

themselves to a sense of the dangers ahead of the nation and were attempting to remove them. There were dangers arising on all sides of life in Canada and yet they appeared to create no response in the minds of our statesmen. On the people themselves, however, was to be laid great blame for shortcomings of Canadian politicians. Public life in Canada was not destitute of men animated by unselfish motives, by lofty purposes. Sir John Macdonald and Hon. G. W. Ross were cited as examples of men who had remained poor in spite of long political careers. The temptations, too, that beset our statesmen were unusually strong. Immense public works had to be constructed under their supervision, vast sums of money were expended at their dictation and the demands of the local politician were strong and insistent. The local politician fixed his eye not on the general good but on sectional advantage. He wanted newly constructed railways to touch his town or his land, he wanted public works for his constituency, he placed the general good of the country below personal or local gain.

Coming to an explanation of Christianity, Professor McNaughton stated that he did not conceive of it as a system of petty prohibitions forbidding this and that line of action. It referred to the principles of living. To the tone of life. The man who patterned his life on that of Jesus Christ, who was Christian in the broadest, deepest sense of the word, would take a keen interest in public affairs, would not stand for dishonesty or the predominance of sectional interests, would not put temptations in the way of public men.

The chairman who introduced Professor McNaughton to the audience spoke of the Professor's departure from Queen's, saying that it would occasion regret in the minds of many loyal graduates.

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The Journal is glad to be able to print the letter for J. M. Macdonnell, M. A., on Training in Oxford Athletics. It will be seen from a perusal of the letter that there is no complicated system of training in English universities such as exists in institutions across the line. At Oxford the men who participate in sports are impelled by sheer unselfish interest to keep in a physical condition that makes it possible to play to the end of the hardest contest. At Queen's it appears to be a matter of difficulty to get all the members of teams in different lines of sport to "keep in shape," and a man who falls behind his team-mates in physical condition handicaps them in their efforts through a season. To get men in condition, elaborate systems are being devised. In the larger American universities the teams eat at special tables where they are served with food that is supposed to be particularly nourishing. A man is employed to attend to the condition of the players. He sends them to bed early in the evening; he supervises their smallest movements. After every practice they are 'sent' several miles. In fact they are the objects of such unbounded and all-embracing solicitude that a barrier is set up between them and their fellow students. It is the same in all lines of sport. Of course it cannot be denied that men who consent to the deprivations of such a system are interested in athletics. Their interest must be very keen or they would rebel. In Oxford the same end of good phy-