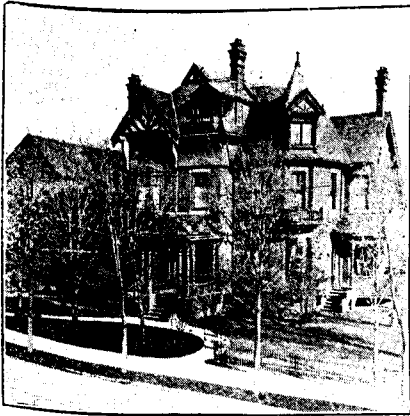




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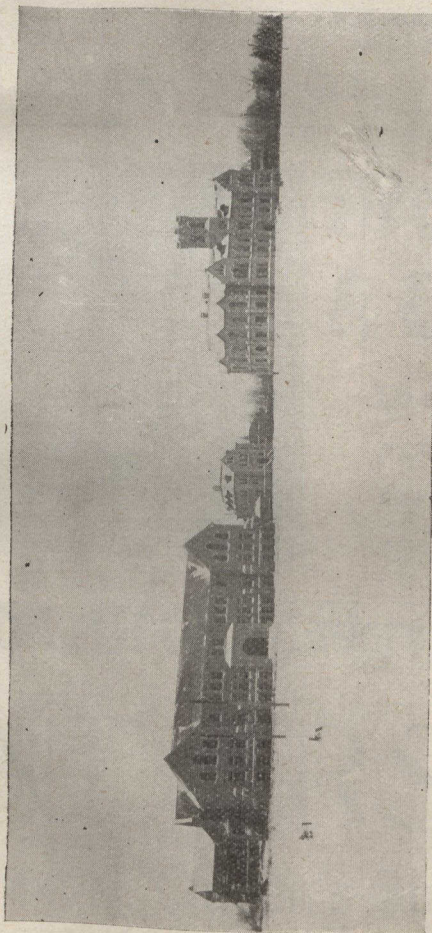
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QUEEN'S AS SEEN FROM THE KINGSTON GENERAL HOSPITAL.



VOL. XXX.

FEBRUARY 6, 1903.

No. 6.

### THE COLLEGE PAPER SHORT STORY.

**I**N the last issue of the JOURNAL the editor of Arts discusses the difficulty of making the paper interesting without lowering its tone. The JOURNAL, he very properly says, is "above all else a students' paper, published by them and in a large degree read by them, and as such it should contain more particularly that which is of direct interest to the student body." Frankly acknowledging that the JOURNAL "should at all times stand forth as the champion of right, justice and order," he contends that it "should not pose as a mere literary paper" and that in abjuring the levity and frivolity of earlier years (I think Mr. McLean judges the youthful JOURNAL too harshly) it has perhaps gone to the other extreme of publishing too much "dry indigestible material." I quite agree with Mr. McLean in his main contention. The JOURNAL is the students' paper. Its existence depends on their support. To induce them to buy and read it, it must be made interesting. Can that be done while maintaining a reasonably high standard both of thought and of literary workmanship? I think so, and wish to draw attention to the possibilities of the short story as a means both of add-

ing interest to the JOURNAL and of calling into exercise latent powers of artistic narration at present unsuspected perhaps by their owners.

No form of literary art is more popular than the story. It is essentially democratic. It is the earliest form of literature and it promises to survive all others. Before the age of books or theatres, the arrival of a traveller at the village inn was an event. "Traveller at the inn to-night—has some good stories," said the villagers to one another, and if he could tell a good story he was sure of a friendly welcome, an eager audience, and plenty of applause. The traveller was thus nearly always a story teller. He would go out of the way to hear a good story for the purpose of telling it afterwards himself. He got up his stories with all the art he was master of. He studied his audiences, learned what interested them, what touched their emotions, and so became an adept in the art of playing on the feelings of his fellows. The type persists in the *reconteur* who makes a point of picking up all the good anecdotes he hears and who tells them, though they be but bar-room yarns, more effectively than anyone else. The palmy days of oral narrative, however, are long past. It is now relegated to the nurs-

ery and to after-dinner occasions. Scores of magazines, and thousands of printers and writers endeavor in vain to satisfy the modern appetite for stories which has grown to astonishing proportions by what it fed on. I think we may assume then that a well worked short story of about a thousand words and filling four or five pages of the JOURNAL, would be as interesting and as well worth space as anything that now appears.

I do no need to prove that for the writer himself the short story is an excellent literary exercise. Rather, I apprehend the objection that it is too far beyond the college student's powers, calling as it does, for observation of life in the selection of details, originality and ingenuity in the construction of plot, and imagination and emotion to vitalize the whole. But these qualities are surely not rarer among college students than elsewhere, while the art of the short story is much more conscious and definite and therefore more teachable and imitable than that of either the novel or the drama. Owing to its brevity, the short story has been thoroughly studied and its effects traced to their causes. Laws have been discovered which the writer must obey, and obedience to which, plus natural feeling and intelligence, will ensure success. The short story is a short prose narrative, presenting artistically a bit of real life, such as you may find any night reported in the newspapers. Indeed, the greatest short story writers have admitted taking many suggestions from the newspapers. Round some bald piece of news the writer weaves details, description and dialogue, until a complete story is the result. The short story has the limitations of its brevity.

Characters are introduced but not fully analyzed. The atmosphere or setting can only be suggested. Love, or any other emotion requiring for its normal development, times, moods and varying scenes, cannot be properly treated within the limits of the short story. By far the greater number of these stories are based, indeed, upon the old elemental plot of two men in love with one woman and therefore generally the mortal enemies of each other, but the interest lies in the complications resulting from the passions rather than in the passions themselves. For the same reason stories of adventure and of the supernatural are, after the so-called love-story, the most numerous. The short story writer may present pretty scenes and word pictures if he will. He may describe character, analyze emotions, and suggest the atmosphere or setting as fully as the limits of the story will permit, but he must have a plot. His story must be a definite thing. It must have a beginning and an end. It must progress constantly. It must arrive somewhere. The chief aim of the short story writer should be a plot in which the climax has been carefully prepared for and worked up to at some length, but so well concealed from the reader that when it is reached he is made to jump mentally if not physically. Given this startling effect and sufficient description of character and situation to humanize the whole, and success is assured.

My reason for thinking that such work is not beyond us is, besides the prevalence of a taste and faculty for narrative, that it is done elsewhere by college students. The Tennessee University Magazine for November, for example, contained a short story of



very considerable merit, written by a student, and entitled "Goin' back to Georgy." The germ of the story may be expressed in the following bald statement: A young woman, without either money or ticket, on her way South to see her dying husband, was about to be put off a train on a Southern railway, when an old darky, returning to Georgia after forty years' absence, handed her his ticket, and before she had recovered from her astonishment, stepped off the train just as it drew out of the station. The writer decided to relate the story from the point of view of a spectator, thus gaining reality while contriving to keep his own personality from getting too much in the way. He is a passenger on the train. Attention is at once directed to the old darky by making him, in the very first paragraph, rush around the front of the locomotive before the train stopped as it drew into a station and swing himself with a sigh of relief on the rear platform of the day coach. Three short sentences give his worn old age and shabby dress. Southern prejudice against the negro and the old man's consciousness of it are well brought out by the description of the shifting of baggage into unoccupied seats and the poor old fellow's indecision as he walked the whole length of the aisle. He was given a seat by the narrator, whom in grateful confidence he told that he had been walking since four o'clock to catch the train and he had had nothing to eat since the day before. Despite his naive protests that he had not intended to beg, he was compelled to accept a small lunch, and thus was led into further confidences which disclosed a fine old *ante bellum* devotion to his master. The old man could not un-

derstand the motives of "the Linkim men frum de Norf who 'clared de niggas free." For forty years he had supported his beggared master by the labour of his hands, and then, set free by the death of the latter, was returning to the State in which he was born. He was quite as incapable of thinking his action anything but the most simple and natural thing in the world as the little cottage girl in "We are seven" was of realizing the fact of death. "Didn't Marse George call fo' me befo' de war and 'low me to be his body sargent? Den w'y shouldn't I care fo' him afta de war?" The conductor appeared preceded by the brakesman, who called out to the passengers to have their tickets ready. The darky, with the forgetfulness of age, fumbled through his clothes and was about to give up the search for his ticket as lost when his face cleared as he recollected placing it inside the leather lining of his hat. The conductor had now reached the seat in front of the old darky and his white acquaintance. It was occupied by a poorly dressed woman who seemed very nervous as the conductor approached, and was now looking steadfastly out of the window. The conductor, after waiting a while, gently touched her arm, saying "Your ticket, please." With a nervous start and a blush of shame the woman answered: "I haven't any." "Very well," replied the conductor gruffly, "you must either pay or get off at the next station." To the poor thing's almost hysterical pleading that she had sold everything to send her husband South and could not raise the money for her passage when hurriedly summoned to him, the conductor could only reply, "I am sorry, madam,

but I can't risk my job by breaking the rules."

The the old darky slowly rose to his feet, and pushing the ticket into the woman's hands, said: "Here, missy, here's yo' ticket. I reckon yo' done dropped it. I hope yo'll find dat husband aint so bad as yo' fear," and before the woman could recover from her bewilderment, had left the train as it drew into the station. As the train drew out again after merely stopping, the poor old fellow was seen manfully walking along the track in the same direction with the train "Go in' back to Georgy."

The story has faults, no doubt, but they are faults of detail which practice and revision would remove. It is more profitable to notice its merits. What a clear-cut, definite bit of life it is. How well the setting and atmosphere are suggested. How carefully the narrative observes the golden mean between the gentle and unruffled but rather monotonous methods of the earlier story-tellers, and the staccato-like dialogues of many of the later. How tender the handling of the character of the old darky—his consciousness of a prejudice against his color without a trace of bitterness, his simplicity, unaffected gratitude, antique devotion and self-sacrifice, and above all, the thing upon which the success of the short story depends, how well the climax is prepared for and yet how unexpected when it comes.

J. MARSHALL.

Notwithstanding the large demand for the Memorial Number there is still a limited supply on hand. Those desiring copies should communicate as early as possible with the Bus. Mgr.

## ARCHITECTURE AS A SOCIAL ART.

PROFESSOR Shortt, Honorary President of the Queen's College Political Science and Debating Club, concluded the series of discussions held by that Society, with a very interesting and instructive address on "Architecture as a Social Art." A large and enthusiastic audience, of which the fair sex composed no small part, greeted the Professor.

In a few sentences the speaker pointed out the sterility of Canada as regards the production and propagation of art and architecture. The comparative neglect of such an important subject led him to make "Architecture as a Social Art" the burden of his address.

One important characteristic of architecture is its accessibility to the public. The enjoyment of the masterpieces of painting and sculpture is necessarily confined to a select few. Even music and poetry are but occasional elements in the social atmosphere. Architecture, however, is always with us, its beauties and defects cannot be hidden—they are the companions of the people. If architecture is of an exalted type, it insensibly uplifts the popular taste; if it is of a mean type, its corrupting influence is equally certain.

