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TO those who understand the difference between educating and cramming, it must be obvious, on an acquaintance with our school system and its products, that what this country chiefly requires is some means of education for its youth. If even a very moderate percentage of the common and high schools of this province were to become educational institutions, there would undoubtedly result a marked improvement in the rational condition of our citizens. If we had but a few schools which lived by their reputation, and whose reputation depended on the training and education which they imparted to the youth attending them, whose teachers were free to educate their

pupils, and not bound by any government enactments and fear of losing their positions to simply cram pupils for special examinations, then we might expect to have a considerable proportion of our youth trained to independent thought and action. They would entertain for their instructors a lifelong feeling of reverence and gratitude for the awakening and humanizing influences of their instruction. In such estimation is many an English teacher held by the country's most illustrious men. But how rare to find in Canada any, even among our young men, who can recognize particular educational benefits derived from a common or high school teacher. This is not because we have no good teachers, though they are far from over numerous, but rather because they are not permitted to educate, being required to cram. The situation is simply this: from the character of the present system of examinations it is not possible to test the education which the pupil has received, but it is possible to test the amount of prescribed text book which he has committed to memory. If a teacher were to attempt the educating process it would take him much longer to get over the prescribed work; for, instead of attempting to cram the pupil with so many particulars, he would be endeavouring to train his rational nature, his powers of observation and comparison, of induction and deduction, of making explicit what is implicit; he would be teaching him to refer to his reason oftener than to his text book or his memory. Seemingly the text book is the source of truth, and memory the instrument of knowledge, that

the pupil when taken beyond the region of his text book and the scope of memory is completely at sea, hence the small practical benefit of many a pupil's school studies, and were it not for the education which he gets beyond the school walls he would be a sorry creature to begin the discharge of life's duties. The teacher has simply to choose between educating without cramming, or cramming without educating. One cannot both surfeit a person and aid his digestion at the same time. If he preferred to educate, his pupils would not do very well at the examinations now in fashion; as a result his school would not receive so large a grant, nor rank so high in comparison with others. The average trustee and parent would vote the teacher a failure, and he would either have to give up educating or give up his profession as a teacher. If he gives up the attempt to educate, studies carefully the peculiarities of examiners, calculates judiciously the portions of the text books upon which questions are likely to be asked, also the kinds of questions, takes up a good deal of time in telling the pupils how to proceed at examinations, how to answer such and such questions, in short makes the object of his instruction the preparation of his pupils for certain examinations, they will soon recognize, as nine tenths of them do, that the real object of education is the passing of examinations, and anything which does not conduce to that is a waste of time. If the teacher really understands the science of cramming, his pupils will pass the examinations in a comparatively short time, his school will rank well, parents and trustees will be delighted, those who desire to teach, or rather to make money by teaching, and who wish to obtain certificates in the shortest possible time, will flock to his school from all parts of the country, he will be desired in all schools, and to him will belong the rewards of the profession. Such teach-

ers are not lacking in ability, and are not like a great many in the profession who can neither cram well nor educate well, in fact they might have made good educators under different conditions, but the authorities have determined, and what can they do? Notwithstanding the vigorous protest of some of the more enlightened among our teachers against the prevailing slavery and drudgery the Education Department grows daily more enamoured of its system, and adds rule after rule and form after form narrowing down into the deadest uniformity that which should be the freest of all processes—the education of the youth. The effect of such a system upon the student before entering college is precisely what we might have expected. Those who have received all their training in the government mills exhibit, notwithstanding their widely differing capacities, a remarkable uniformity in the lack of education, even though their information be considerable. Thus a good deal of the work of the university, if it be not of the same nature as the schools, must consist in undoing what the schools have done. The tendency to memorize everything, and the aversion to rational processes, and the tacit assumption that when examinations are passed the object of study has been secured, have to be broken up, a tedious process and not appreciated by the students at the time. How long must this melancholy condition in educational matters remain, and how much further would the Education Department have the country sink before it could be induced to alter its tactics? The system which the Department is elaborating is no new one, it has been in practice in China and the East for a thousand years and more. It destroyed the intellectual life of Greece and Italy, brought on and maintained the dark ages in Europe, and is capable of accomplishing much in the same direction still.

“ONE University for the Province” was the cry raised by advocates of University Confederation. It looks as if the very first step towards the fondly desired goal was going to give us a crop of Universities of a peculiar kind. The Baptists were the most ardent advocates of Confederation, and they are now applying for a charter for a McMaster University, to consist of McMaster Divinity Hall, and the Woodstock institution, both of them already affiliated to Toronto University. But this is nothing to a new proposal that has been sprung. The Toronto School of Medicine, which is affiliated to Victoria and Toronto Universities, has tacked on to a Bill for giving it power to hold land, a modest clause constituting it a University *quoad* Medical Degrees. This is decidedly rich. If the Legislature passes the Bill as it stands, every Medical School in the country will have to get a similar charter, and then a Medical School will be started in every city, and we shall have Universities *quoad hoc* by the score, and Canadian Medical Degrees, which have hitherto ranked so much higher than those of the States, will sink even lower. A Dutch auction for cheapening degrees will be instituted and the bidding will be lively.

IT is well for Mr. Grant Allen that he is at present safely beyond the seas and not within reach of Kingston's citizens; for at the present time many an otherwise mild Kingstonian is breathing out terrible threatenings against him. In fact he is “wanted” in this vicinity to make explanation as regards some very hard sayings to which he has lately given expression. In these he has blackened the name and blasted the fair reputation of Kingston and the whole country for miles around. He has reduced our goodly city, the oldest in the province, to the status of a common town, and has then given it over, in his own words, “to a vast

orgie, a saturnalia of unobstructed and undeterred drunkenness,” occurring, he says, every day or two. Just imagine the feelings of a respectable Briton as his imagination endeavours, under Mr. Allen's instruction, to grasp the following picture: “On Orange-men's day, and at other great gala seasons, the entire male population of the county seemed to reel about the streets *en bloc* in a high state of vinous exhilaration.” We have sometimes read of savage tribes in the centre of Africa and elsewhere thus giving themselves up to a unanimous carouse, and we have shuddered at the conception of such total degradation and considered seriously for a time the question of contributing to foreign missions. Now, however, we feel very sorry for all this, and would desire to beg these very respectable people's pardon for the opinion we have hitherto entertained of them, for doubtless they have been vilely misrepresented, and we extend them our sympathies.

