

QUEEN'S COLLEGE JOURNAL.

VOL. XIV.

KINGSTON, CANADA, DEC. 24th, 1886.

No. 3.

* Queen's College Journal *

Published in TWELVE NUMBERS during the session by the
ALMA MATER SOCIETY of Queen's University.

STAFF:

W. G. MILLS, B.A., - *Managing Editor.*
ADAM SHORTT, M.A., - *Editor.*

EDITING COMMITTEE:

J. C. CONNELL, M.A. A. GANDIER, B.A.
J. J. MCLENNAN. W. A. FINLAY.
J. J. WRIGHT, B.A. S. CHILDERHOSE, B.A.
W. J. KIDD. H. MCFARLANE.
E. RYAN, B.A. E. H. HORSEY.

H. N. DUNNING, *Secretary-Treasurer.*

TERMS—Per Session, \$1.00; Single Numbers, 10 Cents.

Matter for publication should be addressed to the
Managing Editor. Business letters to the Secretary-
Treasurer, Drawer 1104, Kingston, Ont.

The Managing Editor must be acquainted with the
name of the author of any article.

Subscribers will greatly oblige by promptly sending
notice of any change in address.

MESSRS. Meikle, B.A., of 1881, and Gerrior, who took third year in Divinity in Queen's two years ago, have proved themselves evangelists as successful as Sam Jones and Sam Small. Here is an extract from a letter from Cow Bay, a mining settlement in Cape Breton, N.S. :—"Last Spring, Messrs. Meikle and Gerrior held a series of evangelistic meetings here, which were greatly blessed of God, and as a consequence a large number of our young men have experienced a change of heart. It is really wonderful to see men, who were noted rowdies a year ago, now earnest Christians, ready at all times to stand up

for the Master, It is now six months since the Evangelists left, and of the 160 who joined our church at the first Communion thereafter, all excepting three or four, are walking consistently. It has made a great change in this place." Meikle and Gerrior are true men, and preached the Gospel without circumlocution. Their old friends here rejoice that God is blessing their work so abundantly.

THE St. Catharines Collegiate Institute seems to be exceptionally fortunate in the men it secures as teachers. In Mr. Seath, it had a Rector whose mental vigour and literary powers every one acknowledged. His promotion—if promotion it could be called—to the position of High School Inspector was deserved, and it is surely unfair to attribute to the Minister of Education the intention of muzzling a trenchant critic and political opponent rather than the honourable desire of rewarding merit. In Mr. Henderson, the present Rector, the Institute is quite holding its own, and the contributions to the Press of Mr. W. J. Robertson—another member of the staff—are marked by literary ability and a refreshing manliness of tone. Some remarks of his in the current number of the *Canada Educational Monthly* deserve the serious attention of those who are prone to brag of the wondrous superiority of our school "system" to everything else of the kind that has ever been on this planet. Concerning teachers in this Province, he speaks as follows:—"To a large extent we are bondsmen, and naturally enough, we are developing the characteristic

vices of slaves and dependents. A truckling servility to the educational powers of the day—a dishonest and ignoble rivalry for place and profit—an almost inexcusable absence of professional honour and etiquette are evils so manifest and so prevalent that, &c. &c.” What is a system worth that bears such fruit? If there is any foundation for what Mr. Robertson says, a remedy or remedies must be found. The whole country will be to-morrow what the schools are to-day, and the influence of the teachers on the schools cannot be exaggerated. They have more to do with determining the characters of their pupils than any other class, mothers perhaps excepted. If they have low ideals, what can be expected from those whom they train? What are the remedies? Decentralization, security of tenure, a free hand to the teacher in his room, greater power and responsibility in every head master, exclusion of political influences, Educational representation in the Department. On each one of these an article might be written. With Mr. Robertson we say, “Let the discussion go on.”

NOT unfrequently we find students discussing a question of considerable moment to them; that, namely, as to the best methods of study. This would, indeed, be a very encouraging sign, were it not for the fact that too often the question is considered from a very short-sighted point of view. Nor is this altogether a subject of marvel. In accordance with the public and high school systems of the province, which are so much admired and lauded by those whose creation they are, the student who passes through these mills on his way to College is thoroughly impressed with this fundamental principle, that the essential object or end of all education is the passing of examinations. A course of study undertaken without an examination in view would

represent so much time and energy utterly thrown away. From this point of view, then, the best method of study will evidently be that which enables one to prepare most easily for examinations, and it is this method which too many students are apt to regard as the one thing needful. We do not propose to discuss such a method; but we shall perhaps have occasion afterwards to speak at some greater length with regard to the causes of such a condition of educational matters. At present let it suffice to state, what is not at all new in theory but what is certainly somewhat novel in practice, that the primary object of anything which deserves the name of education should be the *rational* training of the individual; a secondary object being the acquiring of useful knowledge, and which will follow as a natural result of the former. As to which may be the best methods of study in order to secure this end, one cannot determine with any degree of minuteness, since, in detail at least, they must vary as individual intelligences vary; and a method which one has found to be very serviceable may be of little advantage to another. We may, however, state one general method which has been of considerable service to many an eminent and true student, as well as to many, equally true students, who have not been known to fame, but have done good work among the multitude whose labor is of the spirit. The method is more particularly applicable to a regular course of reading and consists in making a synopsis of most books read, more or less extended according to the importance or richness of the contents of the work under perusal. The advantages of such a method are considerable, for in this way one is forced to understand and examine more thoroughly than might otherwise seem necessary the nature of the facts and principles under discussion. As a natural consequence attention is drawn to the points

which are most difficult of comprehension, and which might, for that very reason, seem to be unimportant. It is impossible to get at the pith of a paragraph or sentence without a comparatively perfect understanding of the author's meaning; and in determining this meaning one's whole intellectual nature is trained or educated in a manner excelled only by the pursuit of original investigation. Indeed, during the period of acquisition, it is a better means of education than random attempts at original work for which one is not yet properly prepared. A thorough thinking of previous thought is the best preparation for the most perfect elaboration of one's own thoughts. Besides the educational advantages derived from the preparation of such synopses one is being gradually furnished with a store of condensed knowledge to which reference can readily be made at any future time, and a reference to the leading features of a book will usually be sufficient to suggest most of the important details.