The first principles of any concrete human interest inevitably involve a study of biological conditions. It is a fallacy to conceive that the eye and ear were originally created to see and hear. That is placing the cart before the horse. It was seeing that fashioned the eye, and hearing that tuned the ear. Why is it that the ear and eye responded to certain vibrations and not to others? Simply because they were favourable to the self-preserva-

tion of the race. The animals whose nerve centres responded with increasing sensitiveness to certain colors, movements, sounds and scents, survived and prospered; the others perished. We note the principle of selection silently at work. Certain senses connected with self-defence, the avoiding of attack, or the pursuit of other animals for food, became highly developed, and at length instinctive and spontaneous. When the senses are fully developed and the instincts established, there arises a secondary interest in the pleasures and pains associated with them. Their exercise is sought for their own sake and apart from their self-preservative use. The so-called play or sport of animals illustrates this, involving both pleasure and pain, joy and fear, comedy and tragedy. The higher animals and primitive man are peculiarly responsive to the awesome and the tragic. We are apt to forget that primitive worship is associated with mysterious evil spirits or powers rather than with good ones. These mysterious and capricious spirits may be warded off or propitiated by rites, orgies and sacrifices. Now, the first semblance of architecture is associated with these rites and ceremonies. It is the palpable embodiment by the savage of the supernatural and the gruesome. It is at once a symbol, or collection of symbols, a shrine and a temple. It expresses his religion, his politics and his social customs.

The only traces that remain of these primitive architectural efforts are found in caves and mounds. With the processes of time, the early wooden structures decayed and perished. Later brick and stone were utilized. Most of the early temples of the Nile

and Euphrates valleys, like those of the North American Indians, served the double purpose of tomb and temple. Hewn out of the solid rock, as were the earliest surviving Egyptian temples, they were simply the reproduction in stone of others constructed of wood in an earlier age. The beams, posts and supports are not different in form, though different in material.

The Egyptians are the first race known to us who have left definite architectural expressions of their social, religious and artistic life. The dwellings of the early Egyptians were of the most meagre description, consisting of reeds and rushes bound together. But their public architecture was of a more refined and exalted type. Moreover, the religious ideal has been heightened. The dissimilarity between their impressive temples and humble dwellings is analagous to the magnificent churches in the little parish towns of Lower Canada. The Egyptian temple is permeated with the gruesome and the awe-inspiring. The columns are clustered together, and as they approach the centre they become closer and thicker until they form a kind of labyrinth, darkening the interior and casting a halo of awe and mystery over all.

In the Greek architecture, and other forms of art largely derived from the Egyptian, we note a modification of the supernatural and the awesome. In their early literature we observe that great heroes like Ajax and Achilles show a marked lack of fortitude in the presence of the supernatural. The later Greeks have got rid of this idea. Their conception is more intellectual and spiritual. Their temples embody their civic and religious conceptions, and instead of a gloomy labyrinth of

columns, as in the Egyptian temples, the Greeks arranged the columns on the outside of their temples in symmetrical order. The Egyptian conception of divinity was embodied in animal forms; the Greek was anthropomorphic, representing his divinities through an idealization of the human form. Nevertheless, the Greek architecture continued to be but a developed expression of wooden buildings in stone. The aesthetic taste of the Greeks, as of all ancient peoples, found expression almost entirely in their public life, and its social and educational value is dwelt upon by both Plato and Aristotle. Thus it can be seen that art and architecture were great educational forces, even before schools and colleges existed.

From Greece architecture spread to Rome and Constantinople, where it assumed new forms. The many-domed and richly decorated Byzantine style is the natural expression of the luxurious East. The rigour and chasteness of Western architecture is the natural embodiment of the strenuous life of the Western peoples.

Every true work of art must express human aspiration, in other words, must be the outward expression of the prevalent social ideals. It must also be owned of nature. Look at the old picturesque stone bridges of England. See how nature has surrounded and adorned them with tree and vine, with shrubs and fern. She has adopted them as her own. Compare these with our ordinary red-painted steel or wooden bridges, lacking in shape and character. Compare the picturesqueness of the Swiss chalet, nestling among the Alps, and the dreary log house of the Canadian settler, which in its forlorn isolation expresses the

loss of all true communion between man and nature. The Swiss peasant can give you no satisfactory reason for building his chalet in such a picturesque fashion. It is born in him, and has not yet been reasoned out or him by sordid interests. Nor can the great artist give a reasoned account of the beauties and secrets of his power of portrayal. The over-elaborate analysis and dissection of an artist's motives and powers is the great defect of Ruskin. The artist speaks in a language of his own, or, more properly, has a medium of expression which is often speechless.

In the more modern development of architecture, the public and individual features expand in volume. With the decline and fall of the Roman Empire, art became spurious and perverted. The Romans had lost their lofty ideals and aspirations, which alone could inspire a worthy form of architecture. It was only the development of Christianity that revived rational life and thought, and, through it, architecture. The stately feudal castles and strongholds, the beautiful Gothic cathedrals and abbeys, represented a renewed hold upon the elements of life and nature. The Romanesque architecture finds its most normal expression in civic works such as aqueducts and public buildings; while the Gothic style is more prominently religious and devotional.

Since the Renaissance the rapid growth of individualism has shattered the communal spirit in religion and politics. The Puritanic individualism had in it greater ultimate promise than the artistic and ethical communism of Greek civilization. But in its strong reaction it tended to deny all art in virtue of its associations. Unrestricted

individualism is inclined to lose vital contact and fusion with nature and society. Initiative must come from the individual, but its expression must be social. While individualism is groping for its larger realization, confusion reigns. Our churches and town-halls have lost their distinctive appearance. They reflect the prevalent confusion of ideas, of tongues and of interests. Generally, they are distinctly commonplace, and in many cases are spurious imitations of standard types of architecture, overlaid with meaningless ornaments. However, a new light is slowly breaking. In the United States the standards of architecture are undergoing transformation. Travel, assimilation and adaptation are freeing the Americans from this spurious and commonplace notion of architecture; and now they are adopting a style that is peculiarly their own. Simplicity and purity of design, even when coupled with costly and impressive decoration, are the characteristics of the new movement.

Our new college buildings illustrate the point in question. Some critics have regarded them as too simple and severe in treatment. Very limited means and the need for much space have certainly limited the scope of the architect. But the basis of the criticism lies in a vitiated architectural atmosphere. Our prevalent architecture seeks to break up all surfaces by sham and meaningless ornamentation. There is no appreciation shown in simple, chaste outlines. Society will not grant the time to examine and understand the finer features of architecture. Even now, as in all ages, popular architecture reflects the prevailing taste. Take the Riccardi Palace in Florence,

or the Farnese Palace at Rome, simple almost to severity in outline, yet, by unexcelled power of combination and proportion, they express the beauty, simplicity, and absolute fitness of every part to the whole. The same is true of Salisbury Cathedral, one of the most beautiful pieces of architecture in England.

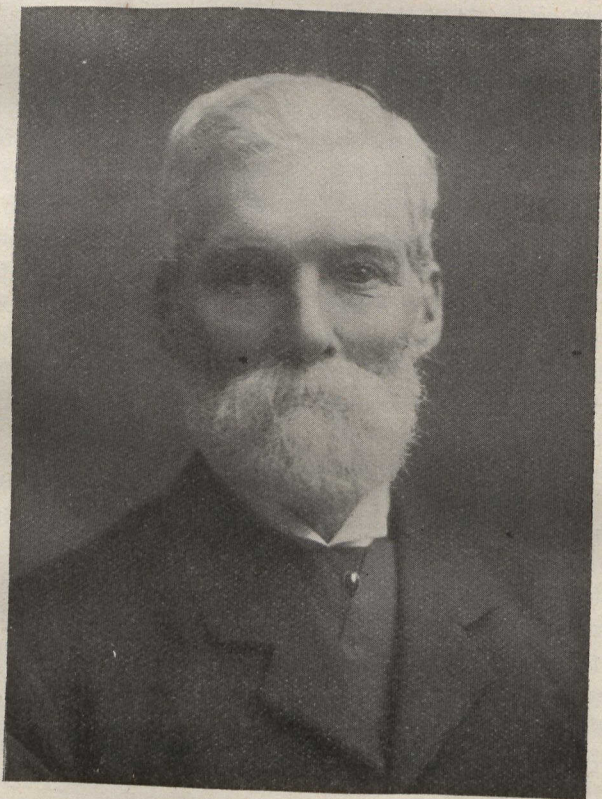
In concluding, Professor Shortt gave a brief resume of the main points of the address. He also pointed out that considering the constant educative influence of architecture on the public taste, the man of wealth could not spend his fortune to better advantage than in erecting beautiful works of architecture amid fitting surroundings. These would, both consciously and unconsciously, appeal to and stimulate the sense of beauty latent in humanity.

STUART M. POLSON.

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**MR. BURTON.**

Perhaps the most familiar figure about the college halls is our genial and painstaking janitor, Mr. Burton. He needs no commendation to the students of the college, particularly the students in Arts. The faithful manner in which he discharges his duties, has met with the unqualified approval of every one, and as a slight recognition of the many extra tasks which he has often performed, he was presented by the Arts students with a small purse containing some \$17, after which he made a short but appropriate speech thanking the students for their kind appreciation of his work. He expressed the hope that the year of '06, before its members graduated, would appreciate his work as much as the other years had done.



MR. BURTON.

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Editorials.

QUEEN'S is to be congratulated upon having so far escaped the affliction of Greek-letter societies and other disorders of a similar kind. Up to the present the University has been distinctively democratic in ideas and ideals; and it is in the democratic spirit that much of our strength lies.

The Greek-letter societies have been variously regarded as harmless fads, childish crazes, innocent expressions of the universal gregarious instinct. There are no doubt elements of truth in such estimates, but recent developments show that any of the organizations ranging between Alpha and Omega may exert an injurious influence upon the strength and spirit of a university. These societies are usually constituted on the principle that their members represent the beginning and end of all excellence and worth and that this superiority carries with it the right of a monopoly of all privileges and favours that may be going. We therefore find the elect gathering under the aegis of the Greek

letter, and hatching schemes for dominating the life of the institution to which they belong; while the *hoi polloi*, stupid, plebeian, and unorganized, are taxed in various ways to provide sugar-plums for the delectation of these choice spirits.

The influence of such cliques is everywhere deleterious. By means of close organization and skilful wire-pulling they usually succeed in placing their nominees in all positions of honour and importance, and the result is a narrowing of the range for the selection of strong and capable men. The societies, we may charitably suppose, proceed on the assumption that all the strongest and most capable students are to be found in their company; but they do not see themselves as others see them or as they really are. Their membership probably does not include the best administrators or representatives at college functions; the best debaters and athletes; the best hockey-ists and rugby-players. What follows is a falling off in efficiency, and after a time everyone wonders what has gone wrong with the university. Those who are familiar with the working of the cliques do not hesitate to attribute nervelessness and inefficiency to the cheap and tawdry exclusiveness imported by the Alpha, Beta, Gamma follies.

The only aristocracy that is tolerable in college or out of it is the aristocracy of mind and character, and even this should not be an organized aristocracy. Competition must be open, free and honest, affording opportunities for all alike; for only under such a condition can we hope to develop strength and excellence or any other quality of permanent benefit to student life.

