

giving independence to Upper Canada College. No one who feels the pulse of the college will endorse this opinion. But Dr. Smith, with his proverbial intellectual sincerity, sees that the Government's action in this case explodes the notion that state aid must involve state control. And Dr. Carman, with a smack of the Spanish inquisitor in his arteries, declares that it was a false move to give the municipalities power to aid such a college as Queen's, and calls on the Government to repent and "stiffen the cord" again. Is that the doctor's circuitous way of saying, "Queen's be hanged?" Whatever may be the dark issue over which his fancy is gloating he feels that his theorizing is threatened by the facts. And, indeed, the aid freely given by the Kingston electors of all shades of religious belief, is a proof which even Toronto University itself may envy, that Queen's is national and unsectarian. Facts like iron bars may bend and break, and we admire the efforts to break them of the brawny Dr. Carman, and the lithe, sinewy Goldwin Smith. Our will hath in it a more modest working; we use them

It is now generally recognized that we have entered upon the twentieth century. In this age of criticism it is an advantage to have something admitted and we are specially thankful for this admission as we venture to think that it saves us from discussing the puzzle, upon which so much superfluous mental energy has been spent, as to when precisely the old century ended and the new one began its career. As the season of "reviews" and "outlooks" is upon us, and the attack is likely to be severe, we gladly resign the century puzzle to the region of retrospect. After all, a century is only a conventional division. It is difficult to make clear cut sections in the course of time or the movement of humanity, and the great fact for us is the continuity of life. We do not of course question the position that there are seasons especially appropriate for reviewing our own past or the still greater past of the society to which we belong, or that our intelligent estimate of the past will help us in our own endeavour rightly to face the

future. This is certainly such a time in a university which, as a result of its past development, is seeking to enter upon a larger life, and as we hope a fuller and richer life. In these few words, however, we are concerned not so much with views and reviews as with the essential spirit of a healthful life.

Certain people have talked so much about the *fin de siecle* that they have come to cherish the delusion that the foolish phrase means something. And we must concede that it means this, that they have worked themselves into a "*fin de siecle*" mood, a mood that is morbid rather than wholesome. It seems that after all the fret and fever of the nineteenth century we are in a very bad way. There has been in some senses sufficient of that "progress of the species" upon which Carlyle poured his scornful contempt. The advance in all spheres of physical science has been great, and the mechanical appliances which serve our convenience and comfort have been indefinitely multiplied. Men have made haste to be rich and the millionaire has bulked more largely in the public view. Civilized nations have entered upon a new era of rivalry and competition and are busy dividing among themselves the remaining available portions of this poor earth. In the leading nations freedom has been enlarged and social life has been purified and uplifted. And yet we are told that we know nothing, that we have lost intelligent idealism and true sentiment, that the whole business of human life is a delusion and a snare, and, sad to say, Christianity has been destroyed once more. This would be dreadful if it were true but again we find help in taking large views of things. It may be that the old century ends with an ebb-tide; we do not discuss the point, we merely admit the possible. We, however, do not judge the world from the standpoint of the "bad quarter of an hour" or quarter of a century. The evils to which we have referred would be appalling were it not for this, that they have happened so often before. Cynical people have in many ages discovered that life is not worth living. The foundations of human knowledge have so often been undermined that it is strange how