“ALPHA” in our last issue was slightly bilious, and therefore unjust to the students of the Royal. “Have the Arts deserved such treatment as this?” is the question he puts in much of the same tone as Cicero's “Quousque tandem abutere nostra patientia?” What treatment? The Arts students, it seems, are obliged to pay a Gym fee of one dollar a year, whereas the Meds may or may not as suits themselves. This treatment it will be seen is made up of two parts, each independent of the other. If it is right that the Arts men should pay the dollar, let them pay it, without reference to any body else. If Alpha has any doubt on this point, we refer him to the parable of the laborers in the vineyard, and the question of the Master to the discontented, “Is thine eye evil because I am good?” Should there be a fee, then, and is a dollar too

much? — It is surely better to have a fee collected without any trouble, than to worry a committee of students all session with the task of collecting “voluntary gifts.” As to the amount, in most Colleges the Campus and Gym fee amounts to four or five dollars. As to its being annual, how can it be otherwise? The instructor must be paid annually, and Gymnasium apparatus, repairs and footballs are needed annually. In a word, the student that does not get a dollar's worth out of the Campus and Gymnasium in a session, especially when there is such an instructor as Sergeant-Major Morgans, has only himself to blame. Why then should not the fee be levied on the Meds? If it were, the Arts men would not be required to pay a cent less. The classes are large enough now, and if more students sought instruction, the instructor would have to attend more frequently and be paid more. So, it would be as broad as it is long. The present system should therefore be continued until the Meds ask for the imposition of the fee, as the Arts representative men very generally asked last session. “Alpha” should also reflect that the Meds have to pay two or three times as much in fees as Arts men, and that the students of the Royal have always shown themselves ready to contribute their full share to every expenditure, whenever they have been called upon.

THE address delivered by Professor Dupuis in Convocation Hall on University day was so breezy as well as thoughtful, that the *Canada Educational Monthly* is republishing it in full in its December and January issues. Everything that Professor Dupuis writes on Educational Matters is worthy of attention, not only because of his independent tone and his determination to get to principles, but because of his wide and long experience. He has been a teacher all his life, and has taught in the Public and

High Schools as well as in a Medical College and the University. He has been Inspector of schools, President of the County Association of Teachers, Member of the Central Committee, and lastly Secretary of the Board of Matriculation Examiners for Queen's, Victoria and Trinity. On no subject is he so well entitled to be heard as on the teaching of Science, for he himself taught Chemistry and Natural History for a far longer time than he has taught Mathematics, and both as a lecturer and experimenter competent authorities who have sat at the feet of Huxley and Tyndall, put him on the same level with those magnates. On this subject his conclusions are the same as those which the Philosophical Faculty of Berlin came to after a careful and extensive induction of instances. He believes that the time given to the teaching of Science in High Schools is almost wasted, at any rate "that the ultimate benefit to the country of the school which gives much of its time to Science will be less than that of the school which confines itself mainly to Classics, Mathematics and English." He gives reasons, that will appear to most minds conclusive, for believing that the old disciplines are the best for mental training, and that the student who lays a broad foundation of Literature and Mathematics will be able to build thereupon the best Science super-structure. With regard to the candidates who presented themselves for Matriculation last June, his testimony is that their knowledge of Science was "mostly of the parrot kind. Where the question could be answered by the statement of a fact, the answer was generally forthcoming. But where the question required a deeper insight into underlying principles, the answers were given in a very uncertain voice, and were generally nonsensical or astray" — What do "the practical men" say to all this heresy?

FIRST the Liberal and then the Conservative students met in solemn Council and formed associations in and by which they were to assist their respective parties or perish in the attempt. We can not see one good reason why either of these associations should have been formed; but we can think of very many reasons why they should not exist. There are too many societies in the University now, then in the name of these already dead or dying, why was the new body brought into existence, to die of slow starvation. It seems contrary to the spirit of young men whose opinions should be forming, contrary to University spirit in general that men should voluntarily confine themselves within the narrowest of all cribs, and decide to look upon state questions only from the point of view of party politics. These bubbles will of course burst after the election is over, but they should never have been blown, as the whole scheme savors too much of hereditary politics.

THOSE of our students having in view a ministry in the Presbyterian Church must find great occasion for thought in a careful study of the signs of the times. There can be little doubt but that a change is creeping over the spirit of that church with regard to its polity. This is a democratic age, in church as in state the people demand that their voice be heard and obeyed. In the Presbyterian Church in Canada, there is prevailing a democratic spirit far stronger than is necessary to properly balance the ministerial authority. Whatever else this indicates it surely points to two things very clearly; first the necessity for a better oversight over neglected charges, and second a simpler and more edifying means of severing relations that may not be resulting in glory to God, or good will among men.

POETRY.

WE have been asked to print a few of the songs of "Old Queen's," and we have chosen the following as "opening ode"; it being one of the most popular with the boys:

"ON THE OLD ONTARIO STRAND."

My father sent me down to Queen's,
That I might there become a man;
So now I'm in the city,
Which is so very pretty,
On the Old Ontario Strand.

Chorus—On the Old Ontario Strand, my boys,
Where Queen's forever more shall stand!
For has she not stood
Since the time of the flood
On the Old Ontario Strand?

A blooming freshman there in Queen's,
I thought to take a noble stand,
But found the girls too pretty
Within the Limestone City,
On the Old Ontario Strand.—*Cho.*

I spend my precious time in Queen's
In every kind of sport and fun,
And so I often shirk
My classes and my work,
On the Old Ontario Strand.—*Cho.*

The Meds., with grand and noble aim,
Get lore by many a curious plan,
For they often rob the graves
Of defunct and extinct braves,
On the Old Ontario Strand.—*Cho.*

A sober Theologue I grew,
My heart with controversy crammed,
And now the next advance
Is \$750 and a manse
On the Old Ontario Strand.—*Cho.*

Of law we first learned there the art,
With writs and briefs on every hand,
And we first filled out our purses
In the "Venerable Concursum,"
On the Old Ontario Strand.—*Cho.*

My work will soon be done at Queen's;
Before me now is life so grand,
But can I be a traitor
To my noble Alma Mater,
On the Old Ontario Strand?—*Cho.*

And we'll hear no more of federation,
And Queen's independent shall remain,
For all her best friends
Say her name they shall defend
On the Old Ontario Strand.—*Cho.*

Queen's University, April 26, 1886.

HOW WE SHOULD REGARD THE UNIVERSITY.

WE might do well to cultivate that rare kind of reverence which attaches to University learning in Germany. I rode once into the city of Jena, and was amazed to find under many windows little fixtures looking much like our lawyers' signs outside their offices, and bearing names of students who once roomed in the apartments thus marked. Common looking houses, with their stucco fronts, would be ornamented with three or four of these signs. Such a great scholar had his chambers here; such another, there. The people are proud of having roomed a student who acquires high position. The Government in Prussia makes entrance upon any of the learned professions conditional upon the passing of a University examination or its equivalent. Bismark says emphatically that the University in Germany exists for imperial purposes. No entrance upon a great profession there without such a thorough training as comes from a University course, or from its equivalent outside! What if University life had similar honors here?

It is often affirmed that the American Congress has deteriorated in general intellectual capacity in the last fifty years. The number of educated men in it is less than it has been. The preparation of College graduates for taking part in thorough discussion in our newspaper press is not as complete as it ought to be, and as it will be by and by when we have suffered enough from inferior newspapers. The second rate sheets are maintained better than the first rate. We have in this country no class of College graduates waiting to get into their professions who can produce articles like the best of those known abroad in nations no larger than ours. There are several critical weekly journals in Germany and France, and at least half a dozen in Great Britain, usually in large part written by University graduates waiting to win their way into their professions, and better than any similar publication we have yet produced, not excepting even one.

