

in the institution that he would otherwise have? It seems to us some analogy exists between a college, and a regiment. What goes chiefly to keep up the *esprit de corps* in a body of soldiers? Is it not the principle of promotion? And does not seniority as a rule govern promotion? It is through his inferiors in authority that a good commander exercises moral power over his corps, and if he is not on good terms with those inferiors he will be a failure, and so will the spirit of his corps. Nor can the Faculty of a University expect to exercise moral power over the students unless they can look to the senior year for support, and if the senior year are to be influential and revered they must have authority—this does not imply that they must use physical force; for this becomes necessary only once in a very long time, it means simply that they be let alone—and not snubbed, and their good sense will keep things straight.

THE action of some members of the Presbytery of Kingston in questioning the right of the Senate to hold University services in Convocation Hall, without the sanction of that body, is somewhat impertinent. They should be able to understand that the Church has no control over the University and over what it shall do, or shall not do; it is only the Faculty of Theology which is supported and under the care of the Church. The University is wholly undenominational and has not been controlled by the Church since 1875. It is only fit and proper that, when students of every denomination are studying in the halls of Queen's College, clergyman of those denominations should be invited to expound their ideas on theological matters. In speaking of these services we might allude to some letters regarding them which have appeared in the *Dominion Churchman*, the organ of the High Church party in the Anglican Church.

The writer shows very pronounced High Church views and objects to clergyman of the Episcopal Church conducting services in Convocation Hall because they do not use sufficient ritual. The spirit of the letters is narrow minded and goes a very little way toward inducing a respect for the views expressed. Perhaps their worst feature is that they are said to be written by a student of the University.

→CONTRIBUTED.←

** We wish it to be distinctly understood that the JOURNAL does not commit itself in any way to the sentiments which may be expressed in this department.

[WE feel it a duty to make known to the students of the University that the JOURNAL has been impeached by several exchanges, who have reviewed certain numbers, for not evincing a more literary character. The students must see that this is the fault of themselves. They also know that the JOURNAL has been edited for a long time, not by all those whose names appear in the title, but by one or two men, who can't be expected to write literary articles as well as conduct the paper properly in other respects. The students see the best exchanges in the reading room, and they know what is required of them. Capital essays are given in some of the classes, so why cannot the authors write articles suitable for our columns? We must remark, however, that the papers who have charged the JOURNAL with being deficient in this respect are not by any means those which show decided literary ability. Then again, no fair-minded person will take one or two numbers of a paper and lay their opinion of the whole volume before their readers, on the principle *ab uno disce omnes*.—ED. JOURNAL.]

**CHARACTERISTICS OF SHAKESPEARES
FEMALE CHARACTERS.**

SHAKESPEARE will never be out of date however long the world may move on, for he is pre-eminently the poet of human nature, and human nature, on the whole, is much the same as it was in the days of the Pyramids. So completely has Shakespeare caught and reproduced the varied aspects and multiform phases of human nature and life, that to those who are not keenly observant or too unimaginative to see the changeful play of feeling which is constantly going on before their eyes, the study of Shakespeare is likely to teach them more on this subject than the study of actual men and women. For the poet's is the true secrecy, and the true poet's greatness consists in both *seeing* and making others see what *he* sees.