

laid out and more comfortably fitted up for both professors and students. The Arts Faculty, too, is a pleasing surprise in its completeness and efficiency. Another thing that favorably impressed me was the progressive, enterprising spirit of the Senate and graduates of Queen's in their attempts to meet and satisfy the demands of the times. This is seen, among other things, in the lead they have taken in women's medical work, co-education, university extension, theological conferences, and the establishment of the *Quarterly*. Again, a McGill student must be struck with the fact that he has come from a university where, at present, the Arts Faculty is the weakest faculty in the university, to one where it is the strongest.

A university is a community, a corporate body, and should have one centre. That centre should be the Arts department—which, indeed, is the university proper. The other faculties are the members, while the Arts Faculty should be the body which nourishes them. Now, at McGill, at present, the Arts Faculty does not, as here, dominate the university. It is overshadowed by several other faculties, each considering itself the centre of the university. Thus the real unity of the university is seriously injured, and a faculty spirit, rather than a university spirit is cultivated. It is almost impossible to maintain a successful university institution among McGill students. The Arts Literary Society, the only one to which the students of the whole university might be rallied, is often the weakest of all. The students of the other faculties will not attend—they have their own meetings—while the surrounding theological colleges draw off a large number of the arts men and absorb them in their own meetings. The students cannot even agree upon a common university night to attend the theatre. Each faculty runs its own show. As for the fair Donalds, they are no factor at all in the university life. They are cloistered nuns, watched over by the vigilant eye of a mother superior.

A McGill student, on coming to Queen's, is surprised to find in the heart of the college a theological hall. McGill has no Theological Faculty proper, though she has several theological colleges in affiliation. But she exercises no control over these, and their professors are not included in her staff. I believe myself that every university should have a Faculty of Theology; and so in that respect, as well as in the others I have mentioned, I consider that Queen's, though she has not so many faculties, is more of an ideal university than McGill.

In regard to your curriculum, there are several things that appear strange to a McGill student—not so much in the matter as in the method. For instance, to obtain a B.A. in Queen's it is necessary to pass a certain number of classes. These may be

taken in any rational order and extended over any number of years. If a student gets plucked in a subject he does not seem to care much, and nobody notices it particularly. It is the same thing if he does not graduate till one or two years after his class. In your classes every year is represented, so that a Senior may be sitting next to a Freshman, or a Junior to a Sophomore. Now, at McGill each year has its own subjects of study and its own lectures. Of course, within each year are a number of options. If there are ten first year subjects the student may only have to take five, and so he can make his choice for the most part. Now, before that student can enter his second year he must pass on those five subjects at the same sessional examination. If he fails on one or two he loses his whole year, for he is not counted worthy of being admitted to second year work. Plucking, then, means a great deal more at McGill than here, and is felt more keenly. It means that a third year man has to leave his classmates and take up with a new set. He is no longer a '96, but a '97 man. It is regarded as especially humiliating if one gets plucked in his final year, and if a student is at all doubtful as to whether he will pass, he will not sit with his year when they are getting their class photo taken, as he does not want to be pointed out as one who, in the vernacular, was "a little too previous." Whatever may be thought of this system, it at least acts as a spur to the indolent.

A student of McGill is not long at Queen's until he is struck by the remarkable *esprit de corps* manifested by her students. It rather grates on him at first, but after he has seen an A.M.S. election, or attended one or two football matches and made an attempt at the yell, he, too, becomes infected with the spirit. I do not mean to say that there is no *esprit de corps* at McGill. There is, and lots of it. But it is more universal and burns at a whiter heat at Queen's. This strong university spirit has moulded for Queen's several characteristic institutions, such as the Alma Mater, the Arts Society and the Concurus. There are no similar institutions in McGill. Even your Y.M.C.A. has characteristics not to be found in any other university.

Again, the students enjoy greater freedom at Queen's than at McGill. To begin with, in the bill of fare for study there is more liberty as to what you shall take and when you shall take it. But more surprising than that to a McGill student is the liberty which the student enjoys, in his college life, at the hands of the Senate. The Senate's policy here seems to be to interfere as little as possible with the student's freedom; but at McGill there is often an irritating and unnecessary censorship exercised over him. What McGill student has not seen the Dean make his weekly visit to the