JOHN COOK.

CARLYLE'S PREJUDICES.

THE war between the North and South was by no means the only subject on which Carlyle differed from the majority of educated Americans. The name of the great Transatlantic hero, Washington, he could seldom hear pronounced without breaking forth with an explosion of contempt, especially, it is said, if there was an American within hearing.

Mr. J. T. Fields, the eminent Boston publisher, relates a curious instance of this. He met Carlyle at a dinner-party in Devonshire Square thirty years ago, among the guests at which were Mrs. Jameson, Mr. and Mrs. Brown-ing, Walter Savage Landor, and Mr. and Mrs. Procter. "I had been told," he writes, "that Carlyle was despotical and violent, but I was not at all prepared for so eccentric and overbearing a personality as I found him to be. When I entered the room, his face and tall gaunt figure

recalled the portraits I had seen of him, and I knew at once it was Thomas Carlyle who was haranguing the ladies and gentlemen assembled in the library. There he stood, a strange looking, iron-gray haired man, his cheek curiously tinged with red, like a rosy apple, while the Arctic frosts were slowly setting on his head. He was in the middle of a declamatory sentence, and gesticulating vehemently. In his half-doubled up fist he held an unlighted cigar, and his strong Scottish burr sounded oddly enough on my uninitiated ear. The entrance of a stranger drew his attention, and when Mr. Kenyon mentioned my name, and coupled with it the announcement that I was a young American just landed from the other side, Carlyle stopped suddenly, bent his keen eyes upon me, and burst out with this explosive sentence: 'And so, young feller, you're come from the great country over the way yonder, are ye? And what news do ye bring, lad? I suppose you are all going to the Devil over there, as usual? Gird up your loins to hear God's truth; young man, no country can find eternal peace and comfort where the vote of Judas Iscariot is as good as the vote of the Saviour of mankind. I've lately been reading the life of your mighty George Washington, by one Upham of Salem, and a poor creature enough I find George to be. He was a sad specimen of a great man, God help him—a good land-surveyor and measurer of timber, but he had no faith, no religion. You must have a biography written about him that will take him down several pegs. Ay! but he was a poor stick enough, a sign-board sort a feller, rest his soul! And what kind of a stream is the Concord? Dull and sluggish, I suppose, like the minds of some of your drowsy people who live on it! They tell me I must come over and see America, and so I would if I could live in a tub, and be quiet; but that would be humanly impossible. Oh, I should be unspeakably wretched over there among your Niagara population! When I landed the cry would go up: "Lo here, and lo there, is the great man!" and I should be bored to death! No, no, I'll not undertake the portentous commingling. I'll stay at home, and be happy! I'll be contented with a little and try to serve my Maker.'—Prof. Henry Nichols' Life of Carlyle.

"THE PHENOMENAL GOD."

The first number of the *Presbyterian College Journal*, for the present session, is a good one—that is to say good as to readable matter. But it is a mistake to suppose, that however able Professor Campbell's article on the Phenomenal God, and however instructive the Rev. Archibald Lee's contribution on "Christian Work," may be, that these should of necessity occupy twenty of the thirty-two pages of the *Journal*. Inexperienced Editors are apt to be carried away when they receive a good thing, and throw it into print, irrespective of the claims of those readers whose tastes do not run in the direction of the articles indicated.

Mr. Lee's and Professor Campbell's articles are suffi-

ciently able and interesting to have survived another issue. The former might have been left over, or the latter spread over at least two numbers of the *Journal*. Variety is what is needed—students have varied tastes as well as opinions, and these have to be considered, in order to ensure success.

Professor Campbell at the outset of his article distinguishes between the *common* acceptance of the expression 'Phenomenon' and the *scientific* and *original* meaning of the word. The current idea of the word implies "something strange, startling and, generally speaking, unpleasant." The scientific and original meaning "is simply that which appears, which is manifested to one or more of the five senses." He then puts the query: Do Phenomena include all existing things? Philosophers (materialists excepted) and Theologians say no. There is "a spiritual world which cannot be seen, heard, felt or appreciated, by any of the senses. To it belongs the invisible soul of man; to it perhaps the intangible essence called life." The Christian belief is that the Phenomenal has its existence in the un-Phenomenal. Above and beyond the Phenomenal and the souls of men, there also exists "and has existed from eternity a great all-pervading spirit whom no eye has seen nor can see." At death the soul "will enter upon a new field of perception in which spirit shall be as Phenomenal, as matter and lower forces are here." The Professor in passing adverts to the more prominent Philosophical arguments in favor of the existence of God. He touches upon that of Socrates, the argument from design, the Technological arguments of Kant which lock from nature up to nature's God; the Stoical argument (the cosmotheological) from the world as an effect to God as the first cause; the *a priori* argument (the ontological) of St. Augustine, as formulated by Anselm and Aquinas which says "I have an idea of an all-perfect being, and with this idea is bound up the idea of necessary existence: Therefore an all-perfect being necessarily exists." The sceptic replies: "Yes, he exists, but where? In your mind." Then follows the moral argument of Kant. He says, "The conscience within me is not my voice, nor the world's; it is therefore the voice of a great moral Governor, who is God." This does away with individual responsibility. "These arguments," says the Professor, "with others that might be mentioned, are sanctions, and most important sanctions, of the belief in the existence of God, but they are one and all incapable of furnishing the mind with such a belief."

The writer next points out that the natural theology of the Bible is contained in Romans 1: 19-20—invisible things being understood by the visible—"There are two counts," he says, "in the indictment of apostate man. (1) God manifests His existence through a revelation of Himself to man and (2) He manifests His power in the world without." He (the writer) admits a natural Theology—belief in a God ever present to the minds of men, but this natural Theology has no power over human de-

pravity. It is "valueless to invest life with spiritual comfort and peace, to remove the sense of sin, or shed a ray of hope on the world beyond the grave."

