

over that, though like the vermiform appendage—a standing danger, the crib has survived under the form of the “Homiletic commentary.” The anomalous susceptibility of the neozoan to color has been noted, but there is a no less anomalous susceptibility to sound in titles. This asserts itself periodically in the theologicus in the high-sounding names of “archbishop” and “patriarch” and in the later D.D. *honoris causa*. It is only fair, however, to notice another remarkable variation. In most of the stages from the neozoan to the theologicus there is noticed a colored covering, itself covered by an ample black gown. But in the theologicus and later periods the black has become an inseparable adjunct of the organism, while to compensate for the lack of color, he manifests an overwhelming desire for permanent association with some other organism which, having doffed the black, will beam in all the colors that the Parisian kaleidoscope can devise. Finally he gives signs of further diversification. It is noticed that from the time he leaves the institute he usually seeks his livelihood in the free struggle for existence which results in the survival of the fittest, but occasionally one is found to adhere tenaciously to that other system in which the theologicus, through his frequent removals, has to face the strange problem of the survival of the flittist.

COMMUNICATIONS.

“MANNERS MAKETH THE MAN.”

To the Editor of the Journal:

DEAR SIR:—In the last JOURNAL I hailed with delight the article signed “Courtesy.” I am glad that the students are awakening to the necessity of cultivating that graceful virtue, and as one who has experienced the lack of courtesy in the students whom I have entertained, I would like to pass some criticisms on their conduct on those occasions.

I had imagined I was going to confer pleasure, but realized that I had been laboring under a delusion, for, judging by their conduct, they considered their presence quite a compliment to me. The usual idea of the relation of hostess and guest is that the latter tries to reciprocate her kindness by aiding to entertain the other guests, and by always endeavouring to add to her pleasure. Often only a few of the students have asked me to dance or tried in any way to further my enjoyment, and I have bade them welcome and “good-bye” with scarcely an opportunity to speak to them in the interval. Many of those whom I had invited thought it not necessary to reply, and I was left in blissful uncertainty as to whether some who did not come ever received an invitation. The students were many of

them partial strangers to me, and after accepting my hospitality, they rarely thought it worth while to call on me, or make any acknowledgment of it.

Worse than their discourtesy to me was their neglect of my guests, especially the visitors, in whose honor the evenings were sometimes given. Only by artifice have I been able to save the latter from the mortification of half-filled programmes and lack of attendance at supper. When the company had broken up, the ladies have sought the seclusion of the dressing room, to find that only a few of them were provided with escorts, and the others must endure the humiliation of coming down stairs knowing that their hostess had had to arrange for escorts for them. Rarely could they feel that a gentleman regarded it as a pleasure to offer his protection, but rather that he looked upon it as a sort of fatigue-duty which society imposed upon him, to be performed, if possible, towards the lady whose home was nearest his own. I grew accustomed to the lack of chivalry and regarded it as an evil that must be endured, but I often wondered how the ladies submitted to the humiliation. Had not fate provided me with an escort, I would have given up the pleasure of going out rather than have been dependent upon an unwilling attendant, or at least upon a man thoughtless of the comforts and feelings of a lady.

When the students turned hosts they were not more gracious—a great many hugged the wall, numbers clustered under the gallery, quite regardless that there were ladies present who had been their hostesses and to whom etiquette demanded they should return some of the attention which they had received as guests.

These surface faults, which are so destructive to the pleasures of society, arise often from lack of thought; for good breeding results from the formation of habits of thoughtfulness and courtesy. A deeper reverence for womanhood and a little observation would have taught a man, ignorant of all social canons, to avoid these errors. The cure can only come through a greater appreciation of the social graces and by the students realizing that a true gentleman is the noblest type of man. The motto which one of the old English schools has inscribed over its door, might well be emphasized at Queen's, “manners maketh the man.”

HOSTESS.

To the Editor of the Journal:

SIR,—May I ask leave to occupy a small portion of your space with one or two criticisms of our present Classical Honour Course. Its great defect at present is that it comprises too much work to be done in two years, and not enough to occupy three. The consequence is that men either rush it through