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The Editor must be acquainted with the name of the
author of any article, whether local or literary.

THE exciting news from the North-west has had the effect of resurrecting our Rifle Corps. A mass-meeting, overflowing with loyalty and enthusiasm, was held immediately on the receipt of the news that the services of the men of Queen's would probably be accepted, and every preparation was made to have our college well represented, should the command to march westward be received. If our men are called on to go to the scene of action, the best wishes of all who remain at home will accompany them.

OUR reminders, appearing from time to time in the JOURNAL, have not been sufficient to make our subscribers pay up, and much against our will we have had to resort to the private dun. The result so far has been very favorable.

To those owing for this year only we have sent simply our printed request; but to those owing for more than this year we have sent along with the printed request an account in full to June, 1885. We hope all will pay up without further notice, as examinations are close at hand and demand all our attention.

IT is to be regretted that, through a number of unfortunate circumstances, the publication of the JOURNAL was allowed to lag during the earlier part of the session, for the inevitable result of such a course has been to impose redoubled work on each member of the staff during the all important time just before the examinations. The rebellion in the North-west has indirectly thrown fresh difficulties in our way. Two of the best workers on our staff have thrown down the pen and taken up the sword. Our embarrassment, moreover, does not end here. No less than five men from the office of the BRITISH WHIG, from which the JOURNAL is published, have also responded to the call to arms. But far be it from us to grumble. Our men are in a noble cause. We are happy to say, however, that our difficulty is only temporary, and that the remaining three numbers will appear as speedily as possible.

THE lofty tone assumed by the 'Varsity in its attempt to evade the point at issue in the foot-ball question is extremely amusing. Again we repeat, the motto of our club is "deeds, not words," and while we do not intend to bore our readers with trying to

pierce the cloud of egotism which surrounds the benighted understanding of the editor of the Toronto sheet, we have not the slightest hesitiation in saying that every student at Queen's has the fullest confidence in the ability of our club to protect the championship cup, which it now holds against all comers. If the 'Varsity Club will favor us with a visit, we guarantee them courteous treatment and a good game. If by any chance they should prove the victors, they would find that our men would gracefully accept the second place. In the meantime, we trust that the footballers of Toronto University will not allow themselves to be further disgraced by such petty braggadocia as has appeared in the last few numbers of the 'Varsity.

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'TIS an old tale we would tell, but one for which we do not intend to make the least apology. In the plea we are about to set forth, we are sure to receive the cordial support of our fellow students, especially of those in the class particularly affected. Mental and Moral Philosophy is beyond a doubt a study which affords the greatest training for the mind, and our Professor and his methods are the pride of every man at Queen's. There is, in the opinion of the students, only one thing wanting. Doctor Watson is by no means the most leisurely reader in the world, nor could he be so, to do his subject justice in the limited time at his disposal. His explanations are clear and concise, and when once one gets them down in full, he has no trouble in understanding them on a revise, but it is only the few who ever manage to get them down in full. All that the average student manages to get is a number of fragmentary jottings, and a great deal of stiffness in his fingers, which have to be filled in and rubbed out at the close of the hour. The remedy which naturally occurs to one's mind is a remedy which has

frequently been suggested, but never acted upon. It is that the lectures be printed in some convenient form, and placed in the hands of the students attending the class. A great deal of time would thus be saved, and the instruction would be made much more thorough. True, it would entail additional labor to the professor, but experience has taught us that Dr. Watson never shirks any work which is calculated to benefit his students, and we would not anticipate much difficulty on that score. We mention the matter at this time in order that if anything is going to be done, it may be done in time for next session. It is to be hoped that the authorities will see fit to give this matter serious attention.

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AS the session draws to a close and examinations with appalling nearness loom up before us, we are reminded that Convocation Day will soon be upon us. We understand that a more than usually large number of graduates and friends of the University will be with us from a distance on that occasion, making it more imperative than ever that some efficient step be taken that, since we are not able to accommodate all who would like to witness the proceedings of that day and whom we would like to see, those admitted may be so without imperiling their lives in a repetition of last year's crush. It is not an easy question to deal with so as to give satisfaction to all, but we have no doubt but that the Senate will devise some plan that will meet the wants of the occasion.

However, a suggestion or two from us might perhaps not be altogether out of the way. First, we think the gallery should be reserved exclusively for the students. The reasons for this are too obvious to need stating. Secondly, we think that under the circumstances, the University officials and others who occupy the platform on that day

should forego the pomp and glory of the procession up the middle aisle of the Hall and should come upon the platform by the stairway leading directly to it. The seats may then be arranged so that the sitting capacity of the building may be utilized to its fullest extent. Thirdly, that the public be admitted by some system of tickets, and that they be distinctly given to understand that admission can be granted in no other way. This we think would put an end to all crushing at the doors. Of course it is understood that no more tickets are to be issued than we have sittings. We think the best means for the distribution of these invitations would be through the Senate and students, so many by the Senate, and the remainder by the boys, of the latter the Senior Class being allowed the greatest number, and the other years in proportion. It might be well, perhaps, to form a small committee to look after the matter, that when invited guests express their inability to attend (and an answer pro or con to this question should be required from all), other invitations may be issued, and to see to it that if some of the students do not use all the tickets allowed them, others who wish to may do so, &c. We of course don't pretend to claim any perfection for this plan. It is a mere suggestion given by us because we feel that something ought to be done in the matter. We would like to hear the opinion of others.

A Boston paper tells us that once in the course of an argument for a man tried for manslaughter, based on the assumption of self-defence, General Butler informed the jury that "we have it on the highest authority that all that a man hath he will give for his life." Judge Hoar, counsel on the other side, rose and retorted by quickly saying that he had "long wondered what General Butler considered the highest authority, and was very glad to have the question settled," and proceeded to read to the court from the Book of Job, "And Satan answered the Lord and said, All that a man hath will be given for his life."

POETRY.

SUCH IS LIFE.

RICHES we wish to get,
 Yet remain spendthrifts still ;
 We would have health, and yet
 Still use bodies ill ;
 Bafflers of our own prayers from youth to life's last
 scenes.

We would have inward peace,
 Yet will not look within ;
 We would have misery cease,
 Yet will not cease from sin ;
 We want all pleasant end, but will use no harsh means.

We do not what we ought,
 What we ought not we do,
 And we lean upon the thought
 That chance will bring us through ;
 But our own acts, for good or ill, are mightier powers.

But next, we would reverse
 The scheme ourselves have spun,
 And what we made to curse,
 We now would lean upon,
 And feign kind gods, who perfect what man vainly tries.

MATTHEW ARNOLD.

HOME.

OH! what is home? That sweet companionship
 Of life the better part ;
 The happy smile of welcome on the lip,
 Upspringing from the heart.

It is the eager clasp of kindly hands,
 The long remembered tone,
 The ready sympathy which understands
 All feeling by its own.

The rosy cheek of little children pressed
 To ours in loving glee ;
 The presence of our dearest and our best,
 No matter where we be.

And, failing this, a prince may homeless live,
 Though palace walls are nigh ;
 And, having it, a desert shore may give
 The joy wealth cannot buy.

Far reaching as the earth's remotest span,
 Wide-spread as ocean's foam,
 One thought is in the breast of man,
 It is the thought of home.