And yet it seems marvellous that Mr. Allen should so grossly misrepresent a place which he ought to know so well. To our mind it shows very forcibly to what a deplorable condition of disregard for fact some of these pseudo-scientific theorists can come. For them theory seems everything, fact nothing. Mr. Allen appears to have become so accustomed to make fact square with theory, rather than theory with fact, that in order to support a little theory concerning the operation of the Scott Act, he very placidly, and we have no doubt without any particular malice towards Kingston, fabricates the necessary data, recognizing no limits but the necessities of his theory. However, we would suggest to Mr. Allen, or any one of similar tendencies, that it is one thing to create data of a biological or psychological character where the subject matter is more or less impersonal, but quite a different matter to take such pleasant liberties as

the location of very objectionable data within a definite city or county whose inhabitants may thereby be very much injured in the eyes of the world. Mr. Allen may spin his little fictions and amuse himself, or even make money, by setting up airy theories regarding the flowers, the insects, or the rabbits, or, to vary the amusement, he may reduce if he will, in theory, the human mind to a condition of utter imbecility, but he should not forget himself entirely and begin locating any unsavory myths in the midst of a people who have some sense of self respect and who cannot suffer such total misrepresentations to go unchecked.

WE are pleased to observe that Prof. Huxley is beginning to realize his philosophical whereabouts. He has been studying Scholasticism lately, and makes the discovery that that philosophy is very much like his own in essence, though somewhat different in subject matter. Such we gather from his contribution to the February number of the *Nineteenth Century* on "Scientific and Pseudo-Scientific Realism." Professor Huxley, however, is not the first to make this discovery. It has been suspected by others for some considerable time that he is, philosophically speaking, among the Scholastics. He finds that the Schoolmen and he are at one regarding their opinions as to a very fundamental point, both maintaining that there are two worlds, the physical and psychical, opposed to each other, "and though there is a most intimate relation and interconnection between the two, the bridge from one to the other has yet to be found; that their phenomena run, not in one series, but along two parallel lines" (p. 192.) As between the Nominalist and Realist divisions of Scholasticism Prof. Huxley sides with the Nominalists, and in supporting his position transfers the discussion from the middle ages to the present day. He speaks

of the general tendency to create entities out of what are mere relationships, and gives instances showing how natural laws have come to be regarded as such entities, capable of action and reaction upon each other, of coming into conflict, and even of destroying each other. It might almost go without saying that those instanced as the chief sinners in this respect are his friends the clergy. We entirely agree with Prof. Huxley as regards the points which he makes against this species of Realism. The only objection we have to make is that he does not carry his principle far enough. By all means let us give up the idea of vital energy as an entity, and cease to regard the law of gravity as a thing-in-itself; but let us not forget to be consistent; let us also cease to regard any other form of energy or energy in general as an entity. Let us never be found using expressions which indicate that modes of energy are convertible into each other. Let us have simply the fact that a certain manifestation known as electricity succeeds in causal sequence a certain manifestation known as chemical action, and that these manifestations are capable of quantitative comparison by means of a common relationship; and last of all let us drop all conception of an entity called matter, for that is on precisely the same level as those other relationships which Prof. Huxley rightly regards as wrongly crystallized into independent entities. If Prof. Huxley would but follow his own line of argument thus far, he could hardly avoid seeing that his Scholastic views regarding the gulf between the physical and psychical worlds must be given up, because without such entities as matter, force, or energy, we have simply intelligible phenomena all of one world. The physical and psychical worlds would thus have their "intimate relationship and interconnection" without any insuperable barrier.

POETRY.

THE following lines were quoted by Joseph Cook, at the conclusion of his lecture on "Certainties of Religion," in the City Hall last December :

NOW !

Choose I must and soon must choose,
Holiness or Heaven lose ;
If what Heaven loves I hate
Shut for me is Heaven's gate.

Endless sin means endless woe ;
Into endless sin I go,
If my soul from reason rent
Takes from sin her final bent.

Balance lost, but not regained,
Final bent is soon obtained ;
Let him choose, who has the power ;
Man is flexible for an hour !

As the stream its channel grooves
And within that channel moves,
So doth habits deepest tide
Groove its bed and there abide.

As the potter moulds the clay,
So us truth in season may ;
But as clay grows hard and old,
So the full heart fixed and cold.

Light obeyed increaseth light,
Light resisted bringeth night ;
Who shall give me power to choose,
If the love of light I lose.

Speed my soul this instant yield,
Let the light its sceptre wield,
While thy God prolongeth grace,
Hark toward His holy face.

THE FALLS OF RIVIERE DU LOUP.

The rolling river leaps and heaves the spray
As 'neath the bridge's arch unchecked it drives,
And then with power divine it smoothly dives
Into the waters, boiling all the day,
And through the night keeping tumultuous play.
Nor does it stop with this, but ever strives—
Like men plunging in vice, dreading their lives—
To hold a downward path that naught can stay
Now with wild beauty its impetuous course
It hurls along, until its mighty head
Burst o'er yon rocky ledge its way would block,
Not smoothly as before, but, by the force
Of jagged rocks overhanging from its bed,
The waters foam, upheaving with the shock.

LITERARY.

INFLUENCE OF SCIENCE TEACHING.

No. 2.

MATHEMATICS, however, has usually been thought to cultivate the mind as did no other subject, and in fact to leave little else desirable, but that this opinion has not been universally held, I quote Sir Wm. Hamilton, as follows : If we consult Reason, another common testimony of ancient and modern times, none of our intellectual studies tend to cultivate a smaller number of our faculties in a more feeble or partial manner than Mathematics. This is a harsh and somewhat exaggerated criticism, but there is no doubt that ever since "Let no one but a geometer enter here" was inscribed over the portals of the old Academy, Mathematical training has been greatly over-estimated. Although the Mathematician now disdains experimental Science there can be no doubt that the origin of his own Science is to be traced to the first crude generalizations by which the ancient geometer sought to formulate his knowledge of frequently occurring geometrical forms and relations. As Mathematics deals with the simplest and at the same time the most universal relations of objects, viz., extensions, these generalizations, comparatively few and simple, were soon arrived at, and gradually took shape as we know them in the axioms and definitions. Having obtained these first principles the method of Mathematics has since been that of deduction, the method of bringing a new particular case under some general principle with which we started. It is not meant that Mathematics consists merely in an analysis of notions or first principles, for in that case it would never get beyond them and would not be a Science at all. What is contended is that the new particulars by which Mathematical knowledge is extended are not particular cases which the Mathematician has met with in nature, but are ideal particulars constructed to exhibit spatial relations only. The spatial relations which have to be attended are not relations which have been detected under a multitude of other relations. To make this clearer by an example in the fourth proposition of the first book of Euclid. If two triangles have two sides of the one equal to two sides of the other, each to each and have likewise the angles contained by those sides equal to one another they must have their third sides equal and the two triangles must be equal and the other angles must be equal each to each viz. those to which the equal sides are opposite. You will observe that the form of this proposition is hypothetical. *If or given two triangles, etc.* The Mathematician does not concern himself with the question, whether there are any triangles or not, and as far as he is concerned their existence is a pure assumption. He constructs his figures and proceeds to his conclusions without troubling himself with the question at all. This is not a question as to the application of Mathematical formulæ to the real world. We have not the slightest hesitation in say-

