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MCGILL UNIVERSITY GAZETTE.

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Rejected Communications will not be returned, to which rule no exception can be made. The name of the writer must always accompany a communication.

THE LAMP OF HERO.

(From the French of Louise Ackermann.)

When Hero's lover, reckless of the storm,
Each night more hungry for his stealthy bliss,
Swam the swift channel to the trembling form
That waited with a kiss;

A Lamp, with rays that welcomed from afar,
Streamed through the darkness, vigilant and bright,
As though in Heaven's some large immortal star
Unveiled its throbbing light.

The scourging billows strove to blind his eyes,
The winds let loose their fury on the air,
And the scared sea-gulls shrieked discordant cries,
Foreboding death's despair:

But from the summit of the lonely tower
The Lamp still streamed above the waters dim,
And the bold swimmer felt redoubled power
Nerve each exhausted limb.

As the dark billows and the winds at strife
Whelmed in their wrath the love sick boy of old,
So, round humanity the storms of life,
Since Time was born, have roll'd.

But while each lightning flash reveals a tomb
That yawns insatiate for each wretch that cowers,
In the same dangers, and the same dense gloom
The same true Lamp is ours.

Through the dull haze it glimmers, sweet and pale,
The winds and waters struggle, but in vain
In clouds of foam the guiding star to veil,
For still it gleams again.

And we, with faces lifted to the sky,
Filled with fresh hopes, the raging billows cleave,
Faint, but encouraged by the light on high
Our venture to achieve.

Pharos of Love! that in the blackest night
Dost guide our course amid the rocks and shoals,
O Lamp of Hero! fall not with thy light
To cheer our sinking souls!

GEO. MURRAY.

Editorials.

THE *Queen's College Journal* feels very sore at that College being dubbed "denominational," and in a long editorial labours to show that the epithet is, in their case, improperly applied. That they should take this stand, surprises us not a little, after the arguments which Principal Grant has been thundering forth in his recent philippics. We certainly understood him to defend the denominational colleges as such, and, indeed, in the

very same number of the *Journal* there is a report of an address in which he is made to say "that we (the Presbyterians) were forced to build up Queen's at our own expense." In the same address he makes a stirring appeal to his fellow-churchmen. All this makes the contention of the *Journal* appear a little inconsistent, but then, of course, that is a small matter in such an important and heated discussion as the present. It is indignantly asked if the fact of there being more students of a particular denomination at a college is sufficient reason for that college being called "denominational." We wonder if the *Journal* had any real doubt upon this question. If it were to be answered in the affirmative, we should like to know what an "undenominational" college would be. Secondly, it is asked if the fact of there being more professors of a particular denomination renders the college "denominational." This is an equally sensible question with the first. The *Journal* itself points out the absurdity of these questions, and we cannot understand for what object they were brought forward. The Faculty of Arts is one part of Queen's University, so also is the Faculty of Theology, which is in connection with the Presbyterian Church in Canada. If ever there was a denominational University in this world Queen's University is such, and the Faculty of Arts is merely a department of that University. If Queen's is not a denominational University, we should like to know where one is to be found. Does the *Journal* wish to maintain that because in the curriculum of the Arts department there is not laid down a special course in the distinctive doctrines of the Presbyterian Church, the College cannot be called denominational? In that case, we have been living unawares in a blessed state of undenominationalism. Let us no longer make the mistake of calling Victoria, Methodist, and Trinity, Anglican. Have not they among their students, at least half a dozen, who are not Methodists or Episcopalians? All our Universities are undenominational! But we must cry out with D'Arcy McGee, "O sacred inconsistency." How was it that when Principal Grant came on his pilgrimage to Montreal some years ago, he visited the leading members of the Presbyterian community and solicited subscriptions from them on the ground that Queen's was a Presbyterian College, and that as such they ought to support it. It was certainly not a pure desire to advance higher education that led some of our citizens to give large sums of money to Queen's College on the occasions to which we refer. There was a University much nearer home doing, perhaps, just as much for education as the Kingston College, to which these same benefactors could never be prevailed upon to give a cent. It would not have served Dr. Grant's purpose to have claimed that the College was undenominational then, and as we have said, he wisely took the only course which was at all likely to render his visit to this city a financial success, he made denominationalism the text of his begging sermon. The supplies have fallen off in Montreal—a raid must be made upon the public treasury of Ontario. We sincerely hope the attempt will not be successful. Principal Grant has heretofore been so successful in raising funds amongst