That little word his human fate shall bind
 With destinies above
 For there the home of his immortal mind
 Is in God's wider love.

GRADUATES AND BENEFACTORS ON UNIVERSITY FEDERATION.

THE consensus is still unbroken. One writes from the home of wisdom in the East, "I am much pleased to see that Queen's is to keep out of this stupid university aggregation dodge. * * * * *

The dispersion of colleges has innumerable advantages even though the law of survival should make it hard for some." E. H. Bronson, of Ottawa says: "From what little I know of the matter, *I am most decidedly opposed to it*, so far as Queen's is concerned." The Reverend John Bennett, the Manse, Almonte, writes: "It would be a suicidal act on the part of Queen's to leave Kingston. The removal of Queen's to Toronto would be an irreparable loss to the Ottawa Valley." Rev. Dr. Jenkins writes: "The influence of University Education over the whole community would be narrowed and by so much marred, by the proposed centralization. I don't believe, either, in the workableness of the scheme. The chances are that the complex machinery will be subjected from time to time to serious friction, to the detriment of all its parts; possibly, to its complete failure in the end. I say, therefore, maintain your autonomy."

THE MUSEUM.

A NUMBER of interesting articles have been added to the museum since the last notice in the JOURNAL. Several new cases have been built and filled with specimens. Last summer the Curator obtained a good representation of the rocks of the various formations of the maritime provinces, including the Laurentian, Huronian, Devonian, Carboniferous and Triassic ages. He also secured a number of fossils from the Acadian series of N.B., which were kindly determined by G. F. Matthew, F.R.S.C., the original discoverer and describer of many of them. These specimens are interesting, as they belong to the lowest series of rocks in which animal life has been detected, if we except the doubtful Eozoon. A good collection of the rocks and minerals of the Triassic trap containing fine specimens of Quartz-sinter the rare Acadialite, and other Zeolites, was secured.

Thanks are due to Mrs. Caroline Heustis for a number of valuable fossils from the coal region of Springhill, and for specimens of fossil rain-drops and wave-marks from the Lower Carboniferous of Parrsborough. In addition to these Mrs. H. presented the museum with some Bay of Fundy sponges, shells, Crustaceans, minerals and other objects of interest.

A collection of Bay of Fundy fishes and mollusca was made by Isaac Noble, Esq., of St. John, last summer and forwarded to the museum this winter. These specimens when transferred to suitable bottles will add very much to the attractiveness of the museum. Some of them have already done good service in the Natural Science class and will be valuable in the future. Mr. Noble has also generously offered to make another collection the coming season.

A huge Squid from the Bay of Fundy, preserved in alcohol, presented by Dr. Dickson, of Wolfe Island, is worthy of special notice.

A few weeks ago two large boxes arrived from Jamaica filled with objects belonging to almost every department of Natural History. The hundreds of specimens of shells, corals, starfishes, sea-urchins, insects, snakes, &c., attest to the abundance of life in the Tropics, and assure us of the kind remembrance of some unknown friend of Queen's in the sunny islands of the South.

A new addition to our former treasures has just been received in the shape of a huge lake Sturgeon (*Acipenser rubicundus*) measuring about eight feet in length. As this is double the usual size, we would be glad to hear from any of our readers who have seen a larger specimen in any museum. We will continue to believe, until better informed, that this is the largest fish ever taken from Lake Ontario and preserved in any Canadian collection. The monster was secured by Mr. James Montgomery, of Amherst Island and generously handed over to Rev. J. Cumberland for presentation to Queen's. The latter gentleman brought him to Kingston and handed him over to the museum. The specimen was mounted by Mr. Stratford in his best style and cannot fail to excite the wonder of every visitor.

The Herbarium has also been largely increased during the past year. Upwards of two thousand species of plants have been mounted on standard paper and arranged in the Cabinet. The family of the late Dr. Kemp kindly presented his Herbarium to Queen's. Packages of plants, as exchanges, have also been received from Europe and Australia, thus largely increasing our facilities for the study of Botany. Many specimens of plants, rocks, &c., were collected during summer, in the neighborhood of Kingston and along the K. & P. Railway for use in the laboratory of the Natural Science department. Many other articles have also been presented by kind friends, among which we will only mention a collection of old coins from Miss McDonald, through Rev. Dr. Williamson. Will some wealthy friend generously furnish us with the means for building cases and for procuring the necessary appliances for the proper exhibition of our specimens?

AN EXAMINATION OF THE UTILITARIAN THEORY OF MORALS.

IN his interesting criticism of Utilitarianism Mr. Beattie has, we think, in one or two cases failed to see the element of truth which is contained in it. This is especially observable in his treatment of motives and of conscience. After a discussion on the nature of motives he rightly concludes that love of pleasure is not the end of all action. In many cases "the end sought is not pleasure but knowledge for its own sake, or for its usefulness; or

An Examination of the Utilitarian Theory of Morals. By the Rev. F. R. Beattie, M.A., B.D., Ph. D., Examiner in Knox College and in the University of Toronto. Brantford: T. & T. Sutherland, 1865.

family welfare for its own sake, or the sake of others." (p. 119). Some people often do what is "irksome" at the call of duty, though the approbation of their moral nature will in the end give satisfaction. Thus there are many different ends of action. But the writer is satisfied with showing that there are other ends than the love of pleasure, and does not seek to discover if there is not some connection between these various ends. If something common to all could be found, then the truth underlying the Utilitarian theory would be discovered. That truth can be shown to be that the end is always some form of self-realization or self-satisfaction. He who seeks pleasure believes that he most truly satisfies the self by acting in that way. When a man performs an act that is "irksome," he does so because by acting in that way higher self-satisfaction may be obtained. That self-satisfaction may be called "moral approbation," but it is only the self pronouncing itself satisfied with the act.

A similar remark may be made in regard to Mr. Beattie's treatment of utility as the ethical standard. He is no doubt correct in asserting that the right is a true standard, and that we should look at conduct from the point of view of the motive. But we should also look at conduct from the point of view of results. These two views do not necessarily conflict. From the subjective standpoint the rational is the right. From the objective standpoint the rational is the useful. Some Utilitarians make the useful equivalent to the expedient, and against such Mr. Beattie's proofs have weight. But the difference between the intuitional and the utilitarian theories can be resolved into two points of view, neither of which is incorrect unless it ignores the other. In the example given of two men one of whom kills a man accidentally, and the other intentionally, Mr. Beattie says that the results are the same and the motives are different, and that we must therefore judge the acts by the motives. But he takes only a partial view of the results. With regard to the men who are killed the results are the same, but for the men who kill the results are not the same. The effects on the character of each are widely different, and these must be considered as a portion of the total results. No purely intuitional theory can get any content for its standard of rightness, unless it tacitly assumes the nature of results. No utilitarian theory can make utility the standard unless it covertly introduces the notion of right. Before experience the mind is not furnished with any conceptions or notions. As mind it is simply the potentiality of knowledge. To say that we have "notions" of right and wrong before experience, is to say that we know the difference between right and wrong before we have any knowledge. Experience has two sides, the subjective and the objective. An act has also two sides. He who considers the subjective side says rightness is the standard of action. He who considers the objective side says utility is the standard of action. Each is right. But each is wrong if he attempts to make his aspect the only possible aspect.