But while admitting that God is not Phenomenal to us he says we are not on that account to believe in an un-Phenomenal God because "all the world believes in Phenomena which have not been apparent to its own senses." The Phenomenal God is in His essence a spirit: "Cans't thou by searching find out God?" "But for men's sake the un-Phenomenal became a Phenomenon, a long series of Phenomena, appealing to the senses of sight, and hearing and touch." God manifested himself to His ancient people and though to them He had ever been incomprehensible, He was none the less a Phenomenal God. He became Phenomenal to man, though the revelation of Jesus Christ; "He that hath seen Me hath seen the Father." In Christ we know God "which is the regenerating power of the world to-day! It is the story of that appearing, the life of the man of sorrow." "What then is God," he asks. "God is a *fact*, not a necessary existence, nor a principle, nor a mental abstraction, but a *fact*—" a fact attested by the evidence of testimony as other facts are attested—He is not a creation of man's fancy. "Paul says that the heathen in ancient times made their gods by their vain imagination, modern heathens make theirs by metaphysics, which in many cases is much the same thing." This is a curt truism. Most metaphysicians speak as if God must be just what they think he is. God has been demonstrated to be a fact. "We do not philosophize about a fact. No reasoning in the world will remove the Rocky Mountains or the Gulf-Stream, or raise the sunken Atlantic. God is a great fact to be observed and known." This conclusion makes Theology an inductive science. God has through the ages revealed His character: We have no right to question the anomalies, paradoxes, and apparent inconsistencies which appear in the history of the God Phenomenal. "Shall the thing formed say to him that formed it, why hast thou made me thus?" Yet the "thing" does often put this question. There is a tendency to shake off all authority in the thinking of the present day. "Doubt is prevalent everywhere; suspicion is ripe in society." A host of critics rend the Bible to tatters. How are we to decide which is right? Not by "the standard of morality, the coincidence of their statements with what our judgments or imaginations would assign to the persons, times, and places of which they treat, the discovery of inconsistencies and apparent contradictions which we cannot reconcile. Here is the test: 'Every spirit that confesseth that Jesus Christ is come in the flesh is of God.' We are thrown back upon faith. True belief in God implies belief in men. He that believeth not his brother whom he has seen how can he believe God whom he hath not seen? Jesus came in the flesh attested by many witnesses. "Here there is nothing *a priori*, nothing metaphysical, not a fragment of the exercise of higher criticism. It is the testimony of the witnesses of Phenomena appealing

to faith." But the testimony is questioned because of defects in the observer. Why should this be so in spiritual things any more than in matters of daily life? We accept without question statements from the lips and pen of weak, erring mortals. We do not live on memories, we do not move in history, we have not our being in the *once* Phenomenal God, but in Him who, un-Phenomenal, comes to a higher sense than those of sight and hearing, and touch to work in us and for us wonders manifested. "Blessed are they who have not seen and yet have believed." "The most valuable parts of the Bible are the parts which record the personal appearance in speech or act of God, whether it be to the Patriarchs, to Moses and Joshua, to Isaiah and Ezekiel, or in the person of Jesus Christ. When we have a 'thus saith the Lord' or (thus did the Lord), our guide is a safe one."

Therefore concludes the writer, we are called upon to preach dogmatically the history of God manifest. This is a religion of faith. It has to do with fact and not with imagination and pious fancy. "That which we have *seen* and *heard* declare we unto you." All Philosophic proofs are incapable in themselves of satisfying the soul as to the existence of God. "The true Apologetic is found in the Bible itself, and in all the history that corroborates the Bible." The materialist will be met by Phenomena if he will only believe in Phenomena. "Why then," the Professor asks, "trouble the minds of students with the Philosophical proof of the Divine Existence?" All the thread-bare proofs like the armor of by-gone days, laid up in our arsenals for show, are entirely inadequate for present day warfare. "Now the aid of positive Apologetic as opposed to this negation is the aim of the Christian Church, and of Him on whom as a rock it stands, to lead man back to faith in his fellow-man, and thus to faith in that Phenomenal God, whom his most favored fellows seeing and hearing have made known." "Science and Philosophy have landed in agnosticism and rightly so. They can go no farther. They cannot find out God, and it would matter little if they did, for their God would not be our God."

The foregoing is but an imperfect summary of Prof. Campbell's very excellent paper. He speaks with no uncertain sound. His remarks have a healthy spiritual ring about them, which must be admired and appreciated by every right-thinking man and woman.

JUSTIN M'CARTHY.

WITHIN the past five years many public speakers, pre-eminent in their several subjects, have delighted us by their eloquence, entertained us with their wit, and instructed us by their learning and example. Among those whom it has been our good fortune to hear, Justin McCarthy stands in the foremost rank. With the subject matter of his late discourse we have nothing to do, whatever decided opinions we may hold on the subject of Home Rule. But to the fact that the lecturer espoused the cause, believing it to be just and noble and

moral, and believing also, that it was for the good of humanity and the welfare and stability of the British Empire, none will have the temerity to gainsay. Of Justin McCarthy, as a writer little need be said here. Every student is or ought to be familiar with his works. But there is much in his style of oratory which many among us might study with profit. His gestures are graceful, not violent; his language choice, not bombastic; his pronunciation faultless. He never soared away in any flights of rhetoric, nor did his language ever degenerate to the ordinary or commonplace; clear, calm, impassioned, yet enthusiastic, one could scarcely listen and not be moved. True we cannot say of him what Macaulay said of Milton, but his lesson may do all the more good by being the easier learned. To many who heard his lucid arguments, the cause he champions will wear a different aspect. He may not have convinced, but he certainly commanded respect. Were there in this world more like him in nobleness of heart and actions, history would record many different events.

HOME RULE IN IRELAND, AND EDUCATION.

WHY is it that an influential section of the people of Ireland is so passionately opposed to what Mr. Gladstone was disposed to grant to that country? It is easy to understand that landlords dislike such a measure, also that the Ultra-Protestant element are opposed to it. Besides these classes there is a considerable section chiefly Protestant, largely liberal in politics, than whom Mr. Gladstone had no more devoted followers before he became a convert to Parnell's scheme of Home Rule. It is a scandalous libel to call the men of this section Orangemen. Among this class are the Presbyterian ministers of the country, very few of whom are Orangemen, and a most intelligent and progressive part of the Protestant people. These men are by nature and education as well as by race and tradition ardent lovers of liberty; there are no others on the face of the earth at this moment more ardent. For generations they have been striving to right the wrongs that Ireland has groaned under and they rejoice in the fact that many have been righted and in the prospect that the rest will soon be. Why are they found in the ranks of those opposed to Home Rule? To answer this would take a good deal of time, in this article we touch on the Education question only.

But first a few facts and figures to shew that it is a delusion to suppose that Protestants to any extent are in favor of Home Rule. In Ulster there are in round numbers nearly 908,000 Protestants and nearly 832,000 Roman Catholics. Representing these in Parliament, there are 17 Home Rulers and 16 Unionists. Does not that shew that Protestants are not all opposed to Home Rule? And Londonderry, the second Protestant city in the country, is now represented by Justin McCarthy. In spite of these facts, let it be remembered that no constituency in which a majority of the population is Pro-

testant is represented by a Home Ruler. Of the 33 constituencies only 14 have a majority of Protestants. This is owing to the fact that the Protestants are crowded into the North East section, that nearest the Coast of Scotland, chiefly, indeed in two counties, Antrim and Down, including Belfast. Of the 908,000 mentioned, over 510,000 are in those two counties. There are in fact two constituencies, in which Protestants are not in a majority, represented by Unionists. They are North and South Tyrone. Then as to the city of Londonderry, so far is it from a Protestant city, that there are in it 16,000 Roman Catholics to 13,000 Protestants. Probably many readers in this country will stare at these facts and figures. Messrs. McCarthy and Davitt gave them a wide berth.

