

The advantages of the use of continuous pieces are manifest. There appears to be no better way of giving the student an understanding of the structure of the Latin period, and of the arrangement of co-ordinate and subordinate clauses. It is also the best way to lead up to the highest class of Latin composition, viz., the converting of original English into Latin.

The vocabulary appears to be complete and accurate. The printers' work is carefully done and typographical errors are few. On the whole it is a book which should be in the hands of every classical master in the Province—a book in plan and execution worthy of the experienced teachers whose names appear on the title page.

\* \* \*

Besides this valuable contribution by one of the faculty towards obtaining a thorough training in Latin, we have before us the Principal's new book, "Religions of the World."

"The editors have much pleasure in issuing this brief but luminous account of the non-Christian Religions of the World from the pen of the learned Principal of Queen's University, Canada. It was a gratification to them that he undertook the work at the request of a committee of his mother church, and they feel there is reason for congratulation on the manner in which the task has been accomplished. Severe condensation has been necessary in order to treat such a subject within the limits prescribed, but the editors are glad to think that this has not perceptibly impaired the charm and vigour of the writer's style, and they anticipate for the book a warm welcome from the intelligent and large-hearted youth on both sides of the Atlantic, who feel an interest in the life and thought of the countless millions of their fellow-men that are still beyond the pale of the christian church."

Such is the appreciative editorial note which introduces our Principal's recent work. We, who are personally acquainted with the author, will not be surprised that he has done his work sympathetically and comprehensively. Too frequently students of comparative religion have proceeded on the Pharisaic assumption that beyond the recognized pale of christianity there is nothing good, but no such accusation can be brought against the Principal. He believes in a universal Lord and recognizes that all religions, however perfect or imperfect, have their origin in a universal craving for the Infinite. Though he is thus liberal he is nevertheless conservative inasmuch as he holds firmly to the conviction that christianity alone furnishes perfect satisfaction for man's spiritual needs. The consideration of other religions is limited to the four which can be said to justifiably lay claim to universality along with christianity, viz., Mahomedan-

ism, Confucianism, Hinduism and Buddhism. Limitations of space forbade a more exhaustive treatment. Each religion is given its historical setting, stated sympathetically and then criticized as to its strength and weakness. But through all, the main object of the author is to ascertain the element of truth in each which prepares the way for christianity. Though the book is written specially for Guilds or Bible Classes it will be valuable along other lines. Enthusiastic foreign missionaries who have no word of appreciation for the good work done by other religions will find in it a very suggestive point of view. We join with the editors in commending it to the consideration of the "intelligent and large-hearted youth on both sides of the Atlantic" who are at all interested in the study of comparative religion.

\* \* \*

As the session wears away the final men in the various faculties are concerning themselves about the choosing of valedictorians. We have the greatest sympathy for these gentlemen and do not wish to say anything that will make the ordeal through which they have to pass a more disagreeable one. But after listening to them for four or five years we cannot but feel that even old-established institutions have their defects and have often wondered what refreshing (?) thoughts fill the minds of the faithful remnant of the senate that year after year toils wearily to the platform on valedictory day. Some Canadian colleges have dispensed with them altogether while others make them the occasion of a learned effort on some literary or scientific question. To the former course we demur; there is a place for valedictories to fill—and more than a sentimental one—on the departure of a graduating class; and the latter course seems out of place after the hard work of the session. Again, as an expression of student opinion they have, for the most part, been displaced by the A. M. S. in its official capacity and by the JOURNAL. There seems to be a general feeling among the students that a change is desirable and as an exhaustive discussion of the question in the different senior years would be the proper thing we have here only two suggestions to make, either of which, if followed, would tend to do away with the well-worn platitudes to which we have so often listened in the past. In the first place the valedictories might be more historical in their nature, following the class through its course in college together with the development of the university. In the second place we hazard the suggestion of an innovation. Let there be no afternoon convocation on Tuesday and let its place be taken by a social gathering in Convocation Hall that evening. The graduating classes would thus have an opportunity of meeting the faculties and friends of the university