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THE JOURNAL has steadily refused to be the bearer of evil tidings, but in view of the fact, that many of the students seem forgetful, we have decided to make an exception and announce that in three weeks examinations in Medicine, in five weeks examinations in Arts, and in six weeks examinations in Divinity, will commence. To the much-enduring, honest student, who has worked faithfully since the 1st of October, they bring no fear. On the contrary they are welcomed as harbingers of a much-needed physical and mental rest. To those, however, who have been having a good time, to the neglect of college work, examinations become "a fearful looking forward to judgment."

The better class of students, as the dread ordeal draws nigh, will lessen their exertions so as to be in the best of trim. Those who have been rating the slow moving plodder as "desperately slow" will now begin to work for dear life. When they find their memories unequal to the task they are placing on them they will write out, in a very fine type, queer little notes to be used solely for review (?) Well, gentlemen—we beg your pardon—ladies and gentlemen, we wish you every success. We hope that not one of you may be asked to write a five hour paper in one hundred and twenty minutes, that you may all be able to do yourselves justice, and that when the results are pasted on "ye old tyme" bulletin board that under Class I your name may be written there.

The question of examinations reminds us that in days gone by we were of the opinion, that students at colleges, where a month elapsed between the close of lectures and examinations, had much cause for thankfulness. What a chance that month would afford for finishing touches! Lately, however, we have become somewhat sceptical on this point. We are inclined to think that many students would begin but so much later, and would use the extra month in painting the body of their vision of truth rather than in perfecting it. When one is forced by examinations immediately following the close of the lectures to prepare his work as it advances, he surely receives more benefit from each succeeding lecture. In the old story, it was the steady plodding tortoise that in the race beat the fleet footed but fitful hare. Education is no longer regarded as merely a collection of facts. Rather we view it as a gradual advance from less to more adequate views, and the steady preparation of work throughout the entire session is much better calculated to secure this than a "big push" at the last."

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One may learn much from the criticisms of others, and especially from the criticisms of those who are not disposed to be sympathetic. In a recent article *The Catholic Standard* gives an interesting review of Protestantism. It says that at first the different Protestant sects, while proclaiming the principle of free thought over against the Catholic principle of submission to the divinely constituted authority of the Church, assumed—with an inconsistency which was obvious, yet necessary to give each sect an appearance of correctness and stability—authority to teach and define doctrine, concealing as well as it could the inconsistency by the pretence that this authority was not exercised by the sect itself, but by the Bible, which was claimed to be the sole rule of faith and doctrine. But the pretence could not endure; and the principle of free thought, which is the fundamental principle of Protestantism, has now come plainly to view and is sweeping away the last vestiges of this assumption of authority in Protestant sects. Their creeds and catechism are regarded by themselves as mere rubbish, binding no one's conscience! And though subscription or assent to those creeds is still required of Protestant ministers and members, it is regarded as a mere formality