Now as regards Education, and this is to be looked at in two departments. First then, are the Elementary or Common Schools. The present system is over 50 years old, having been originated by the Right Hon. E. G. S. Stanley, afterwards the famous Lord Derby, the Rupert in debate of his day. Stanley at that time, between 50 and 60 years ago, was Chief Secretary of Ireland. The main features of the system were combined secular and separate religious instruction. The religious instruction is given either immediately after the school assembles or before the school closes, so that where parents object to what is taught, their children may either not come until it is over or leave before it begins. At first the Roman Catholics fell in with the scheme pretty generally. Bishop Doyle gave cordial assistance in preparing books and starting the work. But that did not last long. For forty years past there has been a constant struggle on the part of Protestants and especially Presbyterians to preserve the main features of the system. A constant pressure has been brought to bear in favor of Separate Schools, pressure that has been yielded to more or less. Nuns' schools and Christian Brothers' schools are under the Board, and to a large extent they are sectarian. At one time the regulation was that all children were present at religious instructions, unless the parents sent an *objection*. Now no child is present unless *permission* is sent. Those interested in the changes made not long ago in the regulation in Ontario, will know what this alteration means. Frequently the Bishops and Clergy of the R. C. Church have withdrawn the children of that communion from a Model School and after that representations were made to Government that said Model School was no success and so might be closed. The hint was given that the funds would be profitably employed in aiding the Nuns' and Brothers' Schools.

In 1846, Sir Robert Peel resolved to found three colleges in Ireland. Heretofore, the only opportunity of obtaining higher education was in Trinity College, Dublin, and was a preserve of the Church of Ireland, that is the Protestant Episcopal Church. The new Colleges were to be open to all communions. The proposal was received with great joy by all classes. In due time buildings were erected in Belfast, Cork and Galway, Professors were ap-

pointed and work commenced. The Presbyterians of Ulster at once accepted of the work done in the Queen's Colleges as what was required by them in the training of their ministers. Soon another measure was carried, founding the Queen's University, in connection with which degrees were conferred on the students of the Colleges. Ere long a cry was got up that the Colleges were Godless. From that time onward there has been a constant demand on the part of the R. C. Hierarchy to hand over to them the Colleges in Cork and Galway, while that in Belfast may be given to the Presbyterians. The Presbyterians have steadily refused to consent to such a step and so far they have succeeded in preventing such a perversion of the design of the founders, that is, to make the Colleges available for all classes and creeds of her Majesties subjects. With experience of nearly half a century, more than that in the case of schools, less than that in the case of Colleges, the intelligent classes of Ireland dread the giving of Home Rule in the sense in which Parnell and Company want it. Can any one doubt that an early result would be that Education Higher and Lower would be handed over to the control of the Churches, and the main part of it to the Church of Rome? If anybody thinks otherwise, let him study the state of things in the Province of Quebec at the present time, and it has been the same all along in that Province.

"HONOR TO A GRADUATE."

WE take the following from the Sydney *Presbyterian*. Rev. S. Grant is an uncle of the late revered Prof. McKerras, and an honorary graduate of Queen's. The jubilee was held at Shoalhaven, New South Wales: "Wednesday, 15th inst., was a *fete* day in Shoalhaven, being the fiftieth anniversary of the ordination of Rev. Dr. Grant. He has been 33 years a minister in the colony and for over 30 years he has been the pastor of the church here, where he is in entire harmony with his people. When it became known that his jubilee was approaching, a committee was organized to prepare to suitably mark the event. Mr. John Aldcorn, as Secretary, worked assiduously, and contributions came freely in, not only locally, but from brother ministers and people not of Dr. Grant's church. The gathering was the largest of the kind seen in these parts, and was also unique on account of the number of venerable pioneers in different walks of life that were present to honor the Doctor. After the tea the people repaired to the church—the largest in the district. Dr. Kinross, Principal of St. Andrew's College, presided, and there were beside him Drs. Steel and Cameron, Very Rev. A. Gardiner, Moderator of Assembly, Revs. J. M. Ross, General Secretary; T. J. Curtis, J. W. Dymock, R. Waugh, J. Cosh, J. Best (C. E.), and C. Jones (Wes.) Many of the Church of England and Wesleyan Church of the district were present. After devotional exercises, the chairman read congratulatory letters and telegrams from Revs. J. Wilson,

Kiama; A. M. Jarvis, R. S. Paterson, R. Collie, Sydney; J. Walker, Germanton; J. MacNeil, Waverley, W. Hough (C.E.), J. Hargrave (C.E.), of Sydney, but formerly of Shoalhaven. Mr. W. Neil, manager of the City Bank, and his Honor Judge McFarland, also sent their congratulations. Dr. Kinross, in introducing the proceedings, referred to the leading traits of Dr. Grant's character, and the lessons which were taught by his habits as a man and a minister. Mr. John Aldcorn, one of the elders of the church, then presented Dr. Grant with an address, which was engrossed at Mr. John Sands' establishment, and was enwreathed in a border of hand-painted native flowers. A massive and costly silver tea and coffee service in oaken case, a purse of sovereigns, and picture representing a noted pass in the Doctor's first parish, formed the articles of presentation on Wednesday; but a silver-mounted set of double harness had been given on Saturday. Rev. J. W. Dymock read the following:—"To the Rev. Wm. Grant, M.A., D.D.—Reverend and Dear Sir,—We the members of the Presbytery of Illawarra desire most heartily to congratulate you on having completed the jubilee year of your ministry. Since we have become associated with you as co-presbyters we have experienced the utmost kindness at your hands, and we are sure that our predecessors, now laboring in other spheres, would willingly bear similar testimony as to the father of the Presbytery; we naturally looked to you for advice, and we have always found you a wise councillor and faithful friend. By your distinguished ability as a preacher and theologian, by your devotedness, energy, and earnestness as a pastor, and by your active benevolence and courteous demeanour as a citizen in the ordinary walks of life, you have won the affection of a wide circle of acquaintances. We acknowledge with gratitude the goodness of the Lord in prospering your way hitherto, and we earnestly pray that He will still vouchsafe His aid and long spare you to preside over our Councils, and when the hour of your departure comes, you may enjoy the blessed assurance that to depart is to be with Christ, which is far better." Rev. A. Gardiner read a resolution of Sydney Presbytery, and Rev. J. M. Ross read a resolution of Wagga Wagga Presbytery, both referring in congratulatory words to the jubilee. Dr. Grant made a short but characteristic speech, depreciating himself as unworthy of such a demonstration. It was entirely unsought by him, but his good friends had so far proceeded with the arrangements that it would have been ungracious on his part to have declined to entertain it. Speaking of his personal work as a minister, Dr. Grant said he considered his work as a young minister his best work. When he set out in life he laid out for himself a high standing, one which he and others he knew of, had not reached and could not attain to; but, having aimed high, perhaps that enabled him to maintain a respectable mediocrity as a preacher. That was how he would describe his work; but when a young minister started in his work free from heresies or errors of creed,

other things being equal, his best work should be in his youth. He thanked them all for their kind words and congratulations. Revs. A. Gardiner, Dr. Steel, Dr. Cameron and other clergymen made brief speeches,—Dr. Steel being specially interesting, in describing the life and times of the Doctor as one of the 500 Disruption heroes. The audience were thrilled as Dr. Steel recounted the incidents of the congregation meeting in a tent during the winter of 1843, and sometimes in the snow near the historic pass of Killiecrankie, with the fierce winds of the north nearly overwhelming them. A special choir rendered suitable selections of sacred music at intervals during the evenings.

