

Presbyterians. The proportion attending Queen's is not much larger. About half of our students belong to the Methodist, Anglican, Roman Catholic, Congregational, Baptist, Lutheran and United Brethren Churches, and to the Salvation Army. We give the most explicit assurance that Catholic as well as Protestant students, "*Tros Tyriusque*," have had and always shall have their religious belief scrupulously respected at all times. Not only so: we give the assurance, dear to every true parent, that our connection with an ancient historical church enables us to surround the University with religious influences of unspeakable value in

moulding character, while at the same time that connection does not impair to the slightest extent our self-government as a University, and our ability in consequence to consider every question from a purely educational, instead of from either a denominational or party point of view. I need say no more. If people do not understand our position, it is because they will not. People who are slaves to words will still think that they have settled the whole question by calling one institution denominational and another provincial. We look to facts, and we know that Queen's is national and catholic. Knowing this, we appeal to Canada.—*Coll. Journal*.

PROFESSOR FREEMAN ON FEDERATION.

PROFESSOR FREEMAN (who was warmly received) took as his subject "Greater Greece and Greater Britain." The name Greater Britain, he said, was one which of late years had become strongly familiar. The Greater Britain, major Brittany, was doubtless as old as the twelfth century. We perhaps sometimes forget that besides this island of Britain, there was another Britain, which we commonly called Brittany. In Latin and French the names were the same; and the island Great, or Greater Britain, was so called simply to distinguish it from the lesser Britain of the mainland. The Greater Britain was the older, was the mother country, and the lesser was the colony. Britain of the mainland never took that name until it was settled by the Greater Britain of the island. Now, however, the phrase "greater" applied to the younger Britain, the aggregate dependencies of Great Britain all over the world. As there was a greater and a lesser Britain, so there was, perhaps not a lesser, assuredly a greater Greece. Greater Greece, like Greater Britain of

modern times, was an assemblage of settlements, which deemed themselves to become greater than the mother country. But the name Greater Greece by no means took in all the scattered Greek colonies all over the world; it was confined to a group of them. The name seemed hardly to spread from Southern Italy to the neighbouring Sicily. Indeed, the name had a peculiar fitness as applied to the Greek settlements of Southern Italy. But there was a difference in the case of British settlers. The men of the vast mainland of North America became mainly European, not by the adoption of the earlier people, but by the driving out, by the gradual vanishing of the earlier people at the hands of the invaders. This difference was one which followed directly from the difference in scale in the world in which the old Greek settlers lived and the world in which the modern European natives lived. This difference in scale was a thing which must be remembered at every step. Those among whom the Greek settled were mainly men of the same great family