ing that every Mathematical proposition could on occasions be objectively verified, and it is no doubt desirable that so many spatial relations should be available in the abstract form to which they have been reduced by the patient labor of generations of Mathematicians, but as dealing with abstractions the Mathematician has only been trained to reason correctly from premises to conclusion. In the ideal world in which the Mathematician moves he has not been trained to observe a constant relation among a number of varying particulars. He has accepted, not arrived at his general principles. It is owing to this characteristic defect of an exclusively Mathematical training that the most logical reasoner is often the honest observer and the readiest to leap to unverified generalizations. It has even been said that the mere Mathematician is usually the most credulous of men. Mathematics we are ready to admit has its own educational value. Its tendency is no doubt towards accuracy and close thinking, but so far from being all that is desired as a means of education, Mathematics has only dealt with the relation of externality of one object to another; and at the stage of Mathematical knowledge our conception of the world is the conception of an aggregate of objects related spatially. It is only in the inductive Sciences endeavoring as they do, to lead order and harmony into the changing Phenomena of nature that the correction can be found for a one-sided Mathematical training. It is as the complement of Mathematics in a complete Educational course that the teaching of Science is to be justified. Herbert Spencer divides the human activities into five great classes:

1. Activities which tend directly to self-preservation.
2. " " " indirectly.
3. Duties as a parent.
4. " " " citizen.
5. " " " man of leisure.

And he goes into an elaborate defense of Science as supplying the information most serviceable in the different spheres of action. Spencer indeed like the Mohomedans with the pig, contrives by one pretext or another to include the whole sphere of knowledge within the meaning of the term. All our old favorites are still taught, and he does speak of a certain disciplinary effect from them, but these disciplinary effects are always subordinate to the different modes of activity for which the man is to be prepared. I consider Spencer's fundamental mistake to be the idea that Education is a special technical training for the business of life, rather than the harmonious unfolding of the highest powers of the child, postponing the training for the special business until the faculties had to some extent been developed. If the object of teaching Science be the purely practical one which Spencer sets before himself it must be admitted that our schools are wonderfully deficient in that department. But Spencer's theory is absurd. On his own showing the ramifications of Science are so numerous that

to attempt to teach more than the rudiments of three or four of them, to say nothing of the others, would be impossible within the brief compass of a school life. Spencer tries to show from the example of Physiology the benefit that would result from a more general study of Science, and he further says that many unprofitable business undertakings would have been prevented by a knowledge of Science. I am afraid that the little school knowledge of Science might rather prove a dangerous thing. The amount of Science that can be taught from the time a pupil enters school till he leaves it is very valueless, considered solely with reference to what he can remember and make ideas of. To teach Science for any practical purpose our whole Educational system would need to be changed. We would have to establish Schools for this and that Science, and since a lengthened period of apprenticeship is necessary it would burden the parent with the enormous responsibility, of determining before hand, the business his child was to follow. Briefly then if the object of Education be merely practical, and if Science is taught because it is at the bottom of all the processes of production and distribution, and to teach it is to fit a man for the business of life in that narrow sense, then, I say that our Science teaching is a failure. It is simply impossible in the limited time at our disposal, to teach Science sufficient to be of any practical use. On the other hand, if the object of Education, as conducted in school, be rather to develop the faculties which lie dormant, to produce active, intelligent and observant men, then, I say that the school can make a most valuable use of one or more departments of Physical Science. Mathematical training as I have tried to show, is abstract. Its teaching is towards logical and close thinking, but the Mathematician is never brought close to nature and is apt to regard the world as a Mathematic total, an arbitrary collection of individual objects. The Scientist on the other hand starts with no general principles. Of course every generalization where properly established becomes a general principle, but the relations with which the Chemist, the Physicist, or the Botanist deals are not so universal, and are much more intricate than those with which Mathematicians deal. That is to say every real thing has size and shape, but every real thing is not an acid. Any Chemical law, for example, that Sulphuric acid and Zinc produce a certain re-action may be considered a general principle, and we can proceed deductively and say in any particular case of Sulphuric acid acting on Zinc that a certain result will follow, but the laws of Science are so numerous that the deductive method is not so effective as it is in a Science dealing with the wider relations of space.

In Science therefore, we are always working towards general principles. The method of Science is inductive. The method of seeking the one in the many. It is in Scientific investigation that we are led to see that:

"The very law that moulds a tear,
And bids it trickle from its course;

That law perserves the earth a sphere,
And guides the planets in the course."

In order to detect the Universal Law of which the varying Phenomena are only so many illustrations. Science calls into activity the highest powers of the mind. The power of fixing upon the points of agreement with the implied discrimination, constitutes the essential nature of thought itself, and not even in Mathematics is there required a more concentrated attention to the agreements and differences of objects, nor is this power ever exercised upon more intricate details. When it is apparent that Science employs the highest powers of judging and comparing, why will anyone say that Science has not an important Educational effect. There is room for as logical and continuous thinking as in Mathematics, while the scientific conception of the world is much higher. Mathematics takes you no farther than the conception of an aggregate, Physics first introduces the student to the study of relations more intricate than those of space, which study is carried to a higher form in Chemistry, but in Botany the student observes certain Chemical and Physical processes going on in the roots and body of the plant, but an analyses of those processes is not a sufficient explanation of the Phenomenon of life. Those processes apparently are all relative to the one end, the life of the plant. For the full explanation the student requires to bring to his observations the idea of an end or purpose, to which end or purpose all the Chemical changes and all the movements of the material in the body of the plant are subordinated. The same thing holds of any Science of organized matter, and it is at least suggested to the student that all nature is relative to one supreme end or purpose. But we have not exhausted the good effects of Scientific study when we have said that the tendency of Science is to arrive at the conception of nature. As a rational system the habits of study, application and regard for truth, which are formed in the Scientific quest for uniformity, are as invaluable in other departments, but especially in the various duties of life. Virtue may not be habit. Virtue, I suppose, is a sort of combination of knowing thought and doing it, but the formation of good habits is one of the safeguards of virtue and good habits of application, perseverance, patience, and regard for truth, are certainly formed in the study of Science. If I may be allowed a rather questionable mode of expression, truth appears to be truer when it is a truth of nature. It is there eternal and immutable and it will profit us nothing to try to reason it always. It cannot be made a matter of words as it too often appears to be in other departments. The Scientific inquirer must not be discouraged if he cannot at once reconcile his theory with facts. He must try and try again. It is the truth he is in search of and he knows it will in the end be discovered if he were to explain anything by the easier method of an hypothesis. If he does make use of an hypothesis it is always with the clear understanding that it is only a temporary expedient which in the end must be replaced by a

truer account. In brief the Scientific man's whole habit of life is a reverence for what is true, and a patient effort to discover it. The necessity of taking into account everything that can in any way alter our result and the habit of testing our conclusion by repeated experiments, will have a decided effect in preventing over hasty generalizations. How often do we hear judgments passed on men and things, upon very insufficient data, a people judged by our experience of a single individual—judgment which the Scientific spirit would have told us were not warranted by the facts.