A CAMPUS SCENE.

IT does one good to spend an afternoon on the campus watching a well contested foot-ball match. The next best thing of course, when one is not able to go to the campus of his own Alma Mater, is to go to some other campus. On a recent Saturday afternoon two matches were in progress on the University lawn in Toronto, Rugby and Association respectively and both Town versus Gown. Although a University man's sympathies should naturally be with the gown, still when the Town fifteen contains a couple of his fellow graduates he may be excused if his desire is to see the latter win. How one is apt to look with pity on the exuberant sops and freshies who toot and make an infernal din to encourage their fellows, yet one's pity soon melts into a sort of sympathy as he remembers his own freshman or sophomore days. What Grad is there, who ever saw or heard of a freshman class that could surpass in anything the class in which he was a freshman? It rejuvenates one to go up from a musty office in the city to spend an afternoon mingling with the noisy students. You can imagine my delight, when approaching the campus on which the game was already in progress, and on my looking to see if the Queen's men on the team were holding up their end properly, to see the burly Rugby exponent of '86 with his Queen's colored stockings, the most conspicuous man on the field. He said afterwards he put them on just because they were worthy colors to be displayed anywhere, and as the action came into his head as he was dressing. Very many amusing things took place that afternoon. The referee for instance wanted to rule him of the tri-colored stockings off the field, because he took hold of a Varsity man who was running with the ball and proceeded to carry both player and ball up the field as well as to drag two or three more Varsity men who had a grip on his Jersey unwillingly after him, on the plea that he thought D.M.R. was going to strike one of his opponents. Although Town had the best of the Rugby game and a majority of points till near the end, they then became rattled and Varsity got three tres in succession. For the last five minutes the crowd took a hand in the game and the last touch was effected by a crowd of the non-playing

students forming a barrier to prevent any of the town players getting through to stop the Varsity man's run. The Association match was going on at the same time as the other, in fact the spectators' attention was divided, many of them standing on the common touch line watching first one and then the other. When a heavy scrimmage was in progress on the Rugby side the open play of the Association game would get most attention. Then as a shout from the Rugby field indicated that the play had opened there and a run was being made the students would rush in that direction to see the result. The Association match was a tough one. The 'Vics, although they lacked the aid of the best man they had in the recent Queen's match, who on this occasion played against them, still had rather the best of it, though the match was a tie. One student took advantage of the occasion to go around among those who were watching the play, airing his knowledge of philosophy. He had found out that there are nothing but ideas in the mind and imparted this fact to any one he could get to believe it. Those who were forced to listen to him appeared to be Freshmen who were afraid to tell him that they would rather watch the game. He appeared to be a Junior at least and had probably studied philosophy less than a month, and besides he was the only person on the campus with a book under his arm. Another student brought a girl with her dog to see the match. As the excitement grew the dog was in danger of being trod under foot, and the student had to take it in his arms to allay the anxiety of his companion.

ALMA MATER.

THE annual election in connection with the Alma Mater Society of Queen's University was held on Saturday in the "den" of the Medical College. As all the officers except the committee were elected by acclamation the contest was far from exciting. One could not but remark the disparity of numbers between this and former contests when aspirants for office addressed crowded meetings or rushed about from house to house seeking for those who favored their respective claims. But shades of the past! all that is now left of the never-to-be-forgotten events, was a few students gathered around a table nonchalantly smoking their pipes and talking of by-gone days when fights were fought and fields were won. But although the election was far from interesting it must not be supposed that the Society has suffered thereby except in its treasury. It is very questionable if a better managing committee was ever selected to guide the affairs of the Society. Dr. McTavish, one of the most brilliant graduates of Queen's, was elected Honorary-President. He is a very recent graduate, and this early appointment to one of the most important positions in the gift of the students shows the high place his talents and social qualities have won for him in the hearts of his sometime companions. For the onerous position of President the Society

unanimously elected Mr. J. J. Wright. Mr. Wright is a graduate of high standing, and a very good debater, while his coolness, experience and tact eminently qualify him for the duties incumbent on the position. The first and second vice chairs will be filled by Thos. Scales, B.A., and J. M. McLean respectively. Both are good men, earnest workers and well deserving of the positions. Mr. J. W. Kidd, an old campaigner, will act as critic. Mr. W. Morden and Mr. Pool will do the corresponding, while Mr. Stanley Chown will take care of the cash. Messrs. Allen, Phelan and Sullivan will assist as a committee in oiling the machinery of the Society. May the omens be auspicious, and may the present committee be rich in intelligence, energy and determination, and open for the Society a new career of usefulness.

MISSIONARY ASSOCIATION.

SATURDAY, December 4th, 1886, will always be looked upon by the present students of Queen's, as a red letter day in the history of Queen's University Missionary Association. The meeting held on the morning of that day was one of intense interest, and one whose influence will yet be felt throughout the Church of Christ in Canada.

During the past few years the work of the Association in the destitute parts of our own land has been greatly extended; and last winter it was suggested that in addition to Home Mission work the Association should undertake to send one of its number to represent the students and Alumni of Queen's, in the Foreign Field. Previous to this, comparatively little interest in Foreign Missions had existed among the student. The proposal seemed so radical and there appeared to be difficulties in the way, so many and so great, that the whole scheme was regarded by many as Utopian, in character. An appeal was made to students and former members of the Association, asking the amount they would be willing to contribute towards the support of such a missionary, should one offer himself; but the response was neither general nor liberal, showing that much greater interest must be awakened ere there could be the smallest chance of success. However, those interested in the scheme did not lose faith, but during the summer talked about it and worked for it. Individual students who had been appointed by their fellows, attended Mr. Moody's summer school for Bible study at Mount Hermon, and the meeting of the Interseminary Missionary Alliance, in Montreal, where they came in contact with men of burning missionary zeal. Thus, when the theological students returned to College this fall, many of them were fully alive to the claims and importance of Foreign Missions, and more determined than ever to carry into effect the proposal made last winter. Saturday, the 4th of December, was set apart as a day for the discussion of the Association's Foreign Mission scheme. Many looked forward to this day with eagerness and anxiety, feeling that

it would be a crisis in the history of the Association, when the sphere of its influence for all coming years would be largely determined.

