

"THE LOVE OF ADVENTURE."

With much kindness Dr. Colby consented to deliver the annual lecture to the Delta Sigma Society. Accordingly on Oct. 21st, the Donalds and their friends meeting at the Museum were treated to some interesting considerations on "The Love of Adventure."

Dr. Colby prefaced his remarks by referring to the success of the Donalds Department in McGill. But he remembered when he was a freshman in 1883 what searching of hearts there was concerning the proposed Higher Education, and he had then hazarded to vindicate that Higher Education in one of his earlier attempts at public speaking. So he looked upon it as an especial distinction to be asked to speak to-day.

He had chosen his subject chiefly because of its contrast to the ordinary college studies where there is a tendency to get away from real facts and to deal with words alone.

Excitement is primarily the motive in adventure, and a characteristic of adventure is that its pleasure is found within itself.

War is the result of the love of adventure on one side, but on a bad side. (Carlyle's opinion of the net purport of war given in the Sartor Resartus was read here.) Adventure must be limited by law. The love of adventure is characteristic of all time, in the child, in the early races. The Greek world was one not only of beauty, but also of force, and Greek adventure is seen in authentic history as well as in folk lore. The Odyssey, the finest poem from the ancient world because of its single hero, is full of adventures, and further has as its main note the commendable desire to get home. The Homeric age treated of these adventures seriously. It is otherwise with Cervantes' Don Quixote, where the meaning is to be read between the lines, being a satire which gave to dying chivalry its *coup de grace*. But though the adventures therein are melodramatic they are yet real. Sancho tells his wife how pleasant it is to be a traveller, "and nothing whatever to pay."

Coming to actual romance, we observe first the Crusades and then the Colonial Movement of the 16th century in Europe.

Adventure must have an object if it is to have its full zest, and in the Crusades the religious motive sanctified all minor connected adventures. Everything was believed of the East, and people

were taken out of themselves. The common knight had nothing to lose but hoped to gain fame; the great nobleman wished to found a principality in the East; and some men, as Godfrey of Bouillon, were really actuated by the primary aim of the Crusades. The point about the first three Crusades is that historic lands were as fresh to the Crusaders as new regions are to our modern explorers.

The difficulties of the Crusaders were harder than those of the navigators of the 16th century, since the former had had, in addition, human forces to contend against. The Crusades were the effect of that improvement in culture of the 11th century, and they, in turn, enormously reacted on Europe as a whole.

Passing to the Colonial Movement, it affected countries *separately*, for since the Crusades the nations had been forming themselves, and now every man fought, not for himself, but for his Nation or Ruler. This determines the whole character of the Movement.

The Colonial Movement of the 16th century is imbued with all the curiosity of the Renaissance. Though without the glamour of the Crusades it showed equal heroisms. In the race for Colonial prestige the principal countries were Italy, Portugal, Spain and England. Columbus, who had been affected by the account of Marco Polo's travels in Central Asia, was the first to bring the two worlds together since their separation in the glacial period. But as a navigator he was excelled by Magellan. The political benefits of the Colonial Movement accrued to Spain and England. There were blots in the history of both countries in this connection. England is responsible for the slave trade. Both countries governed their colonies in the interest of the mother country, and England got her lesson in the 18th century.

The great acquisitions of England and Spain were not only due to the love of adventure but also to the desire for gain. The English seamen who made such expeditions possible were drawn from the fisher folk of such places as Yarmouth. They would entrust their lives to cockle shell boats.

France entered on colonial enterprise later; the accounts of Jesuit missionaries, of adventures in the wilds of Canada are very interesting.

Our own century is hardly second to any age in daring enterprise. One adventurous career stands out prominently from the thick of European pol-