

new Principal, to find that the university, though possessed of "a name," had not yet a "local habitation,"—to say nothing of students and a professorial staff! It would be difficult to say which of the parties concerned were most dismayed—the Canadian trustees, whose arrangements were still so incomplete, or the new Principal, who had hurried out at great inconvenience, supposing that a university on the Scottish pattern was organized and awaiting its head. However, a building was secured—of very modest exterior indeed, as the presence of the Seat of Government in Kingston pressed heavily on its house accommodation—and in this the worthy Principal, in all his Scottish clerical dignity, established himself, in company with his one classical professor—the late Rev. P. C. Campbell, D.D., afterwards Principal of the Scottish University of Aberdeen—to wait for the expected students. The young men soon after arrived—a goodly number, as it seemed, for the start. There were seven or eight advanced students, anxious to prosecute their theological studies under the Principal, who was also professor of theology, and some ten or twelve eager to begin a course in arts. But owing to the deficient Grammar School education already noticed, only two of these aspirants for academic culture were equal even to the very moderate matriculation standard of those days; and the classical professor, a man of great ability and scholarship, had to act for a time as preparatory tutor, grounding his pupils in the elements of Latin and Greek. Some of these young men afterwards became efficient Grammar School teachers, and it is in no small degree due to the sons of Queen's that the preparatory education of the country so rapidly reached a very different standard.

A third professor was shortly added to the staff in the Rev. James William

son, LL.D., who undertook the teaching of mathematics and natural philosophy, for which he was admirably qualified, and which he so long continued to discharge. As Vice-Principal of Queen's, the veteran professor still continues to give the University the benefits of his experience and accomplished scholarship, and is now the sole survivor of the original staff and founders of the University. The second session opened with a promising number of students, and a prosperous career seemed opening before the young institution, when an unexpected event occurred, which for some time acted as a serious check on its development. This was the division in 1884 of the still weak church which had founded it into two bodies—a result of the celebrated "disruption" of the Church of Scotland. The division in Canada was solely caused by the division of sympathy between the two opposed parties in Scotland, as the original causes of separation there had no existence in Canada. Nevertheless, owing chiefly to delegations from Scotland, the division took place, the new University remaining under the control of the section representing the Established Church of Scotland. But its sustaining constituency was of course very much weakened, and of its few theological students nearly all threw in their lot with the seceding branch of the church. Principal Liddell and Professor Campbell, both severely tried and discouraged by this unfortunate division, resigned their professorships and returned to Scotland.

To fill up the breach thus made, the Rev. John Machar, D.D., minister of St. Andrew's Church, Kingston, accepted the office of honorary Principal, which he held for ten years, also ably fulfilling the duties of professor of Hebrew. The classical chair was again filled by the appointment of the Rev. George Romanes, a man of