

white man. But that is not the type of negro we have to deal with at Queen's. The coloured students attending Queen's are physically healthy, are educated, and are cultured—and true culture and education mean morality. The negro here is one who has risen above the circumstances which have so degraded his fellow negro, just as the Englishmen has risen above the serfdom imposed on the Saxon by his Norman conqueror, and as the Australian has risen above the circumstances which doomed his convict forefather to transportation. We at Queen's have to deal with negro students who are in every way like their fellow-students except for their colour, and the way they are received by their fellow-students shows that at Queen's at least we have learned to look below the surface.

After dwelling on the magnanimity with which we in Canada have granted to resident negroes all political and educational privileges, the editorial remarks, "This being the case, the negro in Canada, to avoid heartburnings, should be careful not to clamour for social equality. Any manifestation upon the part of the negroes to mix with the white people as if there were no difference of colour would alarm the community and produce an ill feeling in which the blacks would get the worst of it." Very true. For there is a factor in the question which must be considered, viz.: the instinctive prejudice, which the white man entertains for the black man. This prejudice can no doubt be traced, in part, to the instinct of race preservation which is mentioned in the editorial referred to. But the main factor in this prejudice is the sentiment which the slave trade has created. We should remember, however, that the negro is not responsible for this. Therefore, while we must recognize the fact that this prejudice against the negro does exist, and while we must ask the negro,

in order to avoid heartburnings, to consider this prejudice when entering the society of the white man in Canada; the white man on his part should recognize the fact that this prejudice is of his own creation, that to entertain this prejudice is a sign of weakness, and that it is for him, if he is to grow, to rise above it. Besides, when our coloured fellow-students come and ask the college ladies for a number, we should remember that they come from a country where the white man regards it as an honour to dance with the dusky belle of society, and not from a country where the race-struggle has taken on the unfortunate aspect of the negro question in the States. Of course it is one of the characteristics of a gentleman that he never makes a lady feel that he has forced his company upon her. But she, to whom the company of a true gentleman is distasteful merely because he is a negro has not learned to look below the surface; she has not quite entered upon the heritage of the true Queen's student.

The Toronto editor sees still another danger. "Social equality, even in a college, where there are male and female students, will mean that after a while the Ethiopian will desire to wed the Caucasian. Such a suggestion of mixture of race is repulsive, and would mean the absolute ostracism of the white person consenting to such a union." But it does not necessarily follow that a lady-student is going to be married as soon as she graduates just because she has attended a college where there are male and female students. Such a contingency as that suggested by the Toronto editor need not therefore cause any serious alarm. But if the question should take on the aspect suggested, we should remember there was a time when considerable prejudice was entertained against the marriage of the daughter of a "gentleman" with the son of a tradesman. At Queen's, however,