standard of matriculation was commended, but the School of Pedagogy was criticized for its lack of practical training and the methods it employs to raise the standard of teaching.

Queen's advance in athletics was noticed, and the need for a gymnasium again pointed out. It was suggested that more interest might be taken in football if all classes were over by 4 o'clock.

The establishment and improvement of various societies during the session was noted, as also the gradual breaking down of the artificial walls between the different faculties.

With regard to the class of '95 he said: "Whether our future courses shall be in any of the professions or in business life, let us remember that we are and will be judged as examples of what the course of training at Queen's develops, and the decisions reached by the people of Canada regarding this university will be founded on the manner in which her graduates conduct themselves in after life, on their capability, their ethical principles, and their patriotism both to university and country.

The valedictory closed with a few words of farewell to the citizens, professors and fellow-students.

The next on the programme was the valedictory from theology, which was read by Mr. R. Laird, M.A. He pointed out how difficult it was, in estimating the value of a college training, to express in exact and definite terms what has taken the form, not of a wholesale transference of facts and theories, but of an educating and animating spirit. The aim of our alma mater is to send us forth as independent thinkers, with eyes ever turned to the light. Our contact with more penetrating and tenacious minds than our own has taught us our limitations, and we have learned this lesson at least, to be humble and receptive before the grandeur and many-sidedness of truth.

The external advances in the conduct of the university show that Queen's is gathering strength year by year; but more significant forces than these give evidence of a full, strong university life. This is seen in the *Queen's Quarterly*, the Alumni Conference, and the increasing moral earnestness and

more united spirit among all classes of students. These superior advantages have corresponding responsibilities, and these are redoubled when we come to view the possibilities and sacredness of the profession on which we, as divinity graduates, are entering. To-day we are breaking the ties that bind us to the leadership of master minds, and go forth to teach others. It is at the peril of our moral life that we give wrong answers to their questions or carelessly ignore the strivings of an earnest soul. All the heavier is our responsibility when we remember that Queen's is, as she should be, in the vanguard of that movement to bind together still more closely culture, social reform and religion. We believe that the work of Queen's is specially qualified to do away with the arbitrary gulf made between religion and thought. Not that we think ourselves endowed with the touch of Midas, and can by our efforts transform the harsh and forbidding things of life. We are not so sanguine as that, for we have learned that the progress of humanity is slow, exceedingly slow. However we are not pessimistic, and are ready to do our share in awakening conscience and pointing out the unity of truth. Queen's has taught us to take up an appreciative attitude towards every effort made for the enlightenment of the human mind. She has shewn us that what the church needs is a larger view of Christ, and that this view is being opened up to us by the literature, science and philosophy of the day. She has taught us, too, "That there are great truths that pitch their shining tents

Outside our walls, and tho' but dimly seen
In the gray dawn, they will be manifest
When the light widens into the perfect day."

This indicates the standpoint from which we enter our life's work. Our aim is to realize Christ in all the relations of human life. We feel our insufficiency for these things, and we know that there will be many temptations to draw us from the path of conviction. But if we are to honour our profession we must equip ourselves for it in intellect and heart in every possible way. We must be greater students than ever, and must spare no pains to familiarize ourselves with the best results of modern research and criticism, to educate our judgment and to exercise a charitable patience with the positions and conclusions of those who differ from us. Above all, our teaching must speak through the purity, integrity and unselfishness of our lives.

The example of previous valedictorians was followed in pointing out the needs of Divinity Hall, and a special plea was made for more extended work in Biblical criticism. After a brief reference to the work of this year's conference, the valedictory closed with the usual words of farewell.

Mr. H. P. Fleming presented the farewell address from the graduating class in medicine.