PHILOSOPHY IN UNDRRESS.

No. II.

WE managed to get along well enough in our last article without putting the title of this section of the JOURNAL to any severe strain. One can always talk about philosophy and philosophers without giving much trouble to those whom earlier thinkers, with a slight suggestion of contempt, apt to be resented by those concerned, called "the vulgar." But, perhaps, when one leaves such superficial talk and comes down to "hard pan," the matter is not so simple. "Eh, man!" said Carlyle to a popular novelist, "your books are very amusing, just amusing, but when you come to write a real book, ah!" "Your philosophy" objectors may say, "gets on well enough in 'undress' when it is not philosophy, but when you come to give us real philosophy, ah!" We fear that there may be something in this, and that we shall be "hoist with our own petard." Be it so; we shall only share the fate of better men, and as we find ourselves soaring skywards, we shall try to bear the elevation with the equanimity becoming in a philosopher even "in undress."

We casually mentioned in our opening remarks that our young friend, Mr. Dewey, had written two articles which showed great ability, although, perhaps, their main contention was doubtful. Mr. Dewey, despite his enthusiasm and his capacity for hitting from the shoulder, is evidently a kindly soul. He would like to persuade the English empiricist not to knock him on the head. And so he will go about with him, and lead him by a way he knows not of until he suddenly rubs his eyes and finds himself very far from home indeed. For it is Mr. Dewey's aim in *Mind* No 41, to show that Locke and the whole of his English followers really are Absolute Idealists, if only they knew it! They appeal to "experience," don't they? Well, then, "experience" is knowledge. Knowledge is of the true or "universal;" there is no knowledge without a knowing subject, therefore, "experience" is never merely individual experience, but experience of the universal. Q. E. D. This is very pretty, but is it convincing? When the English psychologist recovers a little from his astonishment at finding himself in so queer a position, and actually arm-in-arm with his hated foe, the Transcendentalist, he will, we suspect, utter protestations and emit ejaculations of a somewhat vigorous character. "I object," he

will say with a sputter, "to all this hocus-pocus. I am not going to have the wool pulled over my eyes in that way. You may call your transcendentalism psychology if you like, but I will none of it. By psychology I mean the science of the *individual* consciousness, and you tell me that there is *no* individual consciousness, but only the universal realizing itself in the individual. You mean that my consciousness is God in me. Say so if you like, but don't call your metaphysics psychology!" And really, you know, the English psychologist has some ground of complaint. To have one's theory turned upside down, and to be calmly told that it is still the *same* theory, seems an outrage, naturally provocative of strong language. Let us see, however, how our young friend performs the trick of conjuration by which the plain stubborn English psychologist, who prides himself on "sticking to facts," is made to discourse with honeyed mouth of Absolute Idealism.

Enter Locke, "I thought that the first step towards satisfying several inquiries the mind of man was very apt to run into, was to take a view of our own understandings, examine our own powers, and see to what things they were adapted (Book i., ch. 2, §7.)" Now hear Mr. Dewey's interpretation of the passage: "We are not to determine the nature of reality, or of any object of philosophical inquiry by examining it as it is in itself, but only as it is an element in our knowledge, in our experience, only as it is related to our mind, or is an 'idea.' As Prof. Fraser well puts it, Locke's way of stating the question 'involves the fundamental assumption of philosophy, that real things as well as imaginary things, whatever their absolute existence, exist for us only through becoming involved in what we mentally experience in the course of our self-conscious lives, (*Berkeley*, p. 20.) Or, in the ordinary way of putting it, the nature of all objects of philosophical inquiry is to be fixed by finding out what experience says about them. . . . Now that Locke having stated his method, immediately deserted it, will, I suppose, be admitted by all. Instead of determining the nature of objects of experience by an account of our knowledge, he proceeded to explain our knowledge by reference to certain unknowable substances, called by the name of matter, making impressions on an unknowable substance, called mind. . . . Any attempt to shew the *origin* of knowledge or of conscious experience, presupposes a division between things as they are for knowledge or experience, and as they are in themselves." But this is "a meaningless and self-contradictory conception of the psychological stand point."

All this is very ingenious and subtle, but is it sound? We fear that John D., like Joey B. in Dickens' story is "sly, sir," (the reader may mentally supply the rest.) But, after all, what does it come to but this, that Locke and Mr. Dewey both appeal to conscious experience, but mean by conscious experience the exact opposite of one another? Let Locke's "conscious experience" = x, and Mr. Dewey's = not-x; then the one appeals to x, and

the other to not-x. Really, the two Johns are at daggers drawn, and it is only politeness or finesse in the one to say that they are fighting on the same side. We don't think that our young friend, charm he ever so wisely, will set to sleep the English psychologist's ever watchful distrust of Absolute Idealism. That line of policy we believe to be a losing game. We prefer the method of Heine, who said that "he always called a spade a spade, and Herr Schmidt he called an ass." An *eirenicon* based on the principle of shearing away all differences, and calling the beggarly remnant truth, is not likely to succeed. It has recently been tried in another realm by the author of *Ecce Homo*, in his "Natural Religion," where it is claimed that even to admit "Nature" is to accept the foundation of religion, but we doubt if "Natural Religion" has convinced either the one side or the other. So here when Locke proposed to "take a view of our own understandings," he assumed that there is a reality with which mind has nothing to do, and his problem was to find out how far our human intelligence can bring us into contact with such reality. Mr. Dewey says that, "having stated his method, he immediately deserted it." Not at all: he followed his own method, *as he understood it*. You change his method, and then you say that he "deserted it." In short, "experience" is one of those ambiguous words that may mean anything. When we know the sense in which it is used, then we know what it means. In Locke, and his English followers, it means "states of the individual consciousness," as opposed to things in themselves; in Mr. Dewey's use of words, it means the consciousness of things in themselves. No amount of leger-de-main can reconcile two such opposites. We do not hesitate to say that Mr. Dewey has "misinterpreted the stand point of British philosophy."