SOME interest has been created in Methodist circles by the action of Dr. S. P. Rose, of Ottawa, in wearing a gown when officiating at the services of the church. The action was so strongly objected to by certain members of his own church that they withdrew from the congregation; yet the Doctor persists and appears regularly in his pulpit clad in the gown.

Opinions in the Methodist church are divided on the question. Some hold with Dr. Rose that as the gown has never been put off in the Wesleyan Methodist Church of England, it can be worn with perfect propriety by ministers of the Canadian Methodist Church, and that its use is desirable for artistic reasons. Others hold that while we may recognize and admire the ideals of England, our environment has given us far different ideals. In the rough and ready pioneer days, the 'circuit rider' had no room to carry a gown, and came to see that after all it was not necessary to the devotional spirit of a meeting. He came before the people, a man like themselves even in dress, and proclaimed to them a message that was his own, that came from within him and not from without. He claimed their attention by his own individual merits first of all and not because he was a member of an order. The resumption of the gown now would be an abandoning to some extent of our Canadian ideal. The message a man has is his own and requires his personality, even the physical, to carry with it all its force.

The question is certainly trivial, and the action of the members in withdrawing is universally condemned. Each minister seems to have his own opinion; and it would seem that the outcome would be that the clergy will

be left to wear the gown or not as they may choose without interference from any one. There is no doubt but many will follow the example set by Dr. Rose.

REMARKS made "next morning" are to be received with caution, yet we feel like risking the estimate that the *Conversazione* was not an unqualified success. This may be regarded as a small condemnation for the reason that few social affairs of the kind are deserving of being regarded as unqualifiedly successful; and again we have to make allowance for individual tastes where an estimate of a social function is concerned. Yet while various opinions may be held as to the propriety of this, that, or the other feature, it seems apparent in the present case that important changes must be made in the conduct of *Conversaciones* if they are to express in a dignified and true way the life of the University, and afford the best social opportunities and training.

We cannot help feeling that the annual college function is fast assuming an undesirable character. This is probably owing to lack of restraint in various directions. If we cannot secure more space and order and dignity we had better call the *Conversat.* a defunct interest. And speaking of space we would say that a gain in this direction is to be sought not so much in cubic extension as in reducing the attendance. We are looking forward to having all over-crowding relieved when the new Convocation hall is attached; but we should require to build one such hall every two or three years to keep pace with the growing attendance at the *Conversazione*. Something must be done to reduce the attendance.



How this may be best effected is a matter for future consideration; but the experience of this year will suggest the necessity of modifying the present programme in such a way as to bring about the desired result. As it is, the crowding is unseemly and undignified. What place was there the other evening for professors and their wives, and the patronesses of the *Conversazione*? The only resource of these social leaders was to seek out some corner and take refuge among the angles, and so escape anything worse than obscurity by the surging, struggling, perspiring mass of humanity worrying up and down the corridors and contesting the stairs.

Then the refreshment part of it! Twelve hundred people to be served, and a decided shortage in spoons and other accessories! We are using several exclamation marks here, but they are nothing to those needed to punctuate the remarks of the people who couldn't get spoons.

And the programmes! We hope the recording angel, looking down upon us at our *Conversat.*, generously omitted charging up the broken engagements. Truly the physical conditions were such that apart from all evil intentions engagements could not be kept. Those possessing resolute shoulders and not too delicate sensibilities might make the rendezvous, but there was no assurance in the matter.

On the whole we cannot think that social manners are likely to be improved if no better opportunities are afforded than those of the *Conversat.* The refinements and graces of polite society are bound to go if our guests are crowded together in a space not more than sufficient for half the num-

ber we invite. Whatever the purpose of a *Conversat.* may be, we are persuaded it was not realized this year. Let us hope that time and experience will help us to remedy the very evident defects of the *Conversazione* as known to the present generation of students.

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#### EDITORIAL NOTES.

The welcome news has been received that the Sunday afternoon meetings are to begin again. The series for this term will be opened February 15th with an address by Principal Gordon.

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The last debate of the season in the Inter-University Debating League will take place here February 14th, when our men meet the representatives of Varsity. The subject is, "Resolved that Canada should contribute to an Imperial fund for the general defence of the Empire," and Queen's takes the negative. Our representatives are Mr. J. H. Philp and Mr. K. C. McLeod. The well-known ability of both gentlemen makes us feel quite secure in entrusting to them the defence of the championship.

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We gratefully acknowledge help received in preparing this issue, from Professors Marshall and Macnaughton. Professor Marshall's article on the 'Short Story' is well worth close attention from every student. He is arranging for a course of lectures on this subject during next session. This series of lectures should do much to develop those powers which, in Prof. Marshall's belief, are latent in many who do not suspect their own capabilities.

Our attention has been called to the date of the JOURNAL'S first appearance in the history of the University, as stated for us in the Hand-book. The session 1372-73 must indeed have been a memorable one, and if any members of that year's class are surviving, we should like names and addresses. Reminiscences of the Plantagenets would be interesting.

A graduate of Queen's, not more than 100 miles from here, preached a very effective funeral sermon the other day from the text, "And the beggar died." The relatives of the deceased, we are told on good authority, all survived the shock of the announcement of the text, and are doing nicely.

#### THE PLACE OF THE DEBATE.

THE *Varsity* published a letter recently setting forth the argument for regulating the order of inter-university debates according to the "alternating system." The system proposed needs some apology, and the writer seeks to find this in a balancing of rights and wrongs. It is hardly necessary to insist that any system involving wrongs or unnecessary disadvantages, is inadmissible, unless no more satisfactory plan is forthcoming. The question, however, is no longer a live issue so far as the present series of debates is concerned, as the executive of the I.U.D.L. has decided by a majority vote that the position taken by Queen's was the only one warranted by common sense and precedent, if it is necessary to mention both standards of judgment. In the first place, an arrangement which would give both debates to one university centre was so obviously unfair as to be unworthy of serious consideration; and

in the second place, the framers of the constitution evidently did not intend that the alternating system should be applied in this bald fashion. The constitution in fact contains no reference to the alternating system or to any system. The only regulation bearing on the order of debates is contained in clause 8, which provides for two annual debates, the champions of the preceding year to obtain a bye in the first debate. All other details are left to the discretion of the executive.

The disagreement with Varsity is regrettable for two reasons: in the first place, there was no occasion for a disagreement, and, secondly, it caused an annoying and injurious delay in making arrangements for the second debate of the series. The writer does not mean to maintain that no question can possibly arise in the future concerning the order of debates, but what is maintained is that there was no ground for a disagreement in connection with the present series. Last year McGill held the championship; Varsity and Queen's debated in the first round, Queen's being the winner. The second debate was held in Montreal, where Queen's was again successful. This year Varsity won from McGill in the first round; and if precedent counts for anything, the final debate should be held in Kingston. Indeed it would probably be quite fair to all parties to make it a permanent rule that the championship university should debate at home in the final round. The judges, so far from favouring the home team, are likely to give the visitors credit for every shred of their argument, and this for the sake of appearances and common courtesy. However, an alternative arrangement could easily be found from

year to year. If, for instance, Varsity wins from Queen's this year, and Queen's loses to McGill in the first round next year, the executive might fairly ask Toronto to contest the final debate at Montreal. This hypothetical statement does not concede the justice of the position taken by Varsity this year for the reason that the first debate would be held in Kingston, and therefore Varsity's going to Montreal to defend the championship would not give two debates to that centre. Obviously the alternating system should have a partial application each year, but it must not be applied so far as to give all the debates of a series to one university.

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### Arts.

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ONE feature of the JOURNAL which has attracted considerable attention lately is the part devoted to the review of the different plays which are given in the opera house of the city, but so far as I know nothing has been said in a general manner about the place and value of the stage in its relation to the people as a whole, or more particularly in its relation to the student. And it is for this reason, that nothing has been said through our JOURNAL and not because the writer feels any particular fitness for the subject, that he ventures to make a few remarks, which may be the means perhaps of drawing out some one who knows more about the subject, to benefit the readers of the JOURNAL with something of a high order. In these days of university education, it is a deplorable fact that there are still to be found within the college walls students, yes and some professors too, whose special courses have had the all

too evident effect of narrowing their scope of mental vision and introducing that spirit of conservatism, if such it might be called, which sees nothing good in anything except what is specially connected with themselves and their work. There are still people living who think that Confucianism and Buddhism are but two forms of heathenism; that the Chinese as a race are but a mass of superstition and fanaticism, uncivilized, heathenish and barbarous. To come down to our own college life there are some who think that life consists in nothing but classics, mathematics, science, or other such subjects as modern languages and physics, and that such things as the ball-room and theatre have no place in the world. It is, however, a fortunate sign of the times that these days of conservatism and prejudice are passing away and people are beginning to see that the theatre, if it is of the proper kind, is an interpretation of life, and, to the extent that it is an interpretation of life, it is doing perhaps as important a work in the elevation of mankind as many of our so-called Christian societies. Let not the reader think that the writer is going to pick up the cudgel in defence of the theatre and the ball-room against two well-known evangelists who have lately come to the city. Far from it. Yet, who is there who listened to the "Bonnie Brier Bush," with its true pictures of Scottish life and character, or "The Only Way," with its sad tragedy of human life, who could not have had a responsive chord touched within his own breast and have felt in some measure the pulse of the great world about him. We are prone in these days to look upon ancient philosophers like Aristotle as past and out-of-date, and

while it is true that it is many centuries since he died, still his definition of tragedy did not die with him. A tragedy such as "The Only Way" cannot help but have the purifying effect which this great critic of antiquity saw so many years ago. It is only a pity that there were not more such real dramas, and that we as students have not the inestimable privilege that the Greeks of old enjoyed, that of obtaining a university education, at least we might call it such, without having to attend classes all the time from nine till twelve and from one to five. We sometimes boast that we are living in an age in which we should be thankful for all the educational privileges which we enjoy. I doubt whether there are as many to enjoy as people sometimes talk about, giving all due respect to present day advantages. It is doubtful, as Macaulay says, whether the changes on which the admirers of modern institutions love to dwell, have improved our condition as much in reality as in appearance. We see too much of books and not enough of real life as it is presented to us in the drama. There may be some truth in what the Science editor said some time ago that we are apt to become idealistic dreamers, but he should have given a more universal application to such a wise remark. "Let us for a moment," says Macaulay, "transport ourselves in thought to the glorious city of Athens. Let us imagine that we are entering its gates in the time of its power and glory. A crowd is assembled round a portico. All are gazing with delight at the entablature; for Phidias is putting up the frieze. We turn into another street: a rhapsodist is reciting there; men women and children are thronging round him; the

