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WE are unable in the present issue to publish the whole of Professor McNaughton's inaugural address, but in a subsequent number will give the remainder of it to our readers. The students were favourably impressed with the nature and style of his remarks, and have by no means given up the hope that, under their special care, he will succeed admirably. His manner of setting forth the value of his own department shows that he is determined to stir up greater interest in the study of Greek. "There is no money in Greek," said the Professor. If education is looked at purely from a utilitarian standpoint, if its money value alone is to be considered, Greek must be laid on the shelf. But if the purpose of education is to develop the life and to attain to a high standard of culture, then its study is of paramount importance. The JOURNAL congratulates the Professor upon his appointment to the first Greek chair in Queen's and therefore in Canada, and hopes that the additional impulse given to the study of Greek in Canada may counteract to some extent at least the extreme utilitarianism of the present system of education as seen in the nature and variety of subjects on the curricula of our schools.

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The method heretofore adopted by the Home Mission Committee of the Church in the allotment of mission stations does not seem to have given entire satisfaction, at least from a student's standpoint. Academic standing in a number of instances seems to have been left out of the question. First-year men in Arts and even students who had not a theological course in view have been given precedence of fourth-year Arts and Divinity students. We do not wish to impugn in any way whatever the wisdom of the Committee, but we would like to understand why it frequently happens that first-year men in Arts receive appointments while good men from

Divinity are left without fields. It is our decided opinion that the appointments of students should be made, as far as possible, according to their standing in college. This system, if regularly adopted, would avoid much uncertainty on the part of students and check the tendency towards wire-pulling and favoritism. It would also provide that the students be sent out who are best qualified for the work.

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It is a lamentable fact that so many of our students leave college at the end of their course without being able to read intelligently. In social gatherings these young men speak with ease. Many of them excel, as essayists, but as readers they are a failure. By good reading is not meant the ostentatious utterance of words, but that style of reading that brings out the true meaning of the writer. To do this, a mere knowledge of the thought conveyed by the words is not all that is necessary. For in many cases the reader is quite capable of grasping for himself the meaning implied in the passage, but is unable to present it to others. This may be due partly to his manner, but to a very great extent it is owing to an uncultured voice. When these students entered college they possessed the capacity of becoming splendid platform readers and speakers, but instead of developing their voices into a good orotund they have through inattention allowed them to degenerate. Now this ought not to be so. Every graduate in arts ought to be able to read a selection from any of our English authors with clearness and expression, so that those listening to him might comprehend with ease the writer's exact meaning. But if this is true with regard to the ordinary graduate in arts how much more essential is it that students in theology should possess pleasant and well-developed voices.

Young men have failed in the pulpit simply because they had disagreeable voices. In some cases their enunciation has not been distinct, and their expression has lacked spirit. In others their voices have been pitched in a high key, retained throughout the reading, or have varied in rise and fall with greater regularity than the ocean waves. Failure will always be the result in such cases. Men and women do not attend church or public assemblies to glean a few dry facts, but in order that their souls may be touched by the magnetic influence of truth by one who not only feels what he says but makes the spirits of others glow with like enthusiasm. If, therefore, the young men of our college, especially those in theology, once became conscious of the importance of voice culture they would soon endeavor to rid themselves of the cause of bad reading and speaking. Public speakers and readers must devote attention to the "how" as