In next issue we may have a word to say on his view that psychology is the method of philosophy. Meantime we cordially recommend both articles (*Mind*, Nos. 41 and 42) to all interested in philosophical speculation.

A SCHOOL OF SCIENCE.

BY PROF. W. L. GOODWIN.

IT is acknowledged by all who have given the subject careful consideration, that, other things being equal, the arts and manufactures flourish most vigorously in countries where liberal provision is made for diffusing a knowledge of the principles and applications of science. Many facts might be adduced to illustrate this. English calico printers have come to the conclusion that they are falling behind the United States manufacturers, and this is ascribed to the superior general and technical education of the American artisans. Probably the best instance is that of the sugar industry. Formerly, sugar was almost exclusively manufactured from the sugar-cane, which flourishes only in tropical countries. The process employed was a comparatively rude and wasteful one. Very little progress was made—improvements suggested them-

selves very slowly to men who were not brought into competition with the ever-advancing methods of science. Then, the exigencies of European warfare gave rise to the beet-sugar manufacture. Liberal inducements were offered to men of science, and the problem was at least partially solved. But the method at first used for the extraction of sugar from the beet was very imperfect. France and Germany, ever in the front rank in encouraging scientific research, found men who were able to make great improvements in the machinery, and to suggest the adoption of new principles. But, note the unexpected directions in which a knowledge of the principles of science leads men to look, when an industry is to be developed. The physicist and the engineer had done their part, and now the chemist and the botanist took up the work, and showed that by using certain fertilizers the percentage of sugar in the beet-root could be largely increased. These improvements in the European sugar industry have forced the West Indians to make similar improvements, and those who have failed to do so have gone to the wall. It is not surprising then to hear, from time to time, of the establishment of botanical gardens in various of these islands; and we can also easily understand the anxiety shown by large employers of labour in the same part of the world to facilitate the founding of schools for the education of the labourers' children. They know that, as a rule, education means advance in intelligence, and that this brings with it increased efficiency in *any* kind of work. The industries of a country advance with the technical education of its inhabitants. Imperfect training means imperfect, wasteful methods of doing things. Good training in any branch of industry includes the acquisition of the principles which underlie the art. In order that progress may be made, it is not sufficient to know only the methods at present employed; it is also necessary to know where improvements are needed, where they are possible, and the best way to attempt them. We do not need to go far afield to find instances of disastrous failures in manufacturing enterprises, due to reliance on empirical knowledge.

It is a fact of every-day experience that the method of carrying on any manufacture or other industry must be varied to suit a great many varying circumstances. Mere experience of what has been done will not enable a man to grapple with these pioneer problems. He must get down to principles. If a man has that commanding native genius which enables him to grasp principles and applications at a glance, he may succeed in surmounting every obstacle to an enterprise: but these men are rare, and the community's prosperity depends on the average man. If the average man depends on knowledge gained from a necessarily limited experience, he is not as likely to be successful as one who has added to experimental knowledge an acquaintance with the laws and those generalizations called laws, which underlie and connect all phenomena. For example, a copper mine is discover-

ed. The ore is very rich, and contains silver as well as copper. An attempt is made to work the ore by a process which has given excellent results with other ores. Expensive plant is set up, but the results are found to be unsatisfactory. This is a *new* ore. There are substances in it which make the old process inapplicable. The average empirical man is floored. He can do nothing without the advice of a scientific metallurgist. The thing is *new*, and requires a reference to the general principles of chemistry and metallurgy. At the Montreal meeting of the British Association for the Advancement of Science, a very noticeable feature in some of the departments was the prominence of great manufacturers as readers of papers and sharers in the discussions of scientific questions. These men dealt with both practical and theoretical questions in a way which convinced the hearer that they were thoroughly at home in both domains. When one listened to such men, and knew who they were, one could better understand the position which England holds as first in metallurgical and in many chemical industries. In the latter, however, Germany is perhaps in advance. Her technical schools are numerous and efficient, and the names of Siemens and Hofmann attest to her influence in English industrial arts.

Canada, with her vast agricultural, mineral, and other resources, surely needs to make more adequate provision for technical education than is now available. The wealth of a country can only be increased in one way, and that is by increasing the rate of production. This can be done by increasing the number of productive labourers, and especially by increasing their efficiency. Wealth must be raised from soil, rock, and sea; or it must come from the laborious hands of the skilled artificer. It is useless to look to any policy of government for material prosperity, until we have attended to this point, viz., to see to it that the *producers* are as efficient as possible. To this end, we require technical schools. We have one in Toronto, and now we ask for one in Kingston, for the eastern part of the Province, to train our young men for their inheritance. Here is great mineral wealth. Here is room for the planting of manufactures which shall meet the wants of our increasing population. In a word, there is good reason for the prayer of the city and county councils of Eastern Ontario, as embodied in the resolutions which we have laid before our readers in previous issues.

"SHE."

IN a practical age with ever increasing practical tendencies there can, no doubt, be much said in favor of those subjects and objects, every day lessening from neglect, that might and should cultivate the imagination. But we have arrived at such a height or depth of practicality that it is hard to strain the imagination to appreciate the far-flights of 'She.'

It has been said with some justice that there is now a relapse in fiction lovers from the real and life-like pictures

of Thackeray and Howells to the weird and unnatural of such as Verne or Haggard. Much, no doubt, can be said in favor of a healthy imagination, not alone to the possessor but to others, inasmuch as it alone can give one the power to "put yourself in his place" without which charity would go halting. But imagination in however wild a flight still loves the plausible, and recognizes the natural. To misplace well-known cities or disallow direct and consequent natural phenomena seems but a step removed from ignorance of the same.

That the writer has a brilliant and wonderful imagination is very clear, but it is too great an effort to appreciate a long and varied list of supernatural events without any common agent or connecting thread. On the Indian Ocean as in the heart of Africa, without as within the jurisdiction of this 'impossible She,' the wildly imaginary takes place. Without sequence and without gradation we are led from one awesome and uncanny thing to another and feel conscious of a strain which is never the result of reading a worthy production of imagination. But, aside from the weird part of all, the hotpotting, the revived corpse, the mountains and volcanoes ramified with caves and passages stuccoed with embalmed bodies, after all it is chiefly the moral of the book that we quarrel with most.

In any book that endures, in any book that takes any lasting hold on people, we believe there is some good moral purpose. In 'She' this desirable object is lacking. If there is any moral teaching we are blind to the fact, and after reading we cannot but think '*cui bono.*'

It holds up for our admiration in the hero a fine physical animal, but one who has little force of character otherwise, who is capable in the presence of his dead wife of succumbing to the charms of her murderess, "even there in the presence of the body of the woman who had loved him well enough to die for him, he falls into her rival's destroying arms," while in the preceding moment he had sought to be revenged.