tears are running down their cheeks; their eyes are fixed; their very breath is still; for he is telling how Priam fell at the feet of Achilles, and kissed those hands—the terrible—the murderous—which had slain so many of his sons. We enter the public place: there is a ring of youths, all leaning forward, with sparkling eyes, and gestures of expectation. Socrates is pitted against the famous Atheist from Ionia, and has just brought him to a contradiction in terms. But we are interrupted. The herald is crying, "Room for the Prytanes." The general assembly is to meet. The people are swarming in on every side. Proclamation is made, "Who wishes to speak?" There is a shout and a clapping of hands: Pericles is mounting the stand. Then for a play of Sophocles; and away to sup with Aspasia. I know of no modern university which has so excellent a system of education." Is it not true that in our modern education there is something, and a very important element, lacking right along this line? But we pride ourselves that we live in an age of freedom and liberty, and we hope to see the theatre reach the level of the pulpit and platform. Everything is subject to abuse and perhaps the theatre has been abused and degraded more than any other thing, and now it finds it difficult to raise its head above the low, the sensual and the base, to dwell in the pure, wholesome and intellectual air of a people struggling with life's grandest battles. We may be keen observers of mankind but, like Samuel Johnson, we may be very narrow-minded. There are other streets in the world besides Fleet Street, and there are other subjects of more vital importance than the fashions of Paris. There is a uni-

versity education, and there is an education beyond the university. One feature of this latter kind of education, as I am attempting in a feeble way to show, is the attendance upon good theatres. We hear of evangelistic services and revivals and such like in connection with our various churches. Do we ever have revivals in connection with our theatres? Why do not those ministers who cry down the theatre, cry down everything else in the world because it is not what it should be? To call the theatre the dumping house of pollution, the road to hell, and such like, is to speak like one who is *non compos mentis*. Why, rather, do not such people, if they are to minister unto others in the most helpful way, get more exalted views in keeping with their high calling? Why not go and listen to some good dramatic representation of life, encourage others to hear what is good, and look with disapproval and scorn upon what is low, degrading and impure? If more of this were done, the public taste would demand and appreciate a higher class of theatre than what is too common at the present day, and in time the theatre would take its place along with the university as a factor in public education. The translators of the Bible talk of pence and not of denarii, and the admirers of Voltaire do not celebrate him under the name of Arouet. What has this to do with the theatre? Seek the answer to this and then perhaps you will appreciate the value of some modern criticism of the theatre.

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The Conversat. is over for another year, and again the student is face to face with his books, getting ready for one more exam. Would that some

Divinity could foretell some of the many questions that will be asked. How much labor and hard thinking would be saved! How great would be the conservation of energy! There are a great many ways of preparing for exams. Perhaps it might not be uninteresting to hear one or two of them. The diligent student reads everything that is prescribed in the Calendar carefully and well. He takes note of all the reference books to which the professor directs his attention, and reads them likewise; he picks up morsels of knowledge everywhere; he gets up in the morning with books on the brain; he remains in that state all day long, and at half-past two in the morning he temporarily lays his books aside and soon he is in the gentle arms of Morpheus. But there is another class of student who believe in the old maxim: "It is the unexpected which always happens." And so he picks out every point which he thinks would never be put on any examination, and keeping his maxim before him he sets to work to prepare these points. Now, the question arises, does not the very fact that he is studying up these improbable points at once put them under the category of the "expected" and make the probable points the "unexpected?"

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NOTES.

What about the inter-year debates? Is it not about time to make a start?

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Before this issue of the JOURNAL reaches our readers the Classic hockey team will have done battle with the host that will come out from Jerusalem. We will report the result later.

## Medicine.

### NEWYORKITIS.

THE above is the title of a rather unique little work written by Dr. John Girdner, describing, and at the same time depreciating, the every-day life and habits of the citizens of New York City. Perhaps the title—meaning 'Inflammation of New York'—is not the happiest that might have been chosen, but the book is excellently written and shows a comprehensive knowledge of the character and pursuits of the people of that great city. To use the author's own words: "It is intended as a plea for a wider thought horizon, a more genuine brotherly charity, less materialism and more cultivation and development of those qualities which distinguish men from the lower animals." We take the liberty of quoting below a few lines of the preface:

"When a human soul is born into the world, with its little red body, the first to welcome its arrival is the medical man, and it is to him that the little sinner records its first 'kick.' When this mortal coil is worn out by age and disease, and the soul takes its flight hence, it is the medical man who generally says the last farewell to it. "All the world's a stage," and most people only see the players in their make-up, over the foot-lights. The physician, more than any other man, goes behind the scenes. He frequents humanity's dressing-room. He knows men's vices, but he also knows their virtues. The weaknesses of human nature, and the ravages of the world, the flesh, and the devil, are ever before his eyes; but he also sees the temptations which beset humanity on every side. And there is no man who

is called upon more often to put a new gore in his mantle of charity than is the practiser of the healing art whose heart is in the right place."

Here is a short extract from the book itself:

"The victim of Newyorkitis has numberless illusions, delusions and hallucinations about what he calls "society." His respect for clothes, and for one avenue or street over another, is astounding. The value of the cloth a man wears, and the price per front-foot of the street he lives in, play all sorts of pranks with the diseased imagination of a Newyorkitic, and so distort his estimate of men and things, and institutions, that they become ludicrous to a healthy subject, or to one less advanced in the disease. He imagines that the young woman who walks Sixth Avenue, unkempt, and dressed in cheap, ill-fitting clothes, is an entirely different creature when he sees her powdered and perfumed, and dressed in the height of fashion, walking Fifth Avenue, or lolling in the scented atmosphere of the Turkish room of a modern hotel."

### A FEW YEARS HENCE OR THE FATE OF THE FINAL YEAR.

(By a Pessimist.)

Napanee Beaver, Jan. 10, 1909.—Yesterday morning in the Kingston General Hospital, Dr. G. H. W—d, performed a critical operation on his confrere, Aestivo Autumnal Pritch, M.D., our distinguished basso, opening his larynx and removing a papilloma from the "lost chord." He was ably assisted by Dr. D--v--d H--st--n, Mayor of Deseronto, who, during the operation, kept the nurses amused by his artful pranks. The anaesthetic

was administered by Dr. Byron H—sk—n, of Snow Road, who happened to be in the city on some missionary business. The many friends of Dr. H. will be pleased to hear that he has been elected president of the Y.M.C.A. at that village. He also does a little practice—as a side line.

One day, a short time ago, we were somewhat surprised at coming across a physician who was peacefully riding along on a coal cart. To our amazement it proved to be Dr. A—th—r, who told us he was just taking a ton of coal to an old patient of his with whom some years previously he had left a pair of fire-tongs.

Dr. Jno. W—llw—d became the unfortunate victim of that dread disease, Amor Malignans. In despair he resorted to the ice-pack, but with little benefit. On consulting a noted specialist on this malady, Dr. Wm. Kn—x, —a man of vast experience—he was advised to try hot drinks, on the principles of antiseptis. Dr. K. said that he had once derived marked benefit from this treatment, in fact he said he had been using it now for some years. However, John's early training forbade the use of such stringent measures, and he decided to let nature take its course—it did! He has been happily married this five years.

We drop a sad tear as we record the untimely end of Dr. Thos. F—l—y. He had been thinking of going to Halifax to practise, but somehow he could never wake up in time for the train. At last, in desperation, he determined to go down to the station the night before; sad to relate, he fell asleep at the switch, and the train struck him in the medulla, severing his question-box and severely damaging his inertia centre.

Dr. McI—sh received the appointment as house-surgeon all right, and the popularity he gained in this position stood him in good stead a few years later when he sought with success the position of Superintendent of the General. Congrats., Mac!

Dr. W. T. P—n—l, having recently returned from Peanutville, where he left a large practice—belonging to the other man—was heartily received by Queen's Athletic Committee and immediately elected captain of the Ping-Pong Club. In this onerous work he is ably assisted by Dr. F—rg—s—n, who, though small of stature, is mighty of strength, and proves a second Lorenz in reducing dislocations received in this desperate game.

Dr. J. H. L—dl—w encouraged by his success in the Alma Mater elections, thought he would have an easy chance for the Dominion House. One obstacle stood in his way, however, a lack of support from the lady voters. Realizing that his only hope of overcoming this lay in becoming a member of Divinity Hall, when last seen he was assiduously studying Hebrew and Apologetics.

Dr. F. M. B—ll, at last report, was running a small apothecary shop at Odessa, his political aspirations having received a severe check during his college course. In his spare moments —of which he has several—he is writing an extended treatise on, "Is Marriage a Failure?" with hints on the "Servant-girl Problem."

Dr. Jos. Graham has become manager of an extensive undertaking establishment in New Edinburgh; he is supplied with material by Drs. P—rt—r, D—ws—n and St—w—t, who are doing great work in that city. Dr. 'Joe,' as he is familiarly called,

never tires of relating his experiences at Edinburgh University.

Dr. Bene K—r—s, dissatisfied with the present system of tailoring, and with the hope of elevating the Sartorial Art, has left his practice at Ottawa and is delivering a few short lectures to the Amalgamated Tailors' Union on "Clothes I have worn."

A tall, slight gentleman of distinguished appearance—were it not for a slight dinge in his hat—is seen coming down the street; at his side is a chubby little fellow who bristles with "nerve" and whose hand rests familiarly on his friend's shoulder. We have no difficulty in recognizing Dr. A—st—n, American ambassador to the Medical dinner, and his walking delegate, Dr. A—I—sw—rth.

A small village down the Rideau is "to be congratulated" on having for its representative to the Provincial House, Dr. W. W. McK—nl—y (namesake of the late president of the U. S.) whose electioneering skill has lifted him to this honourable position.

In Seeley's Bay, a noted specialist on Gynaecology holds forth, Dr. r. G. El—s, whose skill has raised him to the highest pinnacle of fame (in Seeley's Bay).

Dr. Jno. K—ne, after vainly expostulating with the world in general, has quietly settled down in Kingston, where he occasionally gives vent to his sparks of caustic humor through the columns of the *Daily Times*.

After cultivating an excellent moustache with pin-point ends, Dr. Austin St—I—y has fallen heir to a large practice on Wolfe Island. Unfortunately Dr. Cry—n has not been so successful (we mean with his moustache) his having an irresistible tendency to assume a droop. Dr. C. is instituting

a systematic 'canvass,' and, despite his failure in the whisker line, is confident of becoming next 'Member.'

Dr. W—rkm—n, after being troubled for years with the delusion that he was learning to smoke, has become attached to Rockwood in the capacity of superintendent—of the men's ward.

Dr. Jno. MacD—nn—ll's winning smile, having endeared him to the hearts of the ladies, John has taken a specialty and at last report was doing—everybody.

Dr. Wm. Sh—rr—f, acting on a suggestion once thrown out in a song, has settled in Manitoba; he has become very popular with the Doukhobours, and often amuses them by relating some of his varied experiences at the Arts Court.

A modest, retiring little Medical man, with a minute culture on his upper lip, is occasionally seen standing beside a child's bed; a kindly smile is on his face; it is none other than Dr. Jno. D—ck—y, the noted specialist of Diseases of Children.

After paying his own expenses to the Medical dinner of Manitoba College, Dr. MacK—rr—s decided to practice in Winnipeg; he has been coaxing Dr. E. Sh—f—ld to join him, but up to date with no result, as Dr. Ed. has accepted a position as humorist for the Aesculapian Society of Queen's.