In dealing with the nature of conscience Mr. Beattie says: "As an intuitive faculty its province is not to judge in the proper sense of the term, but to give us the distinction between right and wrong" (p. 151). He goes on to say that, when different men give different decisions upon a complicated case, the understanding is at fault, not the conscience. Consequently "diversities of moral judgments are not to be charged against conscience, and hence do not effect the conclusion that it is an original faculty." The first thought that is suggested is that if conscience can only be maintained as an "original faculty," by asserting that it does not err, we cannot, according to Mr. Beattie, hold that judgment or understanding, which admittedly does err, is an "original faculty." But, secondly, it is said that while conscience does not judge, it gives us the distinction between right and wrong. This may mean either of two things. It may mean that conscience judges only on the question of right and wrong. If so, conscience is a faculty of judgment, and as such it may err. Or it may mean that conscience is only the capacity to distinguish between right and wrong. If so, conscience *per se* does not furnish understanding with any conceptions or notions. But Mr. Beattie says that conscience does not judge. It must be then only the potentiality of the distinction between right and wrong. In that case, it is quite correct to say that conscience cannot err. It would be equally true to say that conscience cannot decide correctly. As a potentiality conscience cannot decide correctly or incorrectly, for as a potentiality it cannot decide at all. The truth is that understanding and conscience are both faculties of judgment. When occasion offers, we do in the realm of understanding judge either correctly or incorrectly, and in the realm of conscience we decide in a way that may be right or wrong.

Perhaps the greatest defect in Mr. Beattie's book is his explanation of the connection between divine law and the ethical standard of rightness. He says, "Conscience gives the notion of right and asserts categorically that the right ought to be done. But when we ask what particular actions are right and what wrong, we then need on the one hand an ethical standard and on the other the use of the understanding" (p. 168). "We are satisfied that any theory of the standard which does not require the divine law as the ultimate rule of duty must necessarily be defective" (p. 169). If the notion of right is the individual's opinion of what is right, then right in that sense can not be the ultimate test of conduct. So far Mr. Beattie's view that the divine law is the ultimate rule of duty is correct. But he has not distinguished the right as neither my opinion nor your opinion, but as the rational, from the divine law. My opinion of rightness is not a standard of duty, for the right, as I think it, may not be the absolutely right at all. Yet the absolutely right must be the absolutely right for me before I can make it a test for my conduct. Whatever is given to me as the absolutely right must be submitted to the test of reason and

either received as absolutely right for me, or else rejected as not absolutely right for me. When I decide that the divine law is right and act in accordance with it, I so act not because it is the divine law, but because after examination I have found it to be right for me. If I obey the divine law for any other reason, then it must be for the sake of avoiding the consequences either here or hereafter of disobedience, or of securing the consequences, either here or hereafter of obedience. That is only a concealed Hedonism. What requires to be made emphatic in ethics is that my opinion of rightness, or the right relative to me, may not be the absolutely right. As far as I can I should make the absolutely right my rule of conduct. But I can only make it the rule in so far as I know it. As I only know in part, it should be my aim to widen my experience, and by careful observation to approach more nearly to the ideal of rectitude. This is all that Mr. Beattie is entitled to say. But he still asserts a radical distinction between the nature of man and the divine nature, and attempts a reconciliation. He makes use of such phrases as the following:—"Our moral nature is the *counterpart* or the *reflection* of the divine nature." "Between the divine nature and our moral nature rightly *attuned* there will be harmony." "The divine law is *written on* our moral nature" (p. 167). "The moral law is the divine *voice* speaking to us; our moral nature is the *ear* by which we hear that voice" (p. 168). "The law is *engraved on* our nature, but it also exists without us as *ruling over* us" (p. 97). "The law is *echoed* in man's moral nature" (p. 218). There are more expressions to the same effect. They no doubt contain an element of truth, but it is scarcely necessary to say that no multiplication of figures of speech is an explanation of any fact.

The only other question which needs to be touched upon is that of the freedom of the will. Mr. Beattie has not much to say upon it and confesses that it is a difficult question. He decides however, that there is "psychological freedom," though there may be "metaphysical necessity" (p. 212). This means in a word, that when a man acts he acts voluntarily, i.e. he is free; and yet, at the same time, his previous character has largely determined his acts, i.e. his act is necessary. Mr. Beattie leaves it in this way. But there is no radical contradiction between freedom and necessity. We may look at an act from two points of view, that is, to use Kant's words, from the point of view of the empirical character, or from the point of view of the intelligible character. The fact that character determines action contains within it the truth of necessity and the truth of freedom. If we consider man as a link in the chain of physical causes and effects his acts are determined. But man is not a machine. Volition does not succeed desire, and act volition as physical effects of physical causes. Man has motive which is the free identification of himself with a desirable end. The fact of motive is the truth of freedom. Mr. Beattie does not clearly see this, and so

talks of impulses as impelling powers in contrast with the will as controlling power (p. 205). If desire is simply the tendency to act in a certain way, it is not an impulse, but only the possibility of an impulse. If it is an actual impulse, it is the identification of the self, as will, with a particular object viewed as desirable. In that case the desire or impulse is a motive. Distinction must be made between these two different significations of desire. When that is done will is found to be both impelling and controlling. To say that my desire, my appetite, or my motive determines my will or act, is only another way of saying that will is self-determined or free.

S. W. DYDE.

SAVONAROLA AND HIS TIMES.

AS was intimated in a recent issue, the Rev. James Barclay, M.A., of St. Paul's church, Montreal, delivered under the combined auspices of the campus improvement committee and the foot-ball clubs at 8 o'clock upon the evening of March the 17th, in Convocation Hall, his deeply interesting lecture upon the above subject to a large and appreciative audience.

A day or two previous to this, a spectator member of the staff sarcastically remarked that the writer might just as well write up the lecture beforehand under the title of "What I know of Savonarola." We don't know whether he thought our Donnybrook idiosyncrasies might be so roused by the hilarities of the glorious 17th as to incapacitate us as a reporter, or whether in the presence of our patron saint some sudden inspiration might inspire us, or if perhaps we had seen such marks of latent genius and omniscience in our report of the last lecture that he felt confident of our ability to undertake the task. We ourselves are modestly inclined to accept the last alternative as the true one. Be that as it may ladies and gentlemen, we think we would not have shown ourselves as ignorant of the subject of this lecture as the good Presbyterian elder, who, Mr. Barclay told us, once presided over such an assembly as this, and on introducing him to the audience, announced his (Mr. B's) subject as "Macaroni and his Times." We have an idea that the good man must have been a bit of an epicure, and that he still lingered longingly in mind over the savory taste of the macaroni and cheese of his dinner.