At 10 o'clock in the morning a large number of the members assembled. After praise, and prayer for guidance, Mr. James F. Smith, the President, opened the discussion by a short address, in which he urged the claims of Christ and perishing humanity upon individual Christians, and then stated that for years he had earnestly desired to go out as a missionary to China, that he had counted well the cost, and now solemnly offered himself to this Association, should they see fit to accept him as their Foreign Missionary.

Gladly and heartily did the boys respond to the offer of their fellow-student. With subdued enthusiasm, and calm business-like manner, the proposal was discussed from every point of view. All agreed that the undertaking was a large one, laying heavy responsibility upon each member of the Association; but all felt, we dare not go back, there can be only one watchward for us now—*Forward!* He who has given that which is greater, will not withhold that which is less. That same God who has given us the man will also furnish us with the means for his support. "Is not the life more than meat and the body than raiment?"

By the unanimous voice of the meeting the following resolution was adopted:—

"Recognizing, (1) The claim of Foreign Missions upon the Church of Christ, by reason of our Lord's command to preach the Gospel to every creature:

(2) The greatness of the need at this present time—hundreds of millions of our fellow-beings without the smallest ray of Gospel light:

(3) The greatness of the opportunities at this present time for missionary enterprise—almost every heathen nation and tribe on the face of the earth open to the missionary:

(4) The fact that some of our own students are longing to serve Christ in the Foreign Field, but are prevented from doing so by lack of funds in the Foreign Mission Treasury of the Church:

"Resolved, that we as an Association undertake to send and support an additional missionary to the Foreign Field.

"That Mr. Jas. F. Smith, who has offered himself to the Lord and to this Association for work in the Foreign Field, be appointed the first Foreign Missionary of Queen's University Missionary Association. That in presenting Mr. Smith to the Foreign Mission Committee of the Presbyterian Church in Canada, we as an Association do pledge ourselves to be responsible for his support, and do ask the committee to send Mr. Smith in company with Mr. Goforth from Knox College, to labor in China the field of their choice.

"That we ascertain at once, how much we as students of Queen's University, can give towards this object for the

year 1887, and that our subscriptions be paid to the Treasurer as soon as possible, and be placed by him in the Bank to the credit of this Association.

"That having ascertained the amount that can be raised among the students, we do then appeal to all former members of this Association, and to other graduates and friends of the University, asking them to state what they are willing to contribute annually for the support of Mr. Smith in China.

"That all subscribers be asked to remit their subscriptions to the Treasurer of this Association, on or before the first day of April in each year, beginning with the year 1887.

"That we as members of Queen's University Missionary Association will not fail to present the claims of the Association in both its Home and Foreign Work to congregations and mission stations, and in this way do all in our power to increase the revenue of the Association."

The most interesting feature of this scheme to those who watch with joy the development of Christ's Kingdom in our own day, is the fact, that it springs spontaneously from the College life of to-day. It gives the outside world a glimpse of the thoughts and purposes that fill the minds and sway the lives of the young men assembled in our College halls. Additional evidence of the spirit that permeates the Colleges to-day, is given in the fact that a similar scheme has originated among the students in Knox College.

Truly, old things are passing away, all things are becoming new, when the Missionary Associations of two Colleges that are sometimes supposed to be rival institutions, propose to co-operate in sending out Missionaries to preach the Gospel of Christ in China. The students in the different Theological Halls have learned that the cause of Christ demands not competition, but co-operation.

By the time that the next number of the JOURNAL is issued, it will be known how the students of Queen's have responded to the Missionary scheme that has originated among themselves, and then the appeal will be made to the Alumni.

The claim upon the funds of the Association for Home Mission work is greater this year than ever. To make its Foreign Mission project a success at least \$1,200 must be raised annually. In addition \$2,000, or more, will be needed this first year for outfit, travelling and other expenses, necessarily connected with the opening of a new mission.

These sums in addition to the amount required by the Association to prosecute its Home Mission work seem large, but the members have faith that every cent of it is coming. For the past seven years the retiring President has exhorted the members of the Association to go forward. They have done so, and have never yet been put to shame, and so in this Foreign Mission effort, having put their hands to the plow, they purpose not to look back.

MEDICAL.

FUNNY SIDE OF MICROBES.

EVERYTHING is running to microbes in these degenerate days. Our bread, butter, potatoes and beer are one wriggling mass of worms, and all the diseases that once amused a free people are now attributed to bugs.

A man cannot have a violent attack of good, old-fashioned cholera morbus, but what some physician with a microscope finds that he has become an incubator for little beasts, and the dear old pains in the stomach that afforded us so much pleasure and spiced our happiness in boyhood are said to be a national convention of *bicilli*.

The commonest form of diarrhoea is directly attributable to a picnic of animated commas, and even true love is so mixed up with worms that a fellow is afraid to kiss his best girl, lest she should crawl off and die.

From the cradle to the grave we are portable battlefields for unregenerate bugs, and all the efforts of psychology and thingmajigology are being bent to the task of proving that civilization only adds to our wormy condition.

Before this awful discovery was made a young man could kiss his beloved at the garden gate and go home and sleep sweetly and enjoy pleasant dreams of rosy lips and bright eyes and other intoxicating hereditaments thereunto belonging and to them appertaining; but now, in this age of progress, he presses his worm-eaten lips to the bug-infested cheek of his darling, and at the moment when he should feel the wavelets of bliss surging up his spinal column, he hears the voice of conscience crying "rats!" and he wilts and seeks his couch to dream of loathsome worms.

For my part, I do not thank science for revealing all the zoological phases of life to me. It has gradually impaired my digestion to sit down to the table convinced that the formerly palatable dishes that I prized so much are but insects and crawling things served up in a variety of styles. It makes me ill to think that I was a fool when I referred in a sarcastic tone to the favorite grub of the plain, unostentatious Digger Indian. I sowed the bug in so doing, and now I am reaping the humbug in broadcloth and blushes. I have seen my appetite pine away and die in contemplation of its own baseness, and as water has been scientifically discovered to be the bug-juice of the age, I have sworn off drinking it.

Science has carried its great bug theory too far. It has made our lives one great gob of sadness and soured the wine in our cellar of existence. It has robbed us of our stomachs and turned our lives over in sorrow. It has revolutionized life and made death terrible, and it has made it necessary to again revise the Holy Book, for that old expression, "Earth to earth, dust to dust, and ashes to ashes," will not work. It should read, "Germ to germ, bug to bug, and worm to microbe."

PERSONAL.

GEO. F. HENDERSON is studying law in Ottawa.

The Rugby and Association Football clubs sat for their photos on Saturday last.

The Rev. Dr. Wilson, formerly of St. George's Cathedral of this city, will preach in Convocation Hall on the first Sabbath after the Christmas vacation.

Mr. D. A. Givens, '78, has decided to open his law office in this city, and is now established in his native place.

Professor Fletcher has been appointed University Examiner in Classics at Trinity College, Toronto, and Dr. Watson, Examiner in Mental and Moral Philosophy.

