

EXCHANGES.

WE have been manfully and conscientiously plodding through our exchanges from over the border. Of these we have a vast heap, Pile Pelion on Ossa and Olympus on the top of both, and that will give but a faint conception of the mountain of college papers that load our table. Strange to say, in spite of this the JOURNAL had in previous years been accustomed regularly to send to some of our Yankee brothers with a 'please exchange,' hoping that in course of time they would take pity upon us and grant our request. But this session we have desisted. Now we do not ask those who will not exchange to pity us, but we from our hearts pity them. Long enough have we, Messrs. Advocate, Era, Record, Yale Literary Magazine, Argo, etc., given you sticks of taffy with the vain hope that you in turn would offer us a sack of your sugarstick. Now we eat our taffy ourselves, or else give it to those who appreciate the gift.

The *Coup D'Etat* contains an article entitled Judas Iscariot by C. T. Wyckoff which says that some apologists for Judas have been found who maintain that it was through patriotism he betrayed Jesus, and that he wished to show others that, when Christ was put to the test, He would declare His sovereignty. The speaker, on examination into the character of Judas as actually portrayed, thus concludes "Thus fell the Iscariot into the depths of his own condemnation. Thus the verdict of Judas himself, the verdict of Christ, the verdict of all the following ages, is our verdict. Judas was a traitor." We might add that in connection with this subject there is one expression which has always been to us unusually significant; this is 'He went out into the night.' Judas, no doubt, had darkness perpetually in him although he was outwardly a follower of Christ. Then as he was human, and not a devil, we cannot but think that there were moments when he was touched by the character of Jesus. But on that fatal night he had with deliberate purpose stamped out the light. The time when murders are done, and thieves and robbers walk openly in the streets, and the various hells upon earth are gathering in their victims, beiching them forth in the morning to be a curse to themselves and all beings else, only to suck them in again, this time was chosen by the traitor to do a traitor's work. The night was dark and black about him, and there was a deeper, darker night within his soul. In a double sense Judas went out into the night.

The *Ariel* contains an editorial which should prove suggestive to Queen's. It begins "The recent reception of the Students' Christian Association, for the purpose of becoming acquainted with the new students, was in every respect a success." Perhaps we are telling a secret but we happen to know that, as far back as the 'oldest inhabitant' can remember, Queen's has been going to try something similar to this. This article of the *Ariel* administers to us a well-merited rebuke. Macbeth is worthy of imitation when he says 'the very firstlings of my heart shall be the firstlings of my hand. It is high time now that our Y. M. C. A. mended its pace and caught up with that of our sister institution in the west.

The *Notre Dame Scholastic* contains an essay on Instinct and Reason written by Stan-is-laus Phil-al-e-thes, who evidently believes there is a good deal in a name. We leave S— P— to fight it out with No. 5 of the *Oberlin Review*, only noticing one point in the last paragraph of the article. Our notice, however, will be only a suggestion. If we understand him, the writer would say that God imposes on man and nature general laws, that it is under these that man is free to do as he will, and that with these actions God has nothing to do. We think this

is a mistake. S— P— would have us believe that there was a sphere into which the general law does not enter. But we contend that every action of man illustrates a law. Take, e.g., a man who wants to steal his neighbor's hen. Suppose, in the first place, that after reflection he determines not to do so. This illustrates the law 'Thou shalt do no injury to thy neighbor.' Suppose, in the second place, that he determines to steal the hen. This illustrates the law, 'For mine own good all causes shall give way,' which is surely a law to that man. Or if any one is inclined to hesitate we may see, again, that the theft was a *result* of the culprit's previous character and training. This illustrates the law, of cause and effect. Man cannot escape from general laws: otherwise he would not be intelligent. Let us also maintain that whether the man steal or forbear stealing he was free. We leave S— P— to continue the problem.

We see by the *Lehigh Burr* that the *Princeton Tiger* is to be resuscitated. We sincerely hope that if it does it will be radically changed. We happened upon an old number, March, 1883, and if it is a sample then, we entreat you *Tiger*, don't resuscitate. Four pages of worthless yarns in one of which a sick man in bed is made forlornly to ejaculate 'Beastly weather,' then again, 'Yes, beastly weather. Troubles never come single!' We need scarcely say sick men never worry much about any kind of weather. The other yarn, or perhaps the *Tiger* would call it 'tale,' contains a quotation from Milton spoiled in the quoting. It says 'brooks of Vallombrosa' for 'brooks in Vallombrosa.' The pictures with but one exception are also poor but we bear with them because we are happily spared the perusal of four more pages of yarns. We indeed hope for the *Tiger's* own sake that it will be radically changed.

We always approach the *Oxford and Cambridge Undergraduates' Journal* with conflicting feelings uppermost amongst which is certainly the feeling of awe. Either Oxford or Cambridge alone is more than we care to tackle, but when both come upon us together we 'fear and quake.' It might be a good idea for the Eds. of the *Journal* to mark what articles poor provincials had better read, and what they had better leave alone; for we confess that, without fingerposts of some kind, we are afraid to venture upon the 'weary waste.' We read the 'contents' and 'holler 'nuff.'

Before us are two papers from Collegiate Institutes. *The School* representing Stratford, and the *Wolfeboro Gazette* representing St. John, N. B. We are only sorry that more schools do not attempt something of this kind. The *Philomath* came to us last session from Ottawa but it has been discontinued. We take this opportunity of suggesting to the rectors of the different institutes that they endeavour to impress upon their pupils the advantages to be gained by publishing a school paper. We heartily welcome *The School* and wish it a prosperous career. While the *Gazette* has already shown that it can stand upon its own legs.

The *Varsity* of November 3rd opens with a sensible editorial on Co-Education. We do not in this column proclaim ourselves either an advocate or an opponent of this system of education. We agree with the conclusion, arrived at by the Ed. of the *Varsity*, that everything desirable would be attained by the establishment of a Woman's College. But isn't there a world of considerations in the very words 'Woman's College,' money, place, staff, students, etc., for it must be that this Woman's College, to be successful, shall occupy a position but little inferior to University College or Queen's? Are we prepared for this? The *Varsity* and we agree in answering 'No, not quite.' What is then to be done? And here we differ in our answers to this question. The *Varsity* says 'Give us the whole pudding or we'll take none.' The JOURNAL answers 'Give us the whole pudding, but if we cannot have that,