The lecturer prefaced his lecture proper by vivid and delightful word pictures of the beauties and grandeur of the majestic Rhine and of many of the ancient and interesting cities upon its banks. The Rhine, he remarked, is a true picture of many a human life; beginning in poetry and ending in dullness; rising in the beauties of the Black Forest, growing into the grandeur of Mayence and Cologne and terminating in the dull and dreary flats of Holland; beginning amidst splendid woods and majestic heights, bathed in beauty and romance and ending in the prosaic business hum of Rotterdam. A person had only to sail up the Rhine to understand the character of Ger-

man literature, its fertility and its romance. A few years ago the city of Worms was honored by being selected to receive the greatest work of sculpture of the age, the monument of the German nation to Luther, and it was that that took the lecturer to Worms and suggested to him the subject of the lecture. At each corner of the base of the monument is a statue of Luther's co-reformers in other lands, John Wycliff; of England, John Hurs of Bohemia, another of France and the Florentine preacher Savonarola. The striking weirdness in the appearance of this last figure attracted his attention, while the absence of another made itself just as conspicuous to his mind's eye; this was Knox, and he could not help feeling that German art would have lost no honor and German religion no devotion if the great Reformer had had a niche assigned to him in that Protestant temple.

Savonarola was born in Ferrara, Sept. 21, 1452 and was the son of a distinguished physician of Padua. His mother belonged to an illustrious family and was a woman of a highly cultured mind. His parents who were not over rich, looked to him to build up the fortune of the family. He was educated at home, and at a very early age, became deeply versed in philosophy, but from the first showed a retiring disposition, and instead of enjoying the sports and pastimes of youths of his own age, preferred to be in solitude, either fasting and praying or meditating upon the sins and social inequalities of the people. At 22 he fell in love with the daughter of an exiled but haughty family, and proposed, but being rejected resolved to abandon the world. Leaving home stealthily he entered the Dominican Convent at Bologna, where he passed months in study, living strictly up to vows of poverty. His ability being recognized he was made a teacher and as such he proved successful. Five years later he was translated to the pulpit. At first he almost failed, but gradually developed the wonderful power of eloquence for which he was noted. In 1480 he went to Florence entering the convent of Mark. Then the city was under the sway of Lorenzo de Medici and vice and infidelity were rampant. Savonarola still preferred the cloister to the pulpit and the teaching of the novices to public preaching. But the fame of his eloquence had spread and pressure being brought to bear upon him he consented to become the public preacher. From that time St. Mark's could not contain the multitudes which came to hear him. The people got up in the middle of the night to try to secure seats, men and women struggled with each other in the streets to get within the sound of his voice. His efforts were directed against the moral corruption of the time and while fierce in his denunciation he was tender in his pleadings. Rarely has a power like his of impressing and swaying various minds been paral- leled. After the death of Lorenzo de Medici, in 1492, Florence became a free state with Savonarola at its head, who made his power and influence felt, and wonderful were its effects in changing the moral condition of

Florence. Savonarola was not only a fiery and eloquent preacher but also one of the most powerful politicians of his time, but withal the most disinterested of reformers, seeking power only as a means of doing good to and for his fellowmen and for the repression of evil and not for his own aggrandisement. His system of government was most elaborate. But the world in his day was the same as it has been in all ages. The man whose intrinsic worth had raised him to be the head of the state, the man who for a few short years the people idolized almost as a god, ready to worship even the dust upon which he trod, this same man the fickle mob, instigated by the priests and nobles, his enemies and the enemies of truth and virtue, besieged in St. Mark where they had so often eagerly listened to his voice, but now howled for his blood. He was imprisoned and tortured to extort a recantation of his faith but without avail and at last his poor mangled dis- torted body was burned at the stake.

The reverend lecturer gave many interesting and graphic descriptions of scenes in life, such as his meeting with the victorious Frenchman, Charles the VIII, whom he called the scourge of God; his last meeting with the brilliant but profligate Lorenzo, on his death-bed, who in his anxiety for his soul's well being had called for the man whom all his life he had hated and feared. But refusing Savonarola's demand that he should restore free- dom to Florence, Savonarola left him unpardoned and without hope. Also scenes of the life and customs of the times in which the patriot lived and the love he had for children.

One of the sermons full of invectives and denunciations of the pope and the priesthood was written out and sent to the pope by the bishop, but with the advice that the pope should appear well pleased and to close the fiery preacher's mouth offer him a cardinal's hat. The pope consented. "God forbid," said Savonarola to the mes- senger bringing him the news. "but come to the preaching to-morrow and I will give you the answer." It was that he wanted no other red cap than that of martyrdom, reddened by his own blood, and he there and then de- nounced the pope as an unbeliever who had gained the post by bribery and was not God's vicar.

As the lecturer closed one was forcibly reminded of his opening words of the similitude between many a human life and the river Rhine; "rising in the beauties of the Black Forest, growing into the grandeur of Mayence and Cologne and terminating in the dull and dreary flats of Holland.

The lecture netted \$35 00. This with the proceeds of the last lecture has enabled the committee to repay the \$100 in accordance with their expectations and have a few dollars over.

"Ah, Mr. A——" "I hear that you have been called to the University." "Well, I can hardly term it a call. They only offer me \$400 a year. A sort of whisper, you understand.

CORRESPONDENCE.

OUR ANNUAL RE-UNIONS.

DANCING AND OTHER MATTERS.

MR. EDITOR:—Lately, but especially in an editorial of No. 6, you have been calling attention in the JOURNAL to the fact that it is time preparations were being made for the annual re-union of the Alma Mater Society. You state that "the general impression among the students seems to be in favor of (the annual) conversation," but add that owing to the great preponderance of young people at these gatherings a change in this respect in your opinion, would be advisable. You say that these young guests are not satisfied with such slow and common-place affairs as conversaciones with their promenade concerts, short pithy speeches by distinguished graduates and others, lecturettes, &c., but require something much more enlivening, such as a dance, therefore you suggest that in deference to the wishes of these guests, as indicated in the past by an occasional surreptitious whirl in one or other of the class rooms, "dancing be made a recognized part of the programme and that proper accommodation be provided therefor." Having thus stated your case you invite the opinion of others.

I must say sir, I for one am decidedly against it. As you yourself have stated this is the annual re-union of the A.M.S. To introduce such a feature, so at variance with the known views of many of its members, (36 per cent. or over one third of our graduates in Arts are clergymen) will have the effect of keeping them at least at home, and anything having such a result, it is needless for me to tell you, sir, cannot and ought not to be entertained for a moment. This is one of the cases in which the majority, if you are right, must give way to the minority. But I would be sorry to think, Mr. Editor, the case is as you state it, that so many of our guests have such vitiated tastes that anything verging on the intellectual palls upon them, is voted a bore, that nothing higher than mere physical exercise can give them *real* pleasure. I must say I have a better opinion of the young ladies and gentlemen who attend our annual re-union, and I think the facts bear me out in this, as year after year they attend, and that too in ever increasing numbers. In suggesting such a revolution, sir, the social part of your nature and a desire to entertain has, if you will excuse my saying so got the better of your judgment. If your primary aim had been the upholding of the tone of the society and the college, you would never have made such a suggestion. How would it sound to hear it noised throughout the land that Queen's celebrates the laureation of her graduates and the re-union of her sons by grand balls in Convocation Hall? I have known some of the gentlemen in our Society to be wondrously anxious about the standard of any lecturer who should be invited to speak under our auspices, very anxious that we the literary society of a great University should be very careful to engage no one

who was not recognized as a thinker and speaker in the literary world, but at this *the meeting* of the Society in the year they seem to be quite content to cast all such scruples to the wind and go in for a common plebeian dance. A case of straining at a gnat, Mr. Editor and of swallowing a camel. However, sir, I have no fear that any such thing will happen. The Principal would never sanction it. I might say just here since you have mentioned it, that what little dancing has taken place in the last two years has been without the knowledge and against the wishes of Dr. Grant, and to say the least of it, showed remarkably bad taste on the part of those of the committees who allowed and encouraged it, knowing as they did that they were acting contrary to the wishes of the Principal.

