

meet any demand, institutions have sprung up, which grant with prodigal liberality, degrees that should indicate thorough scholarship and profound thought.

To get the largest amount possible of wealth or honour with the least expenditure seems to be recognized as a legitimate aim in life. And until this whole conception of things is changed there can be no permanent improvement of society.

It is this which underlies the economic difficulties of to-day. How can there be aught but strife between classes and individuals so long as each considers it right to get all he can out of the community and give as little as he can?

The rich combine and corner the market so as to extort money they have never earned and have no right to, from those who have laboured hard to earn it. Employers look upon their employees as so many machines, and think only of the profit each human machine will gain for them in the course of a year. Employees frequently look upon employers as their natural enemies, and so far from rendering the most efficient service possible do as little as they can for their wages. The employed demand short hours, little work, large pay. The employers demand long hours and hard work for little pay; and so the strife continues, and in some places threatens revolution and bloodshed.

Laws may be passed from time to time that improve the economic relations, but so long as "Every man for himself and the Devil takes the hindmost," is the prevailing principle of the so-called secular life, one class will seek to advance over the fallen bodies of another, no matter what the system under which we live. There can be no permanent change for the better, no redemption of the earthly life of humanity, until men generally learn that life is a ministry, and catch the spirit of him who "Came not to be ministered unto, but to minister and give his life a ransom for many."

Then will employers and employees alike be ambitious only to render the fullest service of which they are capable to each other and to the community. Then will each individual be ambitious, not to get through life as easily as possible, not to grasp empty honours, but to do his full share of the world's work, to bear his full share of humanity's burden, to pay his full quota of the soul's ransom money.

Now, where ought we to find this principle recognized and this spirit manifested if not among the students of our colleges, who are supposed to represent the cream of youthful life and thought in our land? What better centres could we have for the dissemination of this conception of life and this spirit of action than the colleges, where our noblest youths are preparing for their life service?

The true student seeks not a degree, but that wider knowledge which will perfect his character and make him a more valuable member of society, or that deeper knowledge which will enable him to lead the van of human progress in some one line.

A degree is in theory, and, ought to be in fact, a certification that the person bearing it is qualified and willing to render services of peculiar value to the community.

When law students seek not the knowledge and permission to prey upon their more ignorant fellows, but the wisdom to establish justice and judgment in the earth; when medical students seek not liberty to practice and make a living, but that knowledge of the human body and its relationship to the forces of nature which will enable them to heal the wounded, relieve the suffering and help banish disease from earth; when church students seek not easy admission to a high and sacred calling, but those qualities of mind and heart that will fit them to tell out the message of God's love in all its fullness, to comfort the sorrowing, cheer the dying and lead the erring into the paths of life—then may we hope soon to have all the professions filled with men whose only thought of greatness is to be great in service to their fellows. And is it too much to expect that this spirit will gradually work its way through all classes of the community, until the whole business, work-a-day life of the world becomes the office of a sacred ministry, and men aspire only to serve one another?

### COLLEGE DEMOCRACY.

It needs very little attention to the literature, newspapers, and trend of feeling of the present day to convince us that to-day, as perhaps never before, democracy is spreading fast and is all but dominant everywhere. Universities, popularly supposed to be the home of conservatism, are catching the spirit, and nowhere more than Queen's. The gorge of to-day's freshman rises as he thinks of what bygone freshmen submitted to and he girds himself with a firm resolve to resist all imposition, and fortifies himself with the reflection that "all men are born free and equal." Doubtless this is good—no one desires the return of the days when the freshman had to lift his hat to every senior and was general messenger boy and "supe" to the rest of the college. Neither would we tolerate the brutalities which, under the name of hazing, are in some places inflicted on hapless victims, whose only crime is that they are freshmen. But there may be too much of any good thing, and the man who says "I'm as good as you" may be safely understood to imply, "and a great deal better." For democracy to the average man too often means equality with superiors, superiority to inferiors. Midshipman Easy was ready enough to claim equality with his captain, but was disgusted when the ship's steward applied the same doctrine to him. And the Southerners were wont to carefully exclude the negroes before they read the Declaration of Independence, with its democratic clauses. The great trouble with democracy is its insusceptibility to discipline, and that is the trouble with Queen's.

What caused our unsucccess in foot-ball last year? The immediate cause was lack of practice. Had every Queen's player trained and practised as indefatigably as did our victorious opponents we would have conquered. But they did not, and disaster followed. The primary cause was the spirit of personal independence which animates every man in college, which makes individuals refuse to pay the dues their year has voted, which enfeebles the seniors' legitimate pre-eminence, which makes steady, persistent practice difficult, and which results in uniformly