We are expected to be interested in and admire a superhuman woman with very human faults, a person who lies most glibly for most human ends, who murders ruthlessly anyone who crosses her will and, withal, is conscious of the crime. "She had been wicked, too, in her way, but alas such is the frailty of the human heart, her wickedness had not detracted from her charm. Indeed I am by no means certain it did not add to it." There are so many things said and done in this nineteenth century to obscure the line of demarcation between the false and the true, that the haziness in which it now lies makes it unseen and unfound by many. But when a writer simply states in this open way that immorality is an added charm to the attractiveness of his heroine, our sense of the desirability of truth and goodness receives a shock. After all, wonderful as is the genius of the writer, and gifted as he no doubt is with a vivid imagination, no one who is careful for others would place such a book in the hands of youth.

* MISCELLANY.*

GOVERNMENT AID.

(The following petition explains itself.—Ed.) :—

To the Honourable the Legislative Assembly of the Province of Ontario :

The petition of Queen's University Endowment Association.

Humbly sheweth :

THAT His Honor the Lieutenant-Governor, in his speech at the opening of the Legislature, on the tenth of February last, made special reference to the Universities of the Province, and gave expression to the intention of the Government to submit a measure for extending their usefulness ;

That your petitioners are deeply interested in the maintenance and prosperity of Queen's University, Kingston ;

That Queen's University, under the Royal charter granted by Queen Victoria, in the early years of Her Majesty's reign, provides for and embraces a complete course of literary and scientific education ;

That the founders of Queen's University, at a period in the history of Canada when there was a perfectly free choice of localities, selected Kingston on account of its central and salubrious position ;

That two years ago, on all the constituents of Queen's University being specially and individually consulted, they unanimously determined that Queen's should remain permanently at Kingston carrying on University work ;

That the charter of Queen's is older than any other existing provincial University charter ;

That, for nearly half a century, this institution at Kingston has taught general literature and science to all on equal terms ;

That in an early address of its founders, issued to the public in 1839, the doors of Queen's were opened to all the youth of the country without distinction of creed, or class, or race ; that from the first day of the establishment of Queen's, this broad principle has never been departed from, and that at the present time the Arts, Science and Medical classes alike rank among their students in attendance, Anglicans, Romanists, Methodists, Baptists, Congregationalists and Presbyterians ;

That the whole of Eastern Ontario is deeply concerned in the prosperity of Queen's University ;

That a large and valuable property has been acquired at Kingston ; that new, commodious and permanent buildings have been erected with funds furnished by the citizens of Kingston for the University : that the Municipality of the City of Kingston, together with twelve County Councils, have unanimously passed resolutions in its support ;

That Queen's University counts among its friends the great mass of the population from which the students are chiefly drawn ;

That your petitioners learn with great satisfaction that

the extension of University education is engaging the attention of the Government, and it is their earnest desire that the public importance of Queen's should be well known and duly considered ;

That it has been publicly announced that additional revenues are required from the Province for carrying on University work in Toronto ; that while your petitioners entertain the most friendly feeling towards Toronto University as a sister institution and sincerely wish it every possible prosperity, they trust they may point out that so far as Queen's is doing the same kind of work as Toronto University, and doing it equally as well, she establishes the strongest claim to receive recognition in some form ;

That the work done of a purely public character by both institutions may be fairly measured by the number of students in the Arts classes where general Literature and Science are taught ;

That during the session of 1885-6 the under-graduates and other students attending Arts classes in Queen's and University College, Toronto, were respectfully as follows :

	OTHER ATTENDING		
	Under-graduates.	Arts classes.	Total.
University College, Toronto	321	141	462
Queen's College, Kingston	160	107	267

That your petitioners have been unable to obtain the number of students attending Toronto University during the present session ; that the returns when made out will in all probability show an increase ; that in the case of Queen's the increase this session is marked ; that the number of under-graduates attending has risen from 160 to 181, and that the total number of students enrolled is 367 ;

That since the first establishment of University College, Toronto, the total number of students who have graduated in Arts (B.A. and M.A.) is 909, and that since the first establishment of Queen's University the total number of students who have graduated in Arts (B.A. and M.A.) is 498 ;

That according to the calendars for the present session, issued by the authorities of both institutions, the total numbers of graduates of all kinds, from first to last are as follows, viz. :

Graduated at University College, Toronto, total . . . 1,041
 Graduated at Queen's University, Kingston, total . . 887

That these statistics, obtained from official sources in both cases, will convey to your Honourable House a correct idea of the important work being done for the community by the two Universities at Toronto and Kingston ;

That, however, the two institutions are doing their work under entirely different circumstances ; forasmuch as the University at Toronto is and has always been wholly supported by public funds, the University at Kingston has had to depend on local aid and the generous support of its numerous friends ;

That while your petitioners fully recognize the high value of Toronto University, they claim that Queen's University occupies a scarcely less important place in the intellectual and moral development of the community ; that, therefore, while your petitioners would deeply regret to see Toronto University crippled in her noble work for want of sufficient revenue, they would equally deplore to see Queen's University left wholly unrecognized. In the opinion of your petitioners it is of the highest importance to the whole community that so marked an instance of local and private effort should be fostered and recognized ;

That as the Arts teaching at Kingston is identical in character with the University teaching at Toronto, it would be wise, reasonable and just, when further public assistance is granted for the extension of Toronto University, in some way to aid in extending the teaching of Science and Arts at Kingston, and that the amount of aid so granted should bear such an equitable proportion to the additional expenditure at Toronto as the number of Arts students at the one University bears to the number of Arts students at the other ;

Wherefore your petitioners humbly pray that in any measure relating to the Universities, justice may be done to Eastern Ontario and to the many thousands of people whose private means go to the support of Queen's University, and that in the event of the Endowment of Toronto University being increased, a proportionate expenditure be made, in connection with Queen's University at Kingston ;

And as in duty bound your petitioners will ever pray ;
 On behalf of Queen's University Endowment Association.

SANDFORD FLEMING,
 President.

R. VASHON ROGERS,
 Honorary Secretary.

March 1st, 1887.

ARE THE TIMES DEGENERATING ?