I have already been too long, but before leaving this subject I would like to add a word or two further on another phase of the matter particularly in regard to the citizens of Kingston. Leaving all other considerations aside, I think it is incumbent upon us as students as a matter of duty and courtesy, if for no other reason, to provide annually some such entertainment as a conversation to which we may invite our city friends. It would be but a small return for the innumerable kindnesses the ladies of Kingston do us, it is the only way we as students can show our appreciation of their efforts, and as hosts, strive to entertain them in a social way. Therefore is it we say we have here a duty which it should be every student's pleasure to fulfil. A shirking of it shows a boorish spirit, a willingness to accept favours but no desire to return them. If we cannot all attend them, we should at least be willing to bear our share of the expense and be glad that there are some left to take our places. But in the name of all decency if we are to play the part of the regal host let us do it or give the thing up. If we can't afford to pay for the supper, do without it like honest men, but don't, as was done last year, beg it from the people whom we pretend it is our desire to honor. If we do, at least give those the praise and the glory to whom it is due and let us appear in our true places, as guests not hosts.

X. L. C. R.

SWAN HUNTING IN BRITISH COLUMBIA.

SCHICKAMOUS Narrows is a small neck of water about half a mile long and one hundred yards wide, connecting the greater Shuswap Lake with a smaller lake called the Spallumcheen Arm. The water in the Narrows remain open all winter, rather a curious phenomenon, as the water is shallow and devoid of current. The cause is attributed to warm springs which are supposed to bubble up from the bottom, but this is only conjecture. This spot in the winter time is the favorite haunt of the wild swan, it being the only piece of open water in the vicinity, and long after the lakes and rivers have been frozen over, they delay their departure for more congenial climes, and frequent the Narrows which seems

to be a favoriet feeding ground. Many have been the devices proposed, and aitifices resorted to by the Nimrods of the Schickamous to capture the wary birds, and although the majority of these attempts have failed some have not been unattended with success. A brilliant idea having flashed across the mind of your humble servant, he sallied forth one dark night in December, attired in a white sheet and white cap, so that he could not be distinguished from the snow, to steal a march on his unsuspecting victims, but alas for the success of this scheme, the swans, being gifted with as cute a sense of hearing as of vision, had not curiosity enough to inquire into the cause of the noise made by the "crunching" of the snow under the hunter's foot, but took flight with a derisive clamour, leaving their ghostly visitor to make the best of his way back to the cabin. On my return, a council of war was held, and it was proposed and seconded that we should lay night-lines baited with the choicest bacon the institution could furnish, the lines to be placed on the ice where the swans generally roosted. But this scheme was literally sat upon by the swans themselves who actually "squatted" on top of the bait, and seemed sublimely unconscious that bacon should ever constitute an article of swan diet. But all our attempts were not doomed to disappointment, for a flock of six flying past our cabin one day, a well directed, if not well aimed shot from my rifle brought one down with a broken wing. It fell into the water. Then ensued a scene of confusion and excitement seldom, if ever, witnessed before on the Schickamous. The cabin was deserted in a trice. Five men, (Nimrods now) armed with one rifle, and followed by a dog, started in pursuit of the swan. Two shoved out the canoe, the dog launched his bark likewise, and the rest of the party rushed along the bank of the Narrows. The swan without any apparent exertion kept well ahead of the canoe, scoring two laps to the latter's one, and as for the canine, he was left hopelessly in the rear. After swimming some distance the bird got out on the ice, on the opposite side of the stream, when I shot it through the body. It squatted for a little while until the dog which had also emerged from the water came rather too close to him and again drove him into the water. The canoe in the meantime had considerably lessened the distance between the pursuers and the pursued, but notwithstanding the wounds that the swan had received, it was still able to keep away from the grasp of the canoemen. It was really ludicrous to see the ease with which the bird kept out of reach while his enemies were straining every nerve to overhaul him. At last two more shots from the rifle, both of them taking effect in the neck, laid the swan out. He was soon secured, and a procession being formed headed by the man bearing the bird, we all marched triumphantly towards the cabin. A tape being soon produced we took his dimensions. He measured 8 ft. 2 inches across the wings from tip to tip, 5 ft. from bill to tail, and weighed 30 lbs. Our bird lasted us four days, during which time we had swan for breakfast, swan for

dinner and swan for supper, in fact we were surfeited with swan. But this one was nothing compared with one that a man in the party had shot. "Why," said he, "it was an almighty big bird; its carcase weighed just 60 lbs. if it weighed an ounce, and (expectorating) let us see—one, two, three, yes, it fed *seven* of us a fortnight at a time. I reckon we would all have croaked only for that ere bird, and what's more, we made a bed out of its feathers." "Where did that happen?" I asked. "That event, sir, happened in the State of Nevada." The flesh of a swan is dark, and in flavor resembles that of a goose. Our epicures pronounced it excellent. We have discovered a new stratagem which throws the fish hooks and white sheet completely into the shade, that is, hunting by torch-light. A large flaming torch, made of pitch-wood, is placed in the bow of the boat which is propelled towards the game. The light dazzles the birds, and you can get quite close to them. We shot one in this way, but unfortunately we did not kill it, and we found its bones in the vicinity of the cabin about a week afterwards.

And now I have come to the end of my little story. It is merely a fragment culled from my diary, a wonderful event in our monotonous life at Schickamous Narrows, possibly of little interest to your readers but a pleasant reminiscence for those who joined in the hunt, and who subsequently wrestled with one of the bones of the carcase.

H. B. W.

THE ROYAL COLLEGE.

MEDICAL STUDY IN FRANCE.

THE medical man who seeks to further his knowledge is well repaid by a visit to France. Here "Paris c'est la France" is true for medicine as it is for other matters. The great colleges of the country, the hospitals, laboratories and societies are within the city's limits. The colleges are all under Government control, and the stranger is welcomed as the citizen. Instruction is theoretical and practical, and specialism is not in so high favor as in Germany. One solid foundation for the student is requisite for success here; he must be an anatomist. Excellence in anatomical work is the chief feature of the French school. Surgery and neurology are next in order in their impression on the foreigner. A furnished room in some of the hotels can be obtained for from 40 to 100 francs a month. His coffee and eggs will be served in his room for one franc, and he can obtain his noon breakfast (1.2 to 2.5 francs), and evening dinner (2.5 to 5 francs) in a good restaurant. This will be found the best way to live in Paris, as indeed it is in London. The great library (medical) is open to medical men free of charge from eleven a.m. to five p.m., and from seven to ten p.m. as are also the great museums and anatomical laboratories. There are three courses open to medical students: The district lectures, the laboratory work in anatomy or physi-