Dr. Geo. R—d, finding surgery disagreed with his dinner apparatus, became an expert on bacteriology; and new bugs in thousands have been found by George. Dr. McGr—r was affected the same way, but concluded that rather than do without the surgery, he'd do without the dinner; his pluck has been commended by the highest authorities.



Dr. W. M—rp—y has astonished all the natives of Portsmouth by his wonderful hair-vigour, which, it is claimed, has the 'Seven Sutherland Sisters' beaten to a pulp. We wish you well, Murph!

Dr. M—re met financial ruin by betting too heavily on the elections; and, discovering his latent ability as an actor, has joined 'San Toy' in the character of 'Li.' It is said he is a wonderful representation of the 'real thing.'

Dr. Jaunty D-y, after spending the greater portion of his natural days in Queen's College, finally decided to study for a millionaire, having a good start already in the way of a diamond ring that weighed somewhere about a ton. He has been quite successful, and has since generously donated a new medical building to Queen's.

Dr. John MacDow-ll (whose coat remained uninjured in the student days) has been greatly troubled with delusions' taking the form of men scrambling after coats and hats; he also had delusions of persecution. He is reported to be convalescing now, and will soon be able to resume his business as a hockeyist.

Dr. John R-b-rt-s-n found a resting place in Montreal. He reports that as far as he knows there is little sickness in the metropolis.

In a rural village not many miles away appears a modest sign-board on which is inscribed: "Drs. McA—t—y & McA—t—y" (Dr. H. McA—t—y, dancing master, surgeon, etc. Latest steps of the Irish jig).

In the town of Sydenham, a fat, hearty doctor lolls back in his office chair puffing slowly at his meerschaum; it is none other than Dr. Leon M—lks, who tells us in his own droll

way about the days when 'I was twenty-one.'

A hearty giant leans against the doorpost in his Harrowsmith office, and as we approach, meets us with a jovial smile. Apart from the fact that his moustache has assumed a fiercer aspect than it used to wear, and that he is minus an appendix, we have no trouble in recognizing Dr. Mac-M—l—n.

A stern judge sits in his lofty chair, frowning down upon the criminals who shrink from his penetrating gaze. Dr. McC—mbr—dg—, High Chief Justice of Gananoque, metes out the law to offenders in the same severe manner as of yore.

Dr. W. H. A—kr—yd, after fruitlessly using up six bottles of Murphy's hair-vigour (which is guaranteed to make hair grow on a billiard ball) has given up in despair and has made tracks for the woolly West.

Dr. H. G—bs—n is practising (Medicine) in Chicago. His experience with horses having been of a negative nature, he has purchased an "automobubble" (on the installment plan) and has whispered confidentially to us that he will soon have Osler backed right off the board.

Drs. H—g—n-B—rg—r and McC—b—, having secured certificates on "Mental Diseases," opened office in New York as specialists on "Diseases of Mind and Body." At last report they had secured a case—of Labatt's.

Dr. A. H. L—n—rd, having once been unanimously chosen to attend a case of suicidal cut-throat, qualified as a specialist on 'Diseases of the Eye, Ear, Nose and Throat.' He has since been appointed Eye and Ear Surgeon to the President—of the Aesculapian Society.

## MEDICAL NOTES.

Dr. Mundell has announced that he intends giving a prize in the form of some medical work to the student obtaining the highest marks in Sr. Surgical Anatomy. No doubt this will be an incentive to more thorough study. We desire to thank our professor for his liberality.

Shortly after receiving the above news we learned that our worthy Dean, Dr. Fowler, had offered a prize to the student writing the best report of a medical case in the hospital. We beg to extend our thanks to Dr. Fowler.

We are pleased to see in our midst Drs. Hagan-Berger and McCabe, who have come to Queen's to take a Canadian degree in Medicine.

A Medical freshman's time-table.  
(To serve as an aid in systematic study.)

A— 7- 8 p.m.—Anatomy.

8- 9 p.m.—Biology.

9-10 p.m.—Chemistry.

10-11 p.m.—Physiology.

11-12 p.m.—Physics.

B—One instance illustrating manner of conforming to the above.

7-7.13—Anatomy (reading next year's work).

7.13-8.55—Short smoke and glance at the papers.

8.55-9.34— Recess (estimating amount of work to be covered).

9.34-10.01—A visit to the rink.

10.01-11—Hurrying(?) home from same.

11-11.03—Biology (writing name in text-book).

11.03-11.35—Studying calendar with friend in next room.

11.35-12—Recess (filling a pipe or two).

12-12.45—A little nap before retiring.

12.45-1—Reflecting on hardships of student-life, e.g., studying till 1.

C. L.

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**Science.**


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**I**F there's one thing rather than another that makes student life enjoyable, it's the superheated, bottled steam of good-natured jocularity that is continually breaking out in the most unexpected moments, upsetting some irksome regulation and provoking unlimited mirth. Every student enjoys kicking up a racket—none more so than the writer.

But surely there's a time for work and a time for play. However, some of the freshmen, and not a few of their elders, think that any old time is good enough for a first-class exhibition of tearing everything loose and throwing it around. It doesn't matter what the particular article happens to be; a man's note-book, a loose bench, a cap, or perhaps the man himself, if handy, will be grabbed and thrown across the room.

Of course, it's all good fun, and it's always appreciated as such, but when chaos takes the place of order in a class-room, and the lecturer in disgust cuts the hour short fifteen or twenty minutes, it is time to call a halt. If this sort of thing affords amusement to a few, it certainly deprives the majority of any opportunity of hearing the lecturer, and at the same time is most unfair to the man who with long-suffering patience endeavors to transplant a few ideas in the student cranium, otherwise fertile with inventions for making trouble.

THE MINING STUDENT.

The Grad. he knows above a bit,  
 The Arts man ain't a mule,  
 The Medical's a grafter,  
 The Levana girl's a jewel;  
 But the Mining student proper,  
 When all's been said and done,  
 Is a giddy goat, a piece of "float,"  
 And a muzzler all in one.

He stays up more than half the night  
 A-playing games of chance—  
 He always has a dollar when  
 He hears there is a dance;  
 But when he hears the dinner-bell  
 A-dinging out its dong,  
 He gobbles the steak, and grabs the  
 cake,  
 Then humps himself along.

He'll sit for twenty minutes  
 A-testing of a rock,  
 And stand a mortal hour or two  
 If you supply the "Bock";  
 But where he always is the star,  
 And where he shows his nerve,  
 Is swinging the girl with the yellow-  
 curl,  
 Around the icy curve.

He's mostly always late for church,  
 His singing ain't in tune,  
 And as collection plate is passed,  
 He passes out too soon;  
 But this same lad in mining,  
 When all's been said and done,  
 Is the regular stuff, a dandy to bluff,  
 A peach and a plum in one.

TAILINGS.

A safety fuse had blown out, and  
 after fixing it, Henery made the switch.  
 Thereupon the following dialogue  
 took place:

Prof. N.—The 'lectricity is circul-  
 ating all right, but appears to be go-  
 ing in the wrong direction.

Henery—Dat's queer; perhaps the  
 smoke is coming out of the stack up-  
 side down.

The editor for Arts broke all pre-  
 vious records that time. If there is  
 anything more to say we would like  
 to hear it through the long-distance  
 phone.

We are sure our readers will appre-  
 ciate the fact that Mr. Malone has at  
 last consented to publish his valuable  
 notes on "The Complete Method of  
 Constant Feed With a Fire Shovel in  
 all its Phases."

Our representative at the Medical  
 dinner has turned up at last. He re-  
 ports a most "hydraulic" time, what-  
 ever that may mean.

We have heard a lot of talk about  
 that hockey challenge from the Pope  
 of Divinity Hall. When is it to be  
 launched?

Another book to be published short-  
 ly is "Rapid Estimation Methods of  
 Pig Iron Analysis," by "Sutherland  
 and McKay," joint authors.

Swipe, swipe, swipe,  
 I've swiped till I am tired,  
 But I'll steal that pen from him again,  
 Before I'm locked and barred.

W.

Ladies' Department.

THE month of February is fraught  
 with care to every college girl,  
 for it is at that season that she first  
 finds the moral courage to keep the  
 good and valiant resolutions made at  
 the dawning of the new year. Jan-

uary has been spent in wavering. Alluring and manifold were the temptations throughout the first month; many interesting meetings had to be attended, a Principal welcomed, preparations made for the Conversat., and other duties, social and otherwise, too numerous to mention, had to be performed. So January has slipped away, and February's approach casts a premonitory gloom over the luckless damsel whose January has been spent in revels.

As the proverbial bear is said to do, so doth the college girl at the beginning of February. She surveys her work as he does the weather, and according as she finds it doth she act. If she finds the atmosphere dense and heavy with impending essays, and the shadows of those due months before hang darkly over her, she retires to her den and prepares for the fray. If, on the contrary (but this is seldom the case), she sees no shadow of such threatening evils but can view with relief her work, if not wholly accomplished, yet in a fair way to be so, she feels that she is ready for the merry spring-time, and that April showers, even though accompanied by awe-inspiring examinations, need have no terror for her.

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#### THE GLEE CLUB.

Why is there no Ladies' Glee Club in Queen's? This question has forced itself upon us so often that we are loath to put it from us again without some consideration. We have a Levana Society where we may discuss the business which falls within our region here, where we may meet in a social way, learn how to conduct meetings in a business-like way, according to "Parliamentary procedure" (?), where

we can become accustomed to expressing our opinions before others, where we learn some things which perhaps we do not get in the class-room. We have our Y.W.C.A. to promote the literary and religious interests of our lives here in college. We have our representatives in the Dramatic Club. Why is there no musical organization amongst us?

There was a time in the history of our College when this question would have been an absurd and useless one, but now it seems to be quite in order. We have over one hundred lady students in attendance. We are all more or less fond of music—"The man that hath no music in his soul" is far from being applicable to us. Of this we have evidences in nearly every church choir in our city, having representatives in nearly all. We are interested in music, judging from the number who attended the recent concert. When we think of our numbers, of the talented ones in our midst, and of all these evidences of the interest in and love of music, the strangeness of the situation forces itself upon us.

In forming a Ladies' College Glee Club we would be opening up avenues hitherto closed to many. There are a great many who come to college, who have neither the time nor the financial requisites necessary for the training of the voice. We do not feel it possible to attain the two phases of education thus simultaneously. Now, it seems quite probable that such a musical organization as proposed might partially meet this difficulty. (Of course we realize the training could not be individual, and hence only very partial, yet it would be better than none at all, and besides being an initial step in the training of some, might convince the

more modest ones of the possibility of voice culture. For if we are to believe an authority like Mrs. Agnes Knox Black, we must agree that every one's voice is worth training, that we may, not only in singing but in speaking, make the best use of our vocal organs, which few of us at present succeed in doing.

Again considered thus it could not but prove of educative value, and that along a line which we have as yet overlooked. If carried along in a proper manner it should prove of immense value to the Queen's girl, and would, we have reason to believe, increase her college spirit while here, and prove one more link in the chain which binds her to her Alma Mater when she seeks her broader education in the world.