SOME philosophers, men of great learning and deep thought, tell us that the men of to-day are not as brave or manly as those of former years, that the young men who are growing up are not possessed of that same indomitable spirit so characteristic of their Saxon ancestors,—in short, that the times are degenerating. Such cannot surely be ! Doubtless the stirring events in our great North-West two years ago sufficed to prove to many the courage, the valor, of our citizen soldiery, and that, should duty call, an army could at once be mustered from the ranks of the young men of our country, as ardent, brave and eager as ever faced a foe in battle. Nor is the true manliness of our race displayed in war alone : it is even more perceptible among the uneventful times of quiet peace. It is then displayed by each one working out his own little part in life's panorama with patience and assiduity. Be that part great or small, it matters not, for how very small are the works accomplished by the greatest man, or by all men, compared with the

mighty works of our Creator. Our rewards shall be according to the way in which our part in life is taken, not according to the position itself.

It is now not only the privilege, but the bounden duty, of the young men of our country to show the sage old demagogues of philosophical thought, who thus speak, by actions as well as words, that such utterances are unfounded and such ideas false. The rising generation has in its ranks men with as brave spirits, and women with as large hearts, as any of their long line of valiant fore fathers. They are the noble sons of a noble ancestry. Woman in her various relations to man exerts untold influence over his mind and character, and surely those of our day cannot be at all inferior in imparting that sympathy and encouragement so necessary to the sterner sex. Of them one has well said that, "Those disasters which break down the spirit of man and prostrate him in the dust, seem to call forth all the energies of the softer sex, and lend such elevation and intrepidity to their character that at times it approaches sublimity."

Those who, regardless of deep and philosophic thought, or historic traditions, view the present generation in the broad light of day, believe them not degenerate, for they often learn to know the true brave hearts that beat beneath unpromising exteriors, hearts as willing as hands are ready to do and dare aught for their country's safety, and they are forced to believe that they will do honor and credit to their worthy ancestors.

BOOK REVIEWS.

WE take the following concerning one of Prof. Watson's works from the Xmas number of the *Nassau Literary Magazine*, Princeton:

"Schelling's Transcendental Idealism. Grigg's Philosophical Classics. By John Watson, LL.D. (Chicago: S. C. Griggs & Co., Publishers.)"

Dr. Watson recognizes three phases of Schelling's philosophical faith; first, the period in which he refused to admit the reality of any Supreme Being other than the moral order of the world; secondly, the stage at which man and nature are regarded as two coordinate manifestations of a single activity that is revealed in each with equal fulness and perfection; and, lastly, the crowning stage, in which an attempt is made to prove the personality of God, while preserving the freedom and the moral responsibility of man maintained in the earlier stages. As each fresh stage of his advance was signalized by a new treatise, it is obvious that we have the material for an intensely interesting study of the gradual development of a great philosophical system. This critical exposition of Dr. Watson presents all the important ideas of Schelling in a clear, condensed manner, and at the same time shows their relations, limitations and value.

"A history of the Scotch Presbyterian Church, St. Gabriel Street, Montreal," by the Rev. Robert Campbell, M.A., of 1858.

We have seen advance sheets of this work, and find that its interest extends far beyond the local and congregational. Old St. Gabriel's is identified with much that makes the history of Montreal rich and peculiar, such as the fortunes of the gallant Highlanders who founded the North-West company, the early American settlers, the kindly relations between the Récollet fathers and the heretic Presbyterians, and episodes of Social, Industrial and Church life interesting to every one who cares to trace Canadian development. A congregation that had at different epochs such members as the heroic Earl of Selkirk, the founder of McGill College, and our greatest geologist—Sir William Logan, and others like the Youngs, Allens, Redpaths, most intimately associated with the industrial and commercial life of the whole country, deserves to have its centennial celebrated and its history recorded. The controversies regarding the Clergy Reserves, the Temporalities Fund, the Union of the Presbyterian Churches are also woven skilfully into the volume. Mr. Campbell is a born historiographer, and he brings to the execution of this task a zeal that shrinks from no labor necessary to verify facts and an enthusiasm that can hardly be suppressed even when he treats of details necessarily somewhat uninteresting to outsiders. The volume can be ordered from W. Drysdale & Co., 232 St. James street, Montreal.

CORRESPONDENCE.

THE following letter was received by one of our students, who was appealing for help for our Missionary Scheme. It speaks for itself. It suggests what has resulted from the good example set by one of our graduates, and we hope it will appeal strongly to the rest:

DEAR MR. S—,

HERE IS MY MONEY 66 CENTS, AND GRACE'S 48 CENTS, AND BABY'S 53 CENTS, TO SEND MR. SMITH TO CHINA.

ISABEL MORDY.

MEDICAL.

A REQUEST.

THE students of the Royal College are preparing a petition to present to the Faculty requesting that a receptacle, wherein subjects for dissection may be preserved, be placed in the dissecting room. The request is a perfectly legitimate and most timely one. The want of material is often severely felt by the students, as work cannot be prepared in a satisfactory manner without practical study. The cost of furnishing the receptacle would be small indeed as compared with what it now

costs the students to obtain that which the Faculty is morally and in duty bound to supply.

It is not necessary in support of the petition to point out the manner in which subjects are sometimes procured, the waste of time, the danger, and the many other inconveniences consequent thereon. In former years when the number of students was small, the demand for material was not so great and was easily supplied as occasion required. But now, when the attendance has increased five fold, it becomes almost imperative that the Faculty should take some steps to provide the students with this most important accessory to the study of medicine.

HARD STUDY NOT UNHEALTHFUL.

THE exercise of the brain, under the proper conditions, is no more unhealthful than the exercise of the arm or any other part of the body. It was made for use. Its functions are as essential to life and health as are those of the stomach or lungs, and its full and powerful development is essential to the highest health and perfection of the bodily powers. Like all other parts of the body, the brain is subject to waste and demands nourishment, more, in proportion to its size, than any other organ of the body. The fresh air, general exercise, and proper alternations of activity and repose required for the health of all other parts of the physical system, are also requisite for a healthy brain; and these being withheld will kill a student as quick as it will another man, but not quicker. That many students lose health is owing not to hard study, but to close confinement without fresh air, and to insufficient general exercise. Intellectual efforts ought to promote health, and doubtless do when other portions of the body are not sacrificed for it. We are not so badly constructed that, in order to be fat, we must consent to be fools; nor is a dyspeptic stomach the necessary companion to a wise head.

Only the best and the worst students usually show injury.—the best because of overwork and under-rest, bad air and inaction; the worst because of idleness and dissipation. Students between the two classes usually escape injury, except as they approach either one or the other of the extremes named.

Desire for change seems natural in the human mind, and needs to be provided for like other instinctive likes and dislikes. There are instances where energies are crushed, capacities deadened and lives despoiled of happiness by a monotonous, hum-drum existence, relieved by no shifting of scenery, no change of place, no respite from the dull routine of hard and perhaps distasteful labor, except in the unconsciousness of sleep.