ology, and the clinical courses in the hospitals. There are two terms in the schools during the year, October to March, and April to August. The professors lecture during the winter term, the assistants during the summer term. The student is required to attend for four sessions, and it takes the professors all this time to get over their course once. Among the lecturers are the well-known names of Sappey, Vulpian, Jaccoud, Peter, Hayem, Le Fort, Simon and Charcot, and many others less widely known. Fine dissections and difficult physiological experiments will be seen and described, as well as operations on the cadaver, assistants performing while the professor is describing, all being stamped with thoroughness. Owing to the number of hospitals and medical attendants, students have unsurpassed facilities for acquiring a thoroughly practical knowledge, in fact students are required, during the last two years of their course, to follow regularly the rounds of some professor daily, at a large hospital. For example, M. Peter was lecturing in April last on the diseases of the alimentary canal. Every morning at nine he made his rounds at La Charite, attended by thirty or forty students, whose attention he called to all cases illustrating his lectures. This was done in a conversational manner so that students did not hesitate to ask him any questions which they desired, being always sure of a considerate reply. He also required students at times to examine patients under his supervision. The method is very practical throughout. A novel and enterprising feature of the examinations for honors, and one by which the most of lecturing is cultivated, is the delivering by the candidates of a ten minutes lecture on a subject, having ten minutes for preparation. In fact this extemporaneous lecturing forms an important part in all promotional examinations, and all promotions are awarded on examination. Every student aspires to the position of hospital externe, every externe desires to become an interne, and as many internes contend for assistant professorships, and as before stated, these lectures play an important part. As to the qualifications, the student has encouragement to excel, and should he succeed, his experience will greatly aid him in the discharge of his duties. Hence the attention paid by students, and the eagerness with which they grasp every part of the clinics. The laboratory is as perfect as any in Europe. Regular attendance is required in the dissecting room and the prosectors not only demonstrate but also lecture to the first and second year students. The professors in charge of the dissecting rooms and laboratory are so agreeable to the students that it becomes the object of the latter to be brought in contact with their teachers. Each student pays forty francs a year for the use of the laboratory. Valuable prizes are offered for fine dissections, and, indeed, many of the best preparations in the museums are the work of students. Hence the excellence displayed in anatomical knowledge already referred to, and its importance is further emphasized by making it a subject for examination for all degrees or positions. And

as surgery is founded on anatomy it is not surprising to find it second on the list. Thus for the student the course is very complete and for the practitioner the opportunities of seeing operations are many and satisfactory.

Here the illustrious Charcot delivers his clinics at the Hospital Salpetriere, an enormous alms house for women, with a division devoted to nervous diseases, and an outdoor department. There are in all about four thousand inmates in this institution. Charcot makes his rounds publicly on Wednesdays, and on Fridays at 9 a.m., he delivers his lecture in the great amphitheatre which is darkened for the occasion, so that, by means of a brilliant calcium light, diagrams and photographs can be displayed upon the screen. For completeness of equipment and for facilities for studying the pathology of nervous diseases, no laboratory in Europe can compare with that of Charcot.

Here also can be attended the lectures of Legrande du Seulle on insanity. This distinguished gentleman takes great pride in showing to strangers even, the various devices for drawing out of idiots any latent power that they may possess. Idiots, epileptics and insane are numerous. The clinics of Professor Ball, and the non-restraint system of Dr. Magnae, at the Asile Ste. Anne, will well repay a visit. Not less interesting are the clinics of Simon and Bouchut on the diseases of children at the Hospital des Enfants Malades, and those of Parrot at the Hospital des Enfants Amitees. Their fever wards are always full.

The clinics of Fournier and Besnier on diseases of the skin and syphilis are attractive. These are given at the Hospital St. Louis, where, in the outdoor department alone, 28,000 patients are treated every year. But time and space would not permit even a cursory review of the places of interest to the medical man in this great city. The enormous dispensaries and world-famed medical societies have not been mentioned. The extent and thoughtfulness of the training have merely been mentioned. The important fact that attendance at the laboratories and at the hospital rounds is obligatory, while the student may attend the lectures or not, as he pleases, deserves a notice. The result is seen in the crowded lecture-rooms, for nothing will incite a keener interest in a theoretical lecture than a desire to get from it some information regarding a case under observation.

As to examinations, those for physics, chemistry and botany occur at the end of the first year, in anatomy, histology, and physiology at the middle or end of the third year, at which time the student has to make a dissection before a prosector; and in the other departments at the end of the fourth year. The final examination is practical as well as theoretical, each student being given a medical, obstetrical, and surgical case to examine for ten minutes, after which he is to give a lecture upon it. The examinations are conducted by three members of the faculty (the names changing daily), and are held at any time that the student may desire, all

through the year, each man receiving his diploma after his examination is satisfactorily passed. The number of medical students in Paris is five thousand, a small number being females. To a foreigner all courses are open freely and there is nothing to pay, and he is certain to receive the most generous and courteous treatment.

DIVINITY HALL.

SINCE the last issue of the JOURNAL an event of considerable interest to the Senior Class has taken place. And as similar occurrences in the future will certainly be of interest to every student in theology, a word or two on the event of the past week will not be out of season.

About two weeks ago the graduating class in the "Hall" appeared before the examining committee of the Kingston Presbytery to be taken on trial for license. The examination this year was a little out of the usual course so far as one can judge from a comparison with the past few years. It embraced six papers—time, one hour for each—no orals. Now, the class has not one word of complaint to make, because the papers were fair all round, yet it would be as well for the classes of the future to make themselves acquainted with the nature of the approaching examination, and not to trust to precedency for the manner of conducting this trial course. Further, a slight acquaintance with the book on "Rules and Forms of Procedure" will be found useful on this subject. Of course the wisest course to pursue is to be always ready. But this is not always a very practicable thing, when it embraces Latin, Greek, Hebrew, Church History, Philosophy and Theology. Hence we say to our fellow students "Bear those few subjects in mind, think them over, and be ready for examination when the time comes, for the church demands it, and you must give it."

But here, someone may ask, Why is it that the church recommends an entrant for the ministry to take as full a literary course as possible, but after he has done so it gives him no credit for having passed such an examination in that course? Why not take his college certificates as sufficient evidence of his knowledge in purely literary subjects? The only object in view is to test the applicant's knowledge in these subjects; that being the case, a student's college record is more satisfactory, since it implies a wider field of work done, and also an examination on this work which all must admit is more thorough.

But as to the strictly theological subjects the question is different. In these we are dealing, not with preparatory work, but with the work which must as far as possible be an indication of fitness to teach the doctrines of Scripture. And in these no one could honestly find fault with an examination, even more rigid than that which appeared the other day. Still even here, we are far from perfection—an approximate value is all that can be reached. A man's fitness for the ministry cannot be decided by the amount he may write in a few hours.

Paper may show the expression of mind, but it shows less that of the soul, and none at all that of the life. In this matter it might be possible to have the maximum of fitness. There are requisities for this work which, under a mechanical examination, such as pastoral work, personal dealing of man with men, in a word, the practical work of the ministry.

