

in philosophy, a study of works of music in their historical order will help us towards a better view of the position which the spirit that is in man has now reached.

The committee appointed to consider and care for the new venture are not, so we are told, assured of the success of their undertaking. But the friends not only of music but of a broad education will, let us hope, rally to their aid.

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Not the least of the advances Queen's has made during the past year is the establishment of *Queen's Quarterly*, a magazine intended to reflect not only the life and work of the University but the higher thought of the Dominion generally. To those students who have learned to appreciate that finer and deeper side of their Alma Mater it seems eminently right and fitting that Queen's should be the one to take the initiative in a work so closely related to her own teaching,—a work which will afford ample room and opportunity for the examination of those higher subjects along which her own lines of thought are being developed. And not these alone. Any and every practical question or intellectual problem to which our age gives birth will find there a fair and fitting field in which to be discussed. No student of Queen's can go forth without being in some degree interested in such themes as are being dealt with in the *Quarterly*; and what interests so many of the freshest minds of our country must of necessity influence the whole. This is a sort of University Extension work whose sphere of usefulness is practically unlimited, and whose influence will extend to issues affecting other generations than ours. Thoughtful men and women throughout the country have long felt the need of some medium through which the best thought of Canada could find its way into every home. *Queen's Quarterly* happily comes to fill what has been a most lamentable gap in our intellectual life. Having within itself all the qualities which insure success—sound principles, earnestness, freshness, variety, an editorial committee of the best quality, with Queen's and her host of friends for backing,—it is not easy to see how such a magazine can fail to attain that high rank and security of footing which its promoters so earnestly desire for it.

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As Alma Mater elections again draw near, students are beginning to look about and ask who are to be candidates for the different offices. This brings up recollections of similar periods in the past, from the consideration of which many profitable lessons might be learned.

A comparison of the history of Alma Mater Elections with that of elections throughout the whole country leads to the conclusion that, despite the many differences of circumstances and dispositions, men are much alike the world over. In nothing

probably are they more alike than in their weaknesses and those traits of character which are least to their credit. We look abroad at election times and see men, like a great flock of sheep, following their party leader. The character of the man for whom they are directly voting has almost nothing to do with how they cast their ballots. Worse than this, the principles of the party he supports have almost as little to do with the votes of nine-tenths of the electors. If the father was Tory, the son must be tory also; if the father was Grit, Grit must be the son. It matters not that circumstances have altered and party platforms changed. These are of minor importance, but the old party must never be deserted.

Or if by any means party spirit is dethroned, local interests come to the front. Each county wants a member in parliament who will secure the largest grants for public works within the bounds of that particular county. It is of little importance what policy he advocates for the country at large, so long as he obtains "a large share of favors" for his own constituency.

This is true not only of parliamentary but also of municipal elections. In country, town and village contests partizanship and narrow self-interest have to a great extent over-ruled all other considerations. It has been but slightly different in our Alma Mater elections. When an Arts man entered the field with a Medical candidate, each party has supported their own man regardless of the fitness of either for the position sought after. It cannot be said that no one has voted conscientiously for the candidate that he considered to be the right man, but the majority have been influenced purely by party spirit. To a large extent the only platform of either party has been "I am the so-and-so candidate." What claims to the presidency or vice-presidency of the Alma Mater Society has any man on the ground that he is the Arts candidate, or the Medical candidate, or the candidate of this or that clique, if he is not the best qualified man obtainable for that position? Who should be expected to rise above the narrow claims of party in the politics of the country if University graduates do not? And how are graduates to do so, if, throughout their college courses, the chief elections with which they are connected are controlled purely by party spirit?

Such things ought not to be. Each student in casting his vote should ask, not is "our man" going to be elected? but is the one who will do the most good in the office going to be elected? And if there must be canvassing, the latter is the only consideration which should be used to influence voters. But so long as there is no other platform than personal qualifications for the office, the candidates themselves should ask no one for support. This should be left for others to do.