

of the possibility of doing good and of developing in a positive manner his unlimited capacities as a rational being, we need not fear lack of temptation. While there are before men heights unscaled, up which they are to help one another, there will be abundant opportunity of strengthening character in resisting temptations from within, temptations *not* to do, without providing others of a positive and external nature. The object, therefore, of every state should be to make it hard for its citizens to do wrong, and as easy as possible for them to do right. It is generally admitted that the liquor traffic in its present conditions is a social curse. The problem, therefore, becomes, what is the best remedy? Those who believe that prohibition is, but who have been waiting for public sentiment to ripen for it, should use every effort to make the coming plebiscite a fair expression of public opinion on this particular question. No side issues should be allowed to interfere with it, but every voter should be encouraged to vote as he thinks right, independently of party politics or municipal affairs. Some are inclined to look upon the plebiscite as a shifting of responsibility off their own shoulders by the Ontario government. Others consider it an honest effort to measure public opinion. One thing is certain: once the vote has been taken, whatever the result, it will be looked upon for years to come as an expression of the people's wish in this matter. Every honorable citizen should, therefore, assist in making the vote recorded a genuine *vox populi* on the question of prohibition.

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The last number of the *Glasgow University Magazine* contains the announcement of Professor Edward Caird's resignation of the chair of Moral Philosophy and his acceptance of the Mastership of Balliol. For obvious reasons we of Queen's have long had a warm spot in our hearts for Glasgow. She has done a great deal for us, and we feel that the time is opportune to acknowledge our debt.

When Professor John Watson came to us nearly twenty years ago the leavee began its work, and the process has been going on ever since. He has set in motion such spiritual currents that few students can now pass out of our doors wholly unaffected, while some of us are, to borrow Carlyle's phrase, "inclined to date our conversion" from the new view of life received in the Moral Philosophy class.

Yes, we owe a great deal to Glasgow University. It is our Principal's Alma Mater, and six years ago Professor James Cappon was her third great gift. Nor do these teachers now stand alone in their work, for on the staff in Philosophy and Political Science are our own men who live by the same ideas and foster the same spirit in their students.

What we on this side owe Edward Caird it is difficult to estimate; but young as our College is, and

far as we have been from the voice and face of the great teacher, we have through his writings and through his old pupil been made familiar with his spirit.

We are sorry that he is leaving the old College, for we have long associated the names of Caird and Glasgow University together; but as the *Magazine* remarks, "we must grudge him less to his own College of Balliol than we should to any other."

Queen's extends congratulations to Professor Caird. May he live long to awake the minds of young men, who in their turn shall become leaders to the idea of a spiritual world, where God is and where man finds his home.

LITERATURE.

ABOUT THE ORIGIN AND DEVELOPMENT OF SOME SUBJECTS OF UNIVERSITY STUDY HERE AND ELSEWHERE.

QUEEN'S University was founded, over fifty years ago, on the model of the Scotch Universities, as we have been often told. This was a sensible procedure, for the Scotch universities were the ones best known to the founders, as well as the most suitable for their purposes. Whether they were the best of the then existing institutions of that kind it is not necessary to discuss. It is enough that they best fulfilled the requirements of a college intended primarily for training Presbyterian ministers, even though this college began its existence in the midst of circumstances very different from those of the mother country.

Like most similar institutions of the old world, the Scotch universities date from the middle ages. The subjects of study then deemed essential had received but few additions up to the time when Queen's was founded, and the new university naturally adopted the course of studies which prevailed in the old world. But fifty years have elapsed since then. During these years Queen's has had time to grow and prosper. She has kept pace with the progress of the world until her curriculum is as broad and general as that of any university in this or other countries. The parent universities, on the contrary, have remained almost at a standstill. With the exception of English literature, little has been added to their curriculum from their foundation to the present day. The modern literatures and languages of foreign countries are ignored, while most of the sciences receive but partial recognition.

Queen's has thus outgrown her models. She has done so, it is true, slowly and tentatively, as her circumstances and the spirit of the age have impelled her. She has sought to adapt herself to her environments, and in so far as she has done so has she proved her right to thrive. It did at one time