Divinity Hall has lately been made a little more attractive than usual, owing to a large map, 8 x 12 ft., which hangs upon the wall. As a general thing a map is thought of less importance in a college than in a school room, though now and then one wonders how this thought originated; certainly not from a permanent mental impression received in gone days. But this particular map has attractions of its own. It is drawn, we may say, not on equatorial, nor a polar, but on a Christian projection. It is a mission map of the world, showing the parts occupied by American Societies in one color, and all other missions in another. The aim the friend had in view in sending it was to widen our knowledge of the world's need, and to deepen our desire to see it christianized. Looking at the world from the standpoint of Christianity we can see what a vast work lies before the whole Christian church a work which to succeed must have the support of every one who calls himself Christian, a work which when completed will be the strength and glory of the church of the future.

Y. M. C. A.

REV. Mr. Bone, Missionary to Sailors, addressed the students' meeting on Friday, March 20th. His subject was "Vessels unto Honor." The inexhaustible fund of illustrations drawn from the incidents of daily life, with which he presses home the claims of the Gospel, gives him great power over his hearers. The students have learned to look for his annual visit with the same certainty; that they look for the return of spring. They are always glad to see his happy countenance and to receive words of cheer from this untiring soul-winner.

Mr. Cole, travelling secretary for the Y.M.C.A., visited the city association last week. On Friday evening about fifty young men of the city with representatives from the College Association dined with Mr. Cole at the residence of Mr. McRossie, the President.

After partaking of the bountiful repast provided, all repaired to the Young Men's Rooms where Mr. Cole and others delivered addresses on Y. M. C. A. work. On Saturday evening a Gospel meeting for Young Men only was held. On Sunday evening the evangelistic service usually conducted by the College Association was led by the Young Men of the city. The hall was crowded to overflowing and Mr. Cole's address on "Know Him," made a deep impression. Young men are being gathered into the Association daily, but what is better, young men are being added to the Lord.

Perhaps it would not be out of place to take from "The Watchman," a few of the significations of the letters that stand at the head of these notes.

Y.M.C.A. WHAT IT MEANS.

1. Young Man Cultivate Athletics.

College men more than any other class are tempted to sin against their bodies by failing to take proper exercise. A sound spirit requires a sound body. We must save ourselves if possible from a dyspeptic Christianity.

2. Youth, Mischievous Company Avoid.

Young men very seldom rush deliberately in the way of evil. The first downward steps are usually taken because young men thoughtlessly allow themselves to be led away by those whose company they should have avoided. We can very well dispense with the assistance of those who went to help us "see life."

3. Young Men Can't Avoid.

Sin and holiness; life, death and eternity are very real. We cannot afford to have anything "put on." "To be or not to be, that is the question." Hence we say positively

4. Young Men Character Acquire.

Society demands from every young man an outward conformity to its conventions. But it is possible to have this outside polish and yet be like the whited sepulchres. Within are rottenness and dead men's bones. *Character* alone is accepted either by true men and women, or by Him who searcheth the heart.

5. Young Men Christ Acknowledge.

Ashamed of Jesus! yes I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fear to quell, no soul to save,
Till then, nor is my boasting vain,
Till then I boast a Saviour slain;
And O, may this my glory be,
That Christ is not ashamed of me.

6. You May Come Again.

Call around any Friday afternoon about four o'clock at the Philosophy class-room, or any Sunday morning at the Classical class-room, or any Sunday evening at the City Hall, and you will find the Y.M.C.A. "at home."

→EXCHANGES←

The contributed articles of the *Wheaton College Record* are very good, and the editorials evince considerable common sense, but the local pages are filled with a lot of puerile effervescence, which is altogether out of place.

We sympathize with the *Lehigh Burr* (the paper with the Irish-stew cover) in its troubles. This admission is candid, to say the least:—

"Three patient little editors
Have got this number out,
Also, the two preceding it
As you've observed, no doubt."

Yes, my dear *Burr*, we had thought as much, and we would advise you, as you value your existence, to drum up the delinquents.

The *University Gazette* is striving to bring about a revolution in the method of conducting examinations at McGill. It thinks cramming for the finals could be put an end to by having a number of close grinds during the session, and by requiring essays to be written upon portions of the work exacted. We would certainly feel inclined to support the *Gazette* in its effort.

The *Nassau Lit* can no longer lay claim to its venerated title of "paper-weight." The number before us contains in addition to the usual number of literary articles, a few exceedingly well written and racy sketches, and upon the whole is a most agreeable readable sheet.

We thank *Acta Victoriana* for a compliment and a suggestion. We are modest, and will pass over the compliment. The suggestion is that we should use larger type in our back pages. This is just exactly what has frequently occurred to us, but we find it hard to get in as much local matter as we would like, and are forced to crowd in this way. In this number we are a little more generous with our "leads," and trust that our friends will find the change agreeable to their eyesight. By the way, it is to be hoped that the *Acta* will be able to survive the crushing logic of the *Varsity* on the foot-ball question.

The editorials of the *Portfolio* are written in very good style, and are exceedingly readable, but it seems to us that they would be more properly situated in a "contributed" column. Editorials should contain practical suggestions, and not be merely literary or historical articles. On the whole, however, the *Portfolio* is a decidedly creditable sheet, and it always receives a hearty welcome here.

The *Canada School Journal* has not yet made up its mind regarding the Federation question. If we can judge by its late utterances, however, it should soon be directly in opposition to the scheme. Witness the following: "If the contention of those friends of Queen's and Victoria Universities who are opposed to federation, that the removal of those institutions to Toronto would have a tendency to dry up the steams of private munificence by which they have hitherto been largely supported, could be demonstrated we should join with them in deprecating such removal as a calamity. Under any circumstances our colleges and universities will have to depend more and more upon voluntary contributions for support. The work of higher education can never be adequately provided for from public funds."

It gives us much pleasure to point out the fact, that the friends of Queen's have the clearest demonstrations that this result must inevitably follow from Federation, in the decided manner in which several of our most liberal benefactors have expressed themselves. If this is the only point upon which our esteemed co-tem needs enlightenment, there need be no further hesitation.

COLLEGE-WORLD.

There are thirty-one coloured students in the Freshman class at Yale.

It is estimated that nine-tenths of the College men in the States are Republicans.

A State University has been founded at Lake City, Florida.

During the past year five universities have been founded in Dakota, and two more are projected.

It is estimated that from \$2,000 to \$3,000 worth of apparel was destroyed in a recent cane rush at the scientific school at Yale.

Mr. H. C. Buhl, of Detroit, has presented his law library of 5,000 volumes to the Michigan University.

President Gilman, of John Hopkins, wants the leading American Colleges to unite in a uniform basis of proficiency for the bestowing of degrees.

Mr. Eugene Kelly, the banker of Wall Street, New York, and Mr. George Drexel, of Philadelphia, have given \$50,000 each for the erection of a Catholic University. It will be situated at South Orange, N. J.

Columbia College has graduated 85,000 men since its foundation.

The most heavily endowed Colleges in the United States are the following: Columbia, \$5,000,000; John Hopkins, \$4,000,000; Harvard, \$3,800,000; Lehigh, \$1,800,000, and Cornell, \$1,400,000.

Peterhouse, the oldest of the seventeen Colleges at Cambridge University, England, was founded in the reign of Edward I., and has just celebrated its six hundredth anniversary.