And now we come to our system of marking in examinations which, while it has advantages which our professors are ready to perceive and use, yet is fraught with so many dangers and positive evils that it can scarcely be defended. Still we must be thankful we are not so bad in this respect as most colleges. The system of col-

lege honors such as medals, scholarships, &c., which usually stands connected with and crowns the system of marking, is one of the bad and dangerous usages to which we, as students, are exposed, and certainly is as unfriendly to sound scholarship and real intellectual power as it is to good health.

EXCHANGES.

THE March number of the *Canada Educational Monthly* opens with an article on "The Teaching of Reading," by J. A. McLellan, M.A., LL.D., Director of the Teachers' Institutes in Ontario. The article is a vigorous denunciation of certain new theories of teaching reading.

Prof. Goodwin, of Queen's College, contributes an article on "A School of Science for Eastern Ontario Located at Kingston," which will be read with much attention. An excellent article on "Science Teaching in Schools," by D. F. H. Wilkins, B.Sc., Science Master in Prescott High School, and another on "A Neglected Work in our Education System" are worthy of the high reputation of Canadian teachers and of the *Monthly*, which is the foremost educational and literary Magazine in Canada.

The *Monthly* supplies its readers with articles, original and selected, of the highest literary merit, and also furnishes many pages replete with matter most useful to teachers in the class-room. The happy union of these two features makes this Magazine unique. We advise all educators to subscribe to this excellent journal.

The *University Herald* hails from Syracuse, N.Y., just across the way. Its contents are well arranged under general headings, such as—Editorial, Fine Art College, Medical College, Local, Literary, Personal, General College News, and Exchanges. It is one of the brightest and best printed of the exchanges that come into our Sanctum. There is quite a strong protest in it against compulsory attendance at chapel.

The *Manitoba College Journal* for November turns up next. But let me see. Did we not notice a *Journal* already? Yes, and it must have been a later one than this. That rascal, our Sanctum boy (we must give him a *mill-ling* to make him attend to his work better), must have turned up the wrong end of the barrel. Nestor's missionary reminiscences of fifteen years is very good, not unworthy of being put side by side with Dr. King's lecture. Let us quote the last sentence: "Allow 'Old Nestor' to say to young missionaries that while hard study and preparation of sermons, and faithful and sympathetic visitation are very properly urged upon by their professors, his experience goes to show that one of the chief preparations of a missionary for effective gospeling is a good horse." Was it Orr's pony that he referred to?

DE*NOBIS*NOBILIBUS.

A THEOLOGUE on being asked to preach in a certain place where he had formerly been, answered the note of invitation as follows: "No! I promised to see my girl on Sunday evening, besides the Q— people gave me an eternal farewell the last time I was there. I told them in my peroration that we would never again meet on earth, and I hoped that they would be on time and make connections with me in the "happy land." Were I to go back again now they would think the millenium had come."

"What is the leading branch in your school?" asked a lady of a teacher who lately graduated at Queen's.

Before the teacher could vouchsafe a reply, a little boy interrupted the conversation with:

"I know!"

"And what is it little boy?" asked the lady.

"That switch in the corner, ma'am."

"Do you know, Thomas," said a meek eyed maiden to her gum-drop on Gordon Street, "what mamma says is the difference between my style of dress and hers when she was my age." "Well, really, I could not say, dear." "She says she used to wear her dress up to the neck and gloves with only one button, but that I wear my gloves up to my neck and my dress with only one button."

"You like my style best don't you, Thomas?" and Thomas said that although it was against his principles, yet he did.

(Mother to Ella, aged six.)

"Go to bed now, dear, say good night to Miss — (a lady medical boarder) and give her a kiss."

Ella—"No mamma, I don't want to give her a kiss."

Mother—"And why not dear?"

Ella—"Because when anyone gives her a kiss she boxes their ears, ask pa if she doesn't."

A subscription list is being handed around to procure a gown for one of the leading lights of the Senior year, the one he has at present being principally made up of holes.

Subscriptions may be paid in to P. O'Donahue, Tres. National League.

To those of the Royal who intend walking the English Hospitals, the following account of an Xmas dinner will demonstrate fairly well the eating capacity they will have to acquire. Some two or three Grads. of the Royal, now in London, sat down to an Xmas dinner and were treated to the following: Fish, oyster soup, liver, potatoes, roast turkey, bacon, potatoes and greens, goose, potatoes, vegetables, roast beef, plum pudding and dessert. After three hours hard work they had to give up, completely exhausted and were only able to blurt, "N'more, thanks,—hic!" Perhaps the Medico who enveloped five Xmas dinners last year would have been better able to have done justice to this English dinner.

Sm—e: "Did you get hurt when you fell down stairs?"

Co—e: "No, there is too much *grit* in me for that."

In one of the boarding houses the students are in the habit of sitting up late at night and not rising very early in the morning. The host tried in vain to get them up in time for breakfast. A few days ago he surprised them, when they came down unusually late, by saying during family prayers: "O Lord, keep us from turning night into day, and day into night."

One of our Seniors, in one of his semi-weekly calls on a city belle, when he was leaving, took her hand in his and said:

"I wish this were a chesnut bell."

"Why so?" she blushinglly asked.

"Because I would ring it," he answered.

"You may consider it so," she said.

We have been told that the day is fixed.

FADE.

"He's a fade."

A what?

"A fade, f-a-d-e, fade, are you not on to the fades? One of those young men who wear a No. 10 cuff for a collar and bang their hair (sometimes dye it) and often wear eye glasses—not that they need them—but to be in keeping you know! Fades are much like Dudes, only some Dudes are too old and big to be Fades. All Fades are Dudes, but all Dudes are not Fades.

Again, a Fade is a Dude who never smiles, is inclined to be sickly, and seldom talks. He is present at all the balls and parties to which he can possibly secure invitations. His most notable characteristics are his melancholy mien and silence on all occasions.

"They don't talk very much," said a society belle. They are called "fades" because they just come up before you, are introduced, and then, before you have had time to talk to them, they are gone to be introduced to some other young lady. They are perfectly harmless, and never make any noise or trouble, and seem to "fade" away when you begin to talk to them. They are not common in this country, though they are gradually increasing in number. I saw a few very fair specimens at the Medical Conversazione, but I think they were "made" for the occasion, they did not look natural, but Kingston has a few really fine specimens. At the Montreal Carnival I saw the most perfect type of "fade" I have yet seen in Canada."

"Ma," said a little boy, "pa's in the soap barrel up to his ankles!" She replied, "Oh, well, sonny, if he's in no deeper than that he can get out." "Yes, but his head is turned the wrong way," said the boy."

— We would respectfully remind our readers that our subscription is payable in advance.