

vast chasm left behind him became the Pit of Hell. Here the impenitent wicked are punished by suffering suited to their crimes, while on the Mount of Purgatory those sinners who died repentant, suffer the purifying punishment what prepares them for their entrance to the earthly Paradise at the top of the Mount, which forms the ante-chamber of Paradise. Through these realms Dante was permitted to wander. The dark wood, in which he found himself; the sunlit mount, on the slope of which he found himself opposed by three wild beasts, all, being interpreted, speak of Dante's own political struggles. In this realm Dante meets Virgil (Human Science) who declares himself to be sent by the intervention of Beatrice (Theological Science), by the mouth of Lucia (Enlightening Grace), to bring him back to the light and virtue from which he had wandered. Together they enter the ante-chamber of Hell, and Dante is led down, through all the different circles, where peoples are enduring dreadful tortures for their sins. Finally they descend a chasm on the back of a monster, where the fraudulent and traitors are punished.

Now, with infinite labor, Dante and his companion climb down, clinging to the monster, turning as they pass the centre of the earth, and shortly after emerge, black with smoke, and pale with agony of mind, to behold once more the stars and to breathe again the pure air. Here is the Mount of Purgatory. Here it is calm and peaceful. This, though a place of suffering, is not one of unhappiness. Dante is led through all the circles of Purgatory to the summit, where they enter the earthly Paradise. Here Virgil leaves him and Beatrice arrives in

a car of splendid glory. She descends, and approaching Dante, veiled, reproaches him bitterly with having wandered from the right way, and after deep contrition on his part, he is forgiven, and plunged first into the river of Lethe, or Forgetfulness; and then into the river of Ennoe, or Happy Memory. Beatrice now consents to unveil and to smile on her follower. She conducts Dante to Paradise proper, where for a brief space he is permitted to gaze on the Trinity and the infinite Glory which surrounds him.

Such is the interpretation of life given us by Dante, as it came to him from the depths of his own experience.

The thanks of the Levana are specially due Miss Saunders for this excellent paper, as the girls realize that only her interest in them induced her to appear at a meeting of this kind.

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Queen's will not lose her girl students this year, for who among them will abandon her course now that she knows it is not unfitting her for home life? All this is the outcome of an interesting debate in the Levana meeting of November 26th, upon the subject, 'Resolved that college life does not unfit a girl for home life.' As this is a subject of vital interest to all college girls, the meeting was large and very enthusiastic, the speakers being frequently interrupted by bursts of applause. The affirmative was taken by Misses Asselstine and Duff, while Misses Forriar and Elder spoke for the negative. It would be impossible to give all the points on either side; let it suffice to mention that the affirmative analyzed home life and the modern system of co-education, while the negative quoted many statistics to show that the majority of col-