When we look over the students' Hand-book, as we enter in the fall, there is certainly a noticeable defect as we find not a single musical organization in the Ladies' department. It would seem to a stranger that the Queen's boys had a monopoly of the music. This, of course, is not true, however much such an excellent concert as that of Jan. 23rd might point to it. We would not for one moment suggest that we envy or covet the glory thus attained. Not at all; but it makes us feel a little sorry that we are burying our talent, hiding our light under a bushel, so to speak.

The effort already made this year, though not a great success, has not proved a total failure; but this apparent want of success is not by any means due to a lack of enthusiasm on the part of the students. This enthusiasm, indeed, was most remarkable and encouraging. But there were other circumstances not quite so encouraging, and when we consider that,

like an infant industry, our club needed protection for a time, but failed to obtain a great deal, we do not feel at all discouraged. On the contrary, if we believed—as evidently do some institutions and organizations, not, however, in our college—that a deficit means prosperity, we have certainly been somewhat prosperous. No, the Glee Club has not died a natural death; it is rather slumbering for a season, and we hope to see it awoken to new life and to another kind of prosperity, to greater encouragement and success early next session. Do not let us hide our talent any longer, evidences of which, both musical and dramatic, are being ever and anon produced, but let us be up and doing, and form, for the benefit of ourselves and others, a Ladies' Glee Club of Queen's University.

LEVANA NOTES.

The regular meeting of the Levana Society, on January 27th, proved of a most interesting and entertaining character. Judging from the number present, we are but just in considering it the most successful of the meetings of this year, and that is saying a great deal after the very excellent meetings we have had. The business of the meeting was duly conducted despite the interruptions of the late-comers, with the necessary commotion of an endeavor to enlarge the seating capacity of our spacious(?) apartment, and the stir of those "behind the screens," in their vain endeavor to reduce themselves into the smallest possible space, lest any of the secrets should be revealed before the appointed time, and thereby the dramatic effect be somewhat lessened—amid all this, then, our business proceeded, one item of which is worthy of note. A

resolution was brought in and unanimously voted a place in our minute-book, "that considering the nature of our annual Levana tea is that of a social afternoon tea, the Levana Society disapprove of dancing at that function." The importance of this, we hope, will not be lost on the part of any member of the Society or any guest whom the Society may entertain.

The programme began with a recitation by Miss Vaux, given in costume, which was rendered so dramatically and tragically, that it deserved and received an encore; and a solo, "Husteen," by Miss Knight, received similar appreciation, which was responded to with "Mighty Lak' a Rose." Then the room was darkened for the Tragedy in Pantomime. Miss Clark sang the following story, in verse, accompanied by Miss McGregor, with appropriate music; while eleven of the girls interpreted the various scenes of the story as it was unfolded to us in a most charmingly realistic manner: The Fair Imogene, the heroine of the play, has a passionate lover, Alonzo, whose enthusiastic devotion wins its reward with but one marring feature—the consent of the father must be obtained. The old Baron, reading the newspaper and pacing the floor in the most unapproachable manner, is then appealed to by the successful suitor, and consent at last given upon condition that Alonzo become a soldier. Then follows the very affecting farewell, the doubts and jealous fears of the thus exiled lover being quite allayed by the fair Imogene declaring that if she forget him, his ghost shall appear at her wedding. But alas, for fair promises! Out of sight, out of mind! Absence makes the heart grow fonder—of another, and so it proved;

for the despondent maiden loses her despondency at the sight of a young lord, whose attentions soon win the faithless one. But amid the gaiety and festivity of the wedding party, the aforesaid ghost, according to agreement, appears; and amid the consternation of all, the maidens fainting, the young lord's friends with swords drawn, but spell-bound by awe and fear, the awful apparition seeks the fair bride and carries her lifeless form from the arms of the terror-stricken bridegroom.

The costumes can best be described as marvelously wrought and most ingeniously contrived. The dramatic ability displayed was wonderful, and revealed a wealth of talent in our Society which bids well for the future of Queen's Dramatic Club. The general impression was that the 'tragedy' was a great success; and although the climax did not draw forth as many tears as that of the Bonnie Brier Bush, yet there is no doubt there were some tears from laughter, and laughter, we are told, is near akin to crying.

Altogether Miss Elsie Saunders, the originator of the entertainment, is to be congratulated upon the success of her efforts. The 'company' also played their parts well; and the writer desires to include them in this word of appreciation. Already two requests have come to have the "Tragedy in Pantomime" repeated, which in itself speaks well for the popularity of the performance.

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### Divinity.

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CROSSLEY and Hunter are here and already great crowds are flocking to hear them. What little we have seen of them by no means excites even a meagre approval. However,

we hope to see more of them, and in our next issue will seek to give our fair judgment on the spirit and plan of their work.

The methods adopted by all our churches might well draw forth much free and frank discussion which would be profitable. In this connection it might be interesting to note that Ralph Connor is in search of a graduate with musical ability to take charge of a mining camp and act in the capacity of preacher and teacher in both literature and music. A free hand will no doubt be given, and we believe that this is a great opportunity to demonstrate that the church is not making the best use of her opportunities. Any man who has had an experience in such situations has felt that the ordinary prayer-meeting and Sunday service do not meet the needs. We understand that Ralph Connor will be responsible for salary and will assist in necessary equipment to carry out this scheme. Rev. A. Fitzpatrick, a Queen's man, who for a few years past has been working to establish reading-rooms and teachers in lumber camps, is in strong sympathy with the movement, as it is really carrying out his own plan, to the furthering of which he is giving all his energies.

Mr. J. S. Watson, B.A., of Minnedosa, Manitoba, in a letter to a student, speaks most hopefully of the West, and intimates that many more men are needed there. Minnedosa is one of the most beautiful towns of Manitoba, and with its bluffs and trees greatly resembles an Ontario town. The rapid growth of the country is well seen in its history, for, although but a few years old, his people have

erected a \$6,000 church. It is cheering to hear him say that while Queen's men must recognize the local claims of colleges, yet they will never forget their Alma Mater and will always remain Queen's in spirit and sympathy. Rev. Messrs. McMillan and Feir are in the same presbytery with Mr. Watson, so that we are well represented in that district. To them we all send greetings and assurances that Queen's, with the same old spirit, is still pushing onward and upward.

Rev. W. W. Peck, M.A., has resigned his charge at Napanee and has gone to the West.

Rev. Jas. Anthony, M.A., better known to us as "Mark," has an excellent article in the last number of *The Presbyterian*, entitled "The Family Library." In these days, when public libraries are such a rage, it is well to suggest that each family might be more enriched by having the choice men and women in their homes as their daily companions rather than be compelled to seek a companion amongst the motley crowd of the public library.

A PATHETIC BLEAT.

*To the Moderator, Divinity Hall:*

Reverend Sir,—I feel it my sad duty as a lamb of the Hall, to bring to your notice certain misdeeds which have of late troubled the fold. A great calamity is come upon us in that the Pope has fallen from grace. It is reported that at the Conversat. his programme was full; this crime is reported of no other Pope in all the history of the Hall. Moreover, it is said that in the case of certain other lambs, neither space nor time had place in

their vision on Friday night; also that the Patriarch went home at half-time, a proceeding contrary to all tradition.

But this is not all. In the days of our fathers, Mr. Moderator, it is well-known that the temple did continually ring with the melody of their voices. Ichabod! Ichabod! Even you, Mr. Moderator, with a reputation unparalleled for faithfulness, not only to widows and orphans but to all fair damsels, even you, it is said, have done nothing except with "hims." Would it not be possible to take a selection from the new song-book instead of the Book Praise?

Yours fraternally,  
A LOST SHEEP.

CONVERSAT. AFTER-MURMURS.

T. C. B--n.—“Well, J--hn, I had nearly as good a time as we had at the Glee Club concert. I don't say much about these things, but between you and me, I have a keen relish for maiden charms all the same.”

J. C--ld--ll.—“Them's my sentiments, too. After all, man's earthly interests are all hooked and buttoned together and bound up in clothes.”

W--h--t--ng.—“Grave Divines, these are serious matters and are not to be talked about so much as to be sweetly meditated upon in private. I might say that I am most solemnly contemplating as to what is a true basis on which a certain kind of proposition should be made. Even Jacob had not more obstacles to overcome than I have. Therefore, most reverend Divines, this being a serious matter, I had no time for the Conversat.”

K. C.—“There will come a day, gentlemen, when you will not care for such large gatherings.”

B--ll--y M--r--.—“It's all bosh!

Such things are mere farces, and, anyway, most people are fools. I didn't patronize it. I want to put a damper on such things.”

Cr--w--f--rd.—“I would not say that. There were pretty girls and cosy corners, and young people must have enjoyment you know. Everybody has a soul of goodness, but we must faithfully exercise moderation.

G--s-- M--n--r--.—“Yes, you are right, and you and I have reason to be doubly thankful. There is such a thing as generalization, but I think we both agree that particularization is all right, too, and it can be worked even at a Conversat.”

Al--x. P--tr--e.—“Yes, my brethren, all you say is in harmony with the Hebrew thought, which has a commandment that reads “love your neighbor as yourself,” and of course that means his daughter also.”

H--t--ch, at this moment, who apparently had some heavy burden upon his mind, burst out: “Can any of you tell me how it is that so many of the dancers carried enough skirts in their hands to clothe the poor of all our cities, and yet the poor things had no covering for their arms or shoulders?”

G--o-- McK--n.—“Don't you understand that it is because of the beautiful effect it gives to the scene, and besides it is so nice and cool in the rapid dance?”

At this the Pope came upon his little flock, and said: “I hope, my dear children, you all had a good time. I feel ten years younger myself. I feel sorry that some of you could not get out, and that our Patriarch had to go home early, as he is hard at work overcoming the difficulties of the Marconi system by a further development of telepathy.” The Pope here raised his



hands, and after giving his blessing, said, "Run out, my dear children, and play; for the next hour we will talk over Biblical Theology. Be sure and don't forget to come back. To-morrow I will hear your confessions, and give to each his due penance."

As they ran out of doors, one was heard to say, "Well, if Teufelsdröckh had been at the Conversat. he would have been able to add a few interesting paragraphs to his chapter called "The world out of clothes."

#### MUSICAL CLUBS' CONCERT.

THE annual concert of the Glee, Mandolin and Guitar Clubs was held in the Grand Opera House, Friday evening, Jan. 23rd. The press notices of the work of the clubs on the trip were most flattering, but the expectations of the large audience were in no way disappointed, and the general verdict is that Mr. N. T. Greenwood, the conductor of the clubs, has this year surpassed himself. The programme was bright and full of variety and was presented entirely by college talent. Space will not permit us mentioning any particular numbers, but the careful shading of the work of both clubs, so far removed from the mechanical barrenness that one is apt to hear in organizations of this kind, speaks well for the ability of members and conductor. The solos, both vocal and instrumental, were of particular merit, and the concert made every student proud of the musical clubs of the University. The clubs did not disband after the city concert this year, but are keeping in training and intend to present a concert in Convocation Hall the night before Convocation. The programme on that occasion will be largely taken from the new song-

book, and this concert will be a welcome innovation in the Convocation proceedings.