Our Secretary, Mr. Kidd, has received the following letter from one who evidently places more importance on deeds than on words:

Ottawa, March 20th, 1885.

W. J. Kidd, Esq.

Dear Sir,—Enclosed find twenty dollars, a donation to assist in paying the expenses of the "QUEEN'S COLLEGE JOURNAL" for 1885.

I am your obedient servant,

ALLAN GILMOUR.

We wish Mr. Gilmour to accept our hearty thanks for his liberality and thoughtfulness.

PERSONALS.

DR. DARRAGH, '66, has taken up his residence in Kingston for the practice of his profession, and securing for his children the school privileges of the city. He graduated M.D. from Queen's University nineteen years ago. He studied when a student for a year with Dr. O. S. Strange, of this city; subsequently, being fond of surgery, he spent a couple of years with Dr. Donald McLean, the present Professor of Surgery, in Ann Arbor, Michigan, who was then in the full flush of his practice in Kingston. Dr. Darragh practiced for several years in western Canada. For the last five or six years he has practiced with marked success in the townships of Kingston and Storrington.

DR. ELIZABETH BEATTY, of Indore, Central India, who graduated at the 'Woman's Medical College here, anticipates some difficulties in her new field of labor. The European doctor and the head native doctor are afraid all the female practice will be taken from them, and are using their influence with the Agent Governor General against her. They have so far succeeded that the Agent Governor General has prohibited the opening of another dispensary. This means considerable annoyance and difficulty, but no real obstacle, as Dr. Beatty's degree gives her equal rights with either European or native doctors.

MR. J. M. SNOWDON, '85, is back again at Kingston. He has been attending Trinity College, Toronto, during the past session.

Although it is not according to the rules of the Presbyterian Church to send a call to any man before he has received a license to preach the Gospel, the people of Campbellford have taken time by the forelock by giving to Mr. John Hay, B.A., what is equivalent to a call, to take effect when he has secured his license. Mr. Hay cannot but feel honored by this marked anxiety on the part of the Presbyterians of Campbellford to have him in their midst. He has, we believe, accepted the offer. The town in which he will labor is very pleasantly situated on the River Trent. It is midway between Belleville and Peterborough, and is connected with both of these places by the Grand Junction R.R.

We regret to say that Mr. Gordon J. Smith, '86, has been obliged to spend in the Hospital many of the hours which the nearness of the examinations has rendered so precious. He has been suffering from a serious disease of the throat, but his many friends in the college will be pleased to learn that he is rapidly recovering, and will probably be around again in a few days.

MR. H. E. YOUNG, '83, was in Kingston a few days ago on a flying visit. Mr. Young has been at the McGill for the past session, and is, we understand going west during the summer.

†DE NOBIS VOBILIBUS.†

It would have made the hair bristle on the heads of the Professors if they could have seen the great number of students at the Opera House the other evening, notwithstanding that examinations are so close. But don't fear, men, none of the Professors were there.

Mysterious sounds were heard issuing from the Physics class-room. Startled Freshman to Junior who was reading a newspaper: "Why, what in the world is that noise?" Junior (imperturbed) "*Marshall strains.*"

Professor of Physics (as Mr. E— was turning the handle of the plate-electric machine): "Will you please describe this machine?" Mr. K—: "It is a glass wheel turned by a crank." Class applaud.

A Vassar girl writes: "I haven't seen a man in a month. We were out taking a 'constitutional' on Saturday and came upon a scarecrow in a cornfield. All the girls ran for it at once, and I managed to secure only a part of one of the skirts of its coat. Still it was something?" Poor Vassar!

Here is a problem for our philosophers: "Don't you think that if things were otherwise than they would be if they were not as they are, they might be otherwise that they could have been if they were not thusly?" Pleasant reasons for your conclusions, and address your communications to the sanctum.

It is always the unexpected that happens, but seldom has the truth of this adage been "rubbed in" so thoroughly as it has been in the case of a few of our young men not long ago. It happened that there was a "pairty," to which all the boarders at a boarding house on William Street were invited. They went, they saw, and they must have conquered else they never would have stayed so late. The hostess was seriously entertaining the idea of adding an amendment to the invitation so as to include breakfast. It is unfortunate that she did not, for when the "big four" reached their home they found that their landlady, evidently animated by a desire to check this pernicious tendency to late hours, had securely bolted the doors and fastened the windows, and then had retired. The bell was rung repeatedly, the door was pounded, but all to no purpose. Neither by guile nor force could an entrance be gained. The landlady slumbered (?) on peacefully. A council of war, necessarily short, was held, and it was decided that each man should look out for himself. A rush was made for houses at the windows of which lights were still glimmering, and when morning dawned the unfortunates were scattered all over the city. Gordon Street was called on to accommodate another *White man* than it had expected. Two others were granted a night's lodging on another street, and the fourth had to *make a determined effort* before he found shelter.

The Junior Hebrew Class of Queen's is translating today (26th March) the same two verses (Josh. ix. 6-7) as the class had on March 26th, 1862. Jacob Steele say so, and it must be true.

Impoverished aristocrat: "What dish, waitah, combines the greatest, ah, luxury with the least expense?" Waiter: "Codfish and cream, fifteen cents." I. A.: "And how much for the codfish, ah, plain?" "Waiter: Same price, sir." I. A.: "Waitah, bring me some, ah, cream."

"I think your moustache is just lovely, Fred, and I only wish I had it on my face," she said as she gazed into his face with a sort of gone look. But Fred, the dolt, didn't catch on, but only remarked that he thought it was very good for a three months' growth.

Scene, English Class Room. Prof.—"Mr. Smith, define a vowel." Mr. Smith does so. Prof.—"Mr. Jones, what is a consonant!" Jones (aside to Smith)—tell me. Smith tells him and Jones says glibly "a consonant's a letter that can not be sounded without the aid of a vowel." Prof.—As an example, gentlemen, Mr. Smith is a vowel and Mr. Jones a consonant.

We would call attention to a slight mistake into which some of our men have fallen. We refer to unseemly crowding which takes place in the hall at the close of University services, on Sunday afternoons. Those coming out are subjected to embarrassing stares as well as unnecessary inconvenience. The original intention was that only our *beau ideal* young men should occupy this position so that our visitors may be impressed. In all fairness we ask that our representatives be given ample room to pose themselves. In future it is hoped that these young men will be in their places and that others will not crowd them.

The assistant professor in French has not yet mastered all the intricacies of college slang. The other day when he entered the class-room, for some unaccountable reason only four students were present. One of these, thinking their number not sufficient for a quorum, made bold to suggest to monsieur le Professor that he would allow them to "slope." The polite answer was that though he could not on the spur of the moment grant their request, he would (à la Oliver Mowat) take it into his serious consideration, consult the Principal, and report. No doubt the Principal will consent!

About two weeks ago a popular Senior determined to give his side-whiskers a chance to develop. It is a most remarkable fact that while one side is getting along nicely, the other has "struck," and no amount of coaxing or bullying can induce the rebel to grow even the one-sixteenth of one poor inch further. We think that in this crisis it would certainly be no harm to try the great salt method. It has proved useful on many occasions, and may afford relief here. None of the doctors have been able to explain the phenomenon satisfactorily.