We regret that the name of Mr. R. M. Phalen, the Committee man of the Sophomore year for the Alma Mater Society, was accidentally omitted from the list of officers of that Society which appeared in the preceding number of the JOURNAL.

We regret very much to report the sad death of one of our brightest students, Mr. Frank Lawlor, who died at his home at Sydenham on Wed., 8th inst. Mr. Lawlor matriculated for Queen's last fall and was one of the successful competitors for scholarships, carrying off the Leitch memorial scholarship awarded for excellence in Mathematics. He only attended classes for a short time when he was compelled to return to his home owing to an attack of bronchial inflammation, from which he did not recover. Mr. Lawlor's family have the heartfelt sympathy of all the students.

✻COLLEGE WORLD✻

THE Y.M.C.A. of the University of Toronto has recently completed and dedicated a hall costing \$6,104.

One hundred and twenty-four students at Howard University, Washington, are working their own way through college.

It is claimed that over 1,700 college students have been converted during the past year and that there are 2,270 candidates for the ministry in the various colleges.

The Harvard University crew is trying to make arrangements to bring either the Oxford or Cambridge crew from England for the purpose of matching the English and American crews.

Vassar, Wellesley, Smith and Bryn Mawr are the only colleges giving instruction to women alone, but there are in the United States over 150 co-educational institutions.

The average age of students entering college is much greater than that of a century ago. Then it was 14; and now about 17.

The topical system has been adopted in the study of American History at Cornell. Each member of the class is assigned a topic, in the preparation of which he is expected to engage in original investigation. The report is to be in the form of an essay and handed to the Professor.

The Episcopal General Theological Seminary, of New York, gives a biennial prize of a gold watch to that member of the middle or senior class who will repeat from memory the entire services for the burial of the dead, and preach the best extemporaneous sermon from a text assigned one hour previous. This year the prize was won by a colored graduate of Howard University.

The experiment of voluntary chapel attendance at Harvard is one which has caused considerable interest, and which from present appearances promises to be successful. The College authorities have appointed six ministers to take charge of the chapel services. They are all graduates of Harvard, and represent four denominations—two Unitarian, two Orthodox, one Episcopalian, and one Baptist. So far, the attendance has been very satisfactory, sometimes larger than before the new order was adopted.

It is reported at Toronto University, that the Senate of that seat of learning intend to expend the money received from the Ontario Government for the old building of King's College, which has recently been demolished, in building a new Convocation Hall much larger than the one they now have. This step will meet with the approval of all Toronto University men, as the present hall is altogether too small for the meetings of such a large number of students as are now in attendance.

Dr. McCosh's paper read before the University Association at Albany recently, takes a decided stand in the matter of electives in the college course. He said that the age of universal scholars is past. Restrictions should be imposed upon electives, that there should be prescribed studies for every year in the college course. No electives at all should be permitted during the Freshman year, and their value in the Sophomore year is doubtful. Juniors and Seniors may take advantage of them within certain limits. Dr. McCosh states that if students entered the college at an earlier age, the proportion of graduates would be largely increased. Twenty or twenty-one is the age at which he thought students should be graduated.

DE*ROBIS*NOBILIBUS.

LITTLE things will tell, especially little brothers.
Freshies, beware!

Soph. (translating)—“*Vous me faites fremir.*” “You make me”—(pause of uncertainty).

Prof.—“*Fremir?*”

Soph. (with forced energy)—“Tired.”

Amid the smiles and tears of his classmates, he was quietly informed by the Prof. that he might rest.

The following stanza was written particularly for the benefit of the Seniors:—

Cheer up! At the critical moment of strife
It bothers a man to be beaten or “chucked,”
But girls, after all, are the roses of life,
And roses were made to be plucked.

Prof. in Chemistry—“Give a practical illustration of the combustibility of carbon di oxide.”

Bright Soph.—“If you light your breath it won't burn.”

SCENE—Grand Hotel, Lawntennisville, (Super Mare).

Ho—“I beg your pardon, but—er—I did not quite catch the name.

She—“Miss Fitz-Montmorency.

He—“Thanks, thanks! What a pretty name! And so uncommon!”

She (haughtily)—“Did you think I was called Jones?”

He (feebly)—“A—pardon—but—er—my name—a—is Jones!”

Who wink at all the girls they meet
While walking on the bridge or street,
And think the Juniors they defeat?
The Freshmen.

Who walk with girls so sweet and kind,
And never think the Juniors mind
Until some day they are heavily fined?
The Freshmen.

Who are those youths, so good and just,
Whom all the Freshies learn to trust,
Or if they don't, they know they must?
The Juniors.

LAMENT OF A THEOLOGUE.

I loved her dearly years ago,
And she—she loved me too, she said,
We planned and promised, she and I,
When we were older, to be wed.

We planned and promised—happy time,
All life was fair before us then,
“When we were older,” seemed far off,
For she was eight and I was ten.

I chance to think about it now
Because—I married her to-day,
I think of how we pictured it
In those old times, so far away.

'Twas all as we had planned—except
The bridegroom was young Walter Fay,
And I—I was the minister—
And so I married her to-day.

During the early part of the summer two of the shining lights of the Royal Medical College determined to pay Montreal a visit, and accordingly proceeded to get “rigged out for the trip.” That they both might be in the latest style as embryo M. D.'s, they decided to adorn themselves with what, in the language of the poets, are called “plug hats.” One of the leading hatters of the city was to be the honored recipient of their patronage, but when the purchase was about to be made their courage began to fail them, and at last the spokesman could only blurt out: “Er—Have you any—er—er—silk hats—er—worth about fifty cents?” We have been unable to find out whether the hats were got, or not.

A bunch of keys has been found in the neighborhood of the College by a member of the JOURNAL staff. From their appearance we would judge them to be the property of a Sophomore with a decided failing for the good things of this world, and that he may be enabled to identify them we herewith give a list of them:—

- 1 front door key (weight 2 lbs.)
- 1 latch key.
- 1 tin watch key.
- 1 pantry door key.
- 1 jam closet key.
- 1 ladies' glove button hook.

The owner of the above can recover them by calling at the Sanctum and paying cost of moving them to that place.

We were fortunate (or unfortunate) enough to get hold of an essay by a prominent Freshman the other day. We read it through with great effort, but have been sick since. The following is the mildest part of it:—

“The mind of man, in its lofty wide-spreading comprehension of the empyreal regions of thought, finds a mysterious fascination in reveling in the shadowy confines of fanciful imagination. To soar on tireless pinion far above this vast panorama of beauty, this mirror of divine beneficence; to feast the mental vision on an illimitable expanse where ethereal loveliness takes the place of beauty, divine perfection replaces the zenith of worldly achievements, and matchless symmetry remoulds the artist's highest realization with a touch of infinite exactitude, is the life-saving elixir of our intellectual organism.”

Exactly—a conglomeration of heterogeneous incompatibilities! Scintillations from a transparent comet wagging its tail of nothingness in vacuity!