#### READING CAMP MOVEMENT.

THE Canadian Reading Camp Movement has become the Canadian Reading Camp Association, and is increasing in influence and importance as a factor in the social betterment of the country. It began as an experiment and has steadily proved its feasibility as a sane and practical method of helping an isolated class of men. Queen's men should be proud of this movement as having been founded by one of their graduates, the Rev. Alfred Fitzpatrick, B.A., and they have already shown their appreciation by substantial help rendered.

Mr. Fitzpatrick first became interested in lumbermen in California while preaching there, and it was in dealing with this class of men as a clergyman and seeking to uplift them that he resolved upon a plan that has since been carried out. He found that the holding of intermittent services in camps and taking up a collection was a very doubtful way of helping the men. Besides, the camps are visited by all denominations, and the confusion of creeds often causes trouble, one foreman, who has since taken up with the Reading Camp, asserting that it was a positive nuisance and refusing to allow services to be held in his camp. On the other hand the Reading Camp puts into the hands of the men a direct means of self-help. Their lives are isolated and laborious, and their Sundays, holidays and spare time so much dead weight on their hands unless some alleviation is secured. Any one who has been in the lumber camp on the Sunday and felt the slow hours

acing by in the stillness of the forest knows the tedium these men have to endure. And it is not there that they need to be rated for their sins and short-comings, or that they feel any great appetite for the stale religious pabulum that some people so industriously collect for the shantymen. The men yawn and move restlessly about, their muscles miss the accustomed exercise, and their minds have nothing to distract them from the dreariness of their condition. Nothing is so brutalizing as low-browed toil without mental or moral uplift, and is it a wonder that men thus weakened should seek brutish or low means of enjoyment? The existence of a reading room, with games, magazines, pictures, music and books, with a man of tact, character and talent to instruct and stimulate the better instincts of the men should be an immense boon to them. They will soon begin to feel that something better is demanded of them than mere drunkenness and buffoonery.

This winter eight instructors are engaged in the reading camps, two of whom are College graduates. Most of these men swing the axe during the day and wield the ferule in the evenings. The companies pay from \$25 to \$30 per month, and the Association supplements this with from \$10 to \$20 a month, thus giving young teachers who are not afraid of a hardy pioneer existence a better average salary than is paid in the public schools, and the chance of becoming acquainted with one of Canada's greatest industries and with the men and methods employed in the work.

The object of the Association is to establish camp schools in all the camps and to extend the system of education,

as the library system has already been extended, to embrace the needs of those untutored men. Grants are given to evening classes in towns: why should not similar grants be given camp schools? Instruction is being given to miners; and the Correspondence Schools run instruction cars along our railways: why should not similar advantages be afforded to lumbermen? Besides, the men themselves are awakening to the advantages of the scheme and will force the companies everywhere to provide the same accommodation as is provided in certain places. They also may be counted on to assist in the financial support of the movement once they are fully aroused to its advantages.

The Association now in its organized form may expect a larger measure of public support; and that it is worthy of high confidence the names of the following officers chosen at a recent meeting in Lindsay will show: Hon. pres., J. R. Booth, Ottawa; pres., John Charlton, M.P., Lynedoch; 1st vice-pres., A. P. Turner, Copper Cliff; 2nd vice-pres., E. W. Rathbun, Deseronto; treas., Wm. J. Bell, Cartier; gen. sec., A. Fitzpatrick, B.A., Nairn Centre; educational sec., A. O. Paterson, M.A., Nairn Centre; literature sec., E. A. Hardy, B.A., Lindsay.

Queen's students will remember that our late Principal was a warm supporter of the movement which appeals so strongly to the justice and humanity of all broad-sighted men and is a dispenser of that "joy in widest commonalty spread" which was the aim of Wordsworth. Ideal manhood, strong, sane, beneficent, is what we should set up for ourselves and others; and thus make Canadian citizenship enviable the world over.

## Book Reviews.

PROPHETIC IDEAS AND IDEALS.

By Dr. Jordan.

MANY worthy people are under the idea that what is called the Higher Criticism tends to impair the authority of the Scriptures. It would be very extraordinary if this were so. Here is a collection of writings which has done more than any other literature in the world to educate man's spiritual and moral sense. To say that all this laborious and systematic investigation of it, which has been one very characteristic part of the intellectual activity of the nineteenth century, has had the result of weakening the effective appeal of these books to the heart and conscience of mankind, is surely very like saying the opposite of "search the Scriptures." Surely it is as much as to say "don't search them; they had better be left in a dim religious light; the more you know about them the less good they will do you." Such an attitude of mind is very remarkable in any one who calls himself a Protestant. There is really something quite quaintly mediæval about it. It suggests the old "*credo quia impossibile*." It pre-supposes that there is a great gulf fixed between faith and reason; that our spiritual nature yawns asunder; that exact knowledge and religion must vary inversely. Of course it is true that some of the higher critics have been men of the mere logical understanding who wished to disembarass themselves of all mystery. Many of them, on the other hand, have been animated by a profoundly religious spirit and by the certitude that the Scriptures would bear the keenest light; that, in short, all truth is one, that man lives by the truth alone, and

that what commends itself to his intellect is in the long run the only thing which can sway his will and enlighten his conscience. The Scriptures stand; our view of them varies with our knowledge, and the clearer our grasp of them as they really are, the more effective will be the force they exert upon our lives.

There could be no more reassuring answer to those timid souls who are shy of the higher criticism than this book of Dr. Jordan's. Without any parade of the critical process, or any polemic against the so-called orthodox Rabbinical point of view, the results of modern investigation have been mastered and assimilated—noiselessly and calmly, but with unmistakable decision. And what is the result? An exposition of the prophetic teaching which brings it to bear upon our life to-day with a directness and power not easy to match in the whole range of our homiletical literature. The prophets here are living figures, men of flesh and blood like ourselves, struggling with the hard Sphinx-riddles of their own time, not portents in stained-glass attitudes, uttering gratuitous infallibilities about a remote future altogether transcending the sphere of their "practical politics." They speak to us because they spoke to their own contemporaries. They read the problems of their own age in the light of 'faith—the unconquerable conviction that the supreme force in the world is righteousness. Therefore they have a message which never grows old. And the elemental force with which that message possessed them, inspired the clear and moving tones of an utterance which must always command the attention of "him that hath ears to hear" in such things. They live for us across

the centuries because they lived so intensely for their own generation in that which "endureth throughout all generations," unchanged in its essential nature amid all the ceaseless changes of its outward expression—the life in God.

No open-minded reader can fail to gather some such general impression as this from Dr. Jordan's book. He will be forced to feel that Israel had in a very real and intelligible sense a distinctive mission in the world. He will also realize as he probably never did before the element of truth in the old—rather fantastically one-sided—view of the prophets as being of importance chiefly because they so wondrously anticipated the future. Dr. Jordan never omits an opportunity of showing in how true and effective a sense—much more wondrously than by any thaumaturgic prevision of details—these old saints and heroes did foreshadow Him who fulfilled and perfected both the Law and the Prophets, summing up and transcending all they had striven to say. But, of course, all such general statements as to the main effects of the book are a very inadequate description of it. It abounds in felicities of detail which could not be fairly represented except by extensive quotations. It is the work of a man who combines with very painstaking and scholarly study of his subject most unusual gifts of sympathy and imagination; who possesses a remarkable power of expressing careful thinking in simple and glowing words. Every student of Queen's should read it. It may safely be predicted that every one of average intelligence and capacity for being interested in such things, who begins it, will read it to the last page.

THE STRENGTH OF A PEOPLE.

*A study in Social Economics, by Helen Bosanquet.* Macmillan & Co., London and New York.

Mrs. Helen Bosanquet's writings on Sociology are scarcely less favourably known to students of that subject than those of her husband. Indeed, husband and wife seem to be intellectual counterparts. While the former lays great stress in his work on the influence of social and economic reform of various institutions, the State, the church, and trade unions, Mrs. Bosanquet relies rather on the family and on individual effort. In her recent book, *The Strength of a People*, she shows her usual clearness of thought and freshness of presentation, but is bolder and more ambitious than in any of her previous studies. She reviews the whole organization of modern society which she condemns as immoral, resulting as it does in a pampered and materialized upper class and a brutalized and discouraged lower class. Her criticism of society will hardly be disputed by those who know from actual observation how the other half lives even in this so-called country of opportunities, but of course will be dubbed extreme, pessimistic Tolstoyon by jaunty Optimists, those dwellers in the best of all possible worlds who neither know nor care to know the actual condition of the poor, are well fed and warmly housed and have a convenient set of platitudes for justifying the present arrangement of things so agreeable to themselves. Mrs. Bosanquet demands a closer approach to equality, a more equal distribution of wealth, material and spiritual. This is to be effected not through revolution but through education. Ignor-

ance, narrowness, insensibility to beauty, imperfect sympathy, are the causes both of the apathy of the lower classes and of the selfish exclusiveness of the upper. Both classes need to be taken out of their own narrow interests and shown the possibility of a fuller and more satisfying life than the dull stagnation of the one and the frivolous time-killing devices of the other. Mrs. Bosanquet perhaps minimizes the value of institutions, but her insistence on individual effort and the need of intelligence is a very necessary protest in this age of deified institutions and practical schemes of education.

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### Exchanges.

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THE *Presbyterian College Journal* for January addresses itself to the sad duty of commemorating the death of Principal MacVicar. The number is a fine tribute to the late Dr. MacVicar, reserved in tone, yet intense in the expression of a profound appreciation and a deep sense of loss. Funeral addresses by Prof. Scrimger, Rev. Dr. Shaw, and Prof. J. Clark Murray, are presented, together with able articles, dealing with Dr. MacVicar's capabilities as administrator, preacher, theologian and teacher.

The current number of the *Dalhousie Gazette* is historical and reminiscent. Dalhousie, like the Presbyterian College and Queen's, has struggled upward under great difficulties. The educational influence of Dalhousie and kindred institutions in Canada has been of inestimable value; and the historical number of the *Gazette* is strongly, though unobtrusively, suggestive of this. The origin of Dalhousie is analogous to that of Queen's: Dalhousie

became a necessity owing to the aristocratic exclusiveness and religious intolerance of King's College, Windsor; while Queen's was called into being by the narrowness and bigotry of King's College, Toronto. Nobly have both institutions vindicated the principles represented in their foundation, the principles, namely, of individual freedom and an enlightened liberalism in matters of religion.

The January number of *Acta Victoriana* is in all respects a creditable number. The leading article, "A Backwoods Heroine," is from the pen of Agnes Maude Machar. The article on University life in Germany is full of interest and instruction. One feels inclined to envy the freedom from sessional examinations enjoyed by German students, not to speak of the delights of duelling, and the military uniforms. The familiar features of Rev. C. J. L. Bates, M.A., appear in a photo-engraving of a group of missionaries for the Orient. Mrs. B., we are glad to state, is there too.

The current number of the *University Cynic* (Vermont), devotes part of an editorial column to debating interests. The pending debate is with St. Lawrence, and the writer urges all the sundry to enter for the sifting process so that Vermont may have the best possible representation in the final contest. The editorial closes with the valiant position that 'Vermont can and must win' against St. Lawrence.

The *Cynic* contains also an account of the meeting of university presidents recently held at Washington, at which the question of the Rhodes' scholarships was discussed at some length. Judging from this report, the Ameri-

can colleges are beset with the same difficulties in connection with the Rhodes' bequest as their sister institutions in Canada.

The *Varsity* of last week devotes half a column in the editorial department to the question of dancing in connection with the annual *Conversazione*. The writer commends the resolution of the Literary Society to omit dancing from the programme on the ground that it is out of harmony with the true purpose of the *Conversazione*, the purpose, namely, of exhibiting the work of the University. It would be well, however, to placate the advocates of dancing by making this amusement the main feature of a student function to be held at a later date.

The *Smith College Monthly* for January presents a fine collection of literary articles, short stories and original poems. We print one stanza from Miss Barbour's poem, "The Knight of the Morning Star":

"The dragon has risen again, whom I  
smote in days of old,  
When my heart and my strength were  
young, when my spirits were firm  
and bold,  
I smote him in days of old, I smote  
him and laid him low;  
At my feet he bowed, he fell; but my  
strength was spent in the blow;  
Spent and broken am I; and the stain  
of the strife doth mar  
My brow; ah, come to my aid, thou  
Knight of the Morning Star!"

The poem swings a little like "The Truce of the Bear," but it's none the worse for that. The following stanza is from a poem entitled "December" and may suggest Swinburne:

"Bracken tangle brown, and lifeless  
flowers,  
Frayed fringes of a frozen, rut-scarred  
way;  
Sudden fall of night with lingering  
splendour,  
Blazoned upon the western edge of  
day."

Other poems of merit are "Ave Maria," "In the Garden," and "Where the Mighty Rest."

Of the sketches, "The Inconsistency of Miss Case," and "Love and a Gymkhana" are noteworthy. These sketches are breezy and wholesome, and suggest anything but 'blue-stocking' tendencies.

The leading article, "Marlowe's Development," is a fine study of the work and worth of 'the father of English dramatic poetry.'

The *Educational Monthly* for January announces that the editorship of that publication has passed to Mr. John C. Saul, M.A.

Professor's Edgar's article on Emile Zola and the Realistic Movement in France presents in compendious form a general view of French literature during the last two centuries, together with an estimate of Zola's contribution to the literature of Realism. The writer points out that literary ideals change from decade to decade and century to century. Thus, in France, the "Classicism" of the seventeenth century crumbled to decay in the following century, and Romanticism flourished upon its ruins. Romanticism in its turn gave way to the Realism of Balzac and his successors. Realism makes available for the purposes of fiction many phases of life and a multitude of characters which the dignity of Classical art had neglected, and the

glamour of Romantic art had despised. Gustave Flaubert, following Balzac, was devoted to the ideal of conscientious art. Maupassant is characterized by precision of observation and simplicity and lucidity of style, though albeit a pronounced Materialist.

Coming to Zola, Professor Edgar points out that the work of this writer is marked by an absolute and narrow determinism. Zola's starting-point is the theory that life can be studied by the artist with the mechanical precision and unswerving accuracy of the methods of science. Zola's books, therefore, while giving the impression of solidity, are lacking in flexibility, grace and spontaneity.

Comparing Alphonse Daudet with Zola, Dr. Edgar finds that the former possesses a finer artistic temperament and the advantage of a closer contact with his subjects. He is not the victim of a theory of literary art; and being free from any preconceived idea that life is fundamentally an evil thing, he does not drench his pages with impurity. Daudet is the better representative of healthy Realism. Zola's chief claim to recognition lies in the intense earnestness of his work, an earnestness that goes far to offset the artistic deficiencies and deplorable grossness. His great mistake, however, was his misreading of science and his consequent misreading of what constitutes the true essence of humanity. Man's moral nature is not merely the developed instinct of the beast, nor is animalism a sufficient explanation of the phenomena presented by human life.

A feature of special interest in the January *Monthly* is the digest of Inspector Seath's report on Toronto

Schools. Mr. Seath reports in favour of a considerable additional expenditure in connection with the teaching and other equipment of the collegiates. The School of Art and Design is doing in part the same work as that done by the Technical School. The report emphasizes the urgent need for a re-organization of the present schools into a coherent system with co-ordinate secondary branches. The new system should probably include one or more classical high schools, a technical high school, a commercial high school (including the School of Art and Design), and a number of English secondary schools of different grades. To all of these schools the public library should become an important adjunct both from the educational and the economical point of view.

A PARODY.

Picture a Jew giving money away,  
Or an Irishman treating a P.P.A.,  
Then picture me getting my longed-for  
B.A.—

That's a picture no artist can paint.

Picture the moon with a color of  
green,  
Or a Divinity flirting with a sweet sixteen,  
Then picture myself, with a hood of  
sateen—

That's a picture no artist can paint.

But picture me plugging like mad, the  
last day,  
And in the exam. room, with face of  
dismay,

Then to hear that I've failed, and go  
home like a jay,

That's a picture—I don't want to  
paint. R.

# QUEEN'S UNIVERSITY JOURNAL

## FINANCIAL REPORT FOR 1899-1900

J. J. HARPELL, BUSINESS MANAGER.

RECEIPTS.		DISBURSEMENTS.	
Advertisements.....	\$ 338 50	Deficit from previous year.....	\$ 153 25
Subscriptions.....	423 20	Printing.....	594 39
Extra Numbers.....	8 40	Miscellaneous.....	80 26
Deficit.....	57 90		
	<u>\$ 868 00</u>		<u>\$ 868 00</u>

Audited and found correct.

N. C. MACINTYRE.

## FINANCIAL REPORT FOR 1900-1901

J. J. HARPELL, BUSINESS MANAGER.

RECEIPTS.		DISBURSEMENTS.	
Advertisements.....	\$ 717 25	Deficit from previous year.....	\$ 57 90
Subscriptions.....	530 00	Printing.....	881 32
Extra Numbers.....	16 60	Illustrations.....	184 97
Miscellaneous.....	22 25	Miscellaneous.....	139 93
	<u>\$1,286 10</u>	Surplus.....	21 98
			<u>\$1,286 10</u>

Audited and found correct.

J. GALLOWAY.

## FINANCIAL REPORT FOR 1901-1902

J. J. HARPELL, BUSINESS MANAGER.

RECEIPTS.		DISBURSEMENTS.	
Surplus from 1900-01 Advertisements.....	\$ 21 98	Printing:	
R. Simpson & Co., Toronto.....	150 00	1st Number.....	\$394 35
Dominion Radiator Co., Toronto.....	100 00	2nd Number.....	81 60
North American Life, Toronto.....	50 00	3rd Number.....	81 08
Educational Department, Toronto.....	50 00	4th Number.....	97 35
E. P. Jenkins, Kingston.....	50 00	5th Number.....	95 18
Warden King & Co., Montreal.....	50 00	6th Number.....	75 96
Montreal City Cycle Co., Montreal.....	50 00	7th Number.....	70 00
Rathbun Co., Deseronto.....	40 00	8th Number.....	70 00
Lockett, Kingston.....	33 25	9th Number.....	78 99
Starr & Sutcliffe, Kingston.....	30 00	10th Number.....	79 00
C. H. Boyce, Kingston.....	30 00	11th Number.....	70 00
G. T. R., Montreal.....	25 00	12th Number.....	83 03
C. P. R., Toronto.....	25 00	Advertising Commission.....	\$1,274 54
Hong Lee, Kingston.....	25 00	Illustrations.....	247 30
Livingston Bros., Kingston.....	25 00	Postage.....	112 78
R. Uglow, Kingston.....	25 00	Typewriting and addressing Envelopes.....	44 83
Henderson, (Photographer) King'n.....	25 00	Stationery.....	18 00
Crown Lands Department, Toronto.....	25 00	Photographs for Illustration.....	13 75
St. Andrew's College, Toronto.....	25 00	Telegrams.....	8 95
Queen's University, Kingston.....	25 00	Express.....	2 44
School of Mining, Kingston.....	25 00	Delivery.....	2 35
St. Margaret's College, Toronto.....	20 00	Miss King for Post Office Services..	2 15
Hillcroft Academy, Kingston.....	20 00	W. Fairfair, for Services on 12th Issue.....	10 00
All others under \$20.....	318 70	Advertising.....	8 50
	<u>\$1,241 90</u>	Legal Expenses.....	10 00
Subscriptions:		Daily Whig to N. M. Leckie.....	5 00
Foreign.....	\$276 75	Printing Report.....	2 50
Professors.....	40 00	Surplus.....	58 49
Divinity.....	18 00		
Medicals.....	51 00		
Science.....	38 00		
Arts.....	128 00		
	<u>\$ 551 75</u>		
Extra Numbers.....	6 90		
	<u>\$ 1,822 58</u>		<u>\$1,822 58</u>

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## Educational Department Calendar

### January :

1. NEW YEAR'S DAY.  
By-laws for establishing and withdrawal of union of municipalities for High School purposes to take effect.
5. High, Public and Separate Schools open. Truant Officers' reports to Department due.
7. First meeting of rural School Trustees. Polling day for trustees in Public and Separate Schools.
12. Appointment of High School Trustees by Municipal Councils.
13. Clerk of Municipality to be notified by Separate School Supporters of their withdrawal.
14. Annual Reports of Boards in cities and towns, to Department due.  
Names and addresses of Public School Trustees and Teachers to be sent to Township Clerk and Inspector.
15. Trustees' annual Reports to Inspectors due.  
Application for Legislative apportionment for inspection of Public Schools in cities and towns separated from the county, to Department, due.  
Annual Reports of Kindergarten attendance, to Department, due.  
Annual Report of Separate Schools, to Department, due.
20. Provincial Normal Schools open (First Session).
21. First meeting of Public School Boards in cities, towns, and incorporated villages.
27. Appointment of High School Trustees by County Councils.

### February :

4. First meeting of High School Boards and Boards of Education.
28. Inspectors' Annual Reports, to Department, due.  
Annual Reports from High School Boards, to Department, due.  
Financial Statement of Teachers' Associations, to Department, due.  
Separate School Supporters to notify Municipal Clerk.

### March :

31. Night Schools close (Session 1902-1903).

### April :

1. Returns by Clerks of counties, cities, etc. of population, to Department, due.
9. High Schools, second term, and Public and Separate Schools close.
10. GOOD FRIDAY.
13. EASTER MONDAY.
14. Annual meeting of the Ontario Education Association at Toronto.
15. Reports on Night Schools due, (Session 1902-1903).

*N.B.—Departmental Examination Papers for past years may be obtained from the Carswell Publishing Company, No. 30 Adelaide Street, E., Toronto.*



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N.B.—This year, 1902, will be the close of the Quinquennium.

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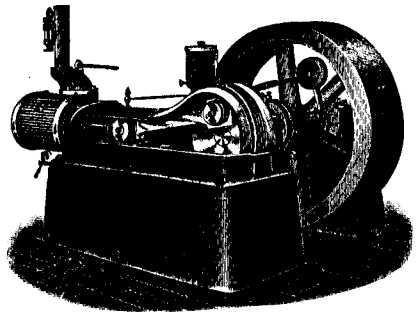
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