

QUEEN'S
QUARTERLY.

VOL. I.

JULY, 1893 - APRIL, 1894.

PUBLISHED FOR THE COMMITTEE BY
THE NEWS PUBLISHING HOUSE,
KINGSTON, CANADA.

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Robert Bell

55/1/147/1 No. 1
6230

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THE NEWS PUBLISHING HOUSE
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SINGLE COPIES, 30c.

PER ANNUM, \$1.00

QUEEN'S QUARTERLY,

PUBLISHED JULY, OCTOBER, JANUARY AND APRIL,

UNDER THE AUSPICES OF ALUMNI AND FRIENDS OF QUEEN'S UNIVERSITY, KINGSTON, CANADA.

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* * School of Mining and Agriculture * *

APPLICATIONS for Chair of Geology, Petrography and Ore Deposits, also for Chair of Mining Engineering and Ore Dressing, in the above School, will be received up to Sept. 15th, by G. Y. CHOWN, B.A., Secretary Board of Governors.

KINGSTON SCHOOL OF MINING AND AGRICULTURE

The Governors of this School of Mining, aided by the Legislature, are providing a staff and equipment worthy of a Province so rich in mineral wealth as Ontario. The objects of the School are, first, to give a complete scientific education, both of a theoretical and practical character, to young men intended for metallurgists or mining engineers; secondly, to give short courses of practical instruction during the winter to prospectors, mine foremen and others interested in the discovery and winning of minerals; thirdly, to lead prospecting excursions of the students, as well as of those more directly interested in the development of mineral lands; fourthly, to make a geological survey, county by county, of our mineral region.

The Staff will consist of a Professor of Chemistry, assisted by a Demonstrator; a Professor of Geology, Petrography, and Ore Deposits; a Professor of Mining Engineering and Ore Dressing; a Professor of Mineralogy, Assaying and Metallurgy; Lecturers on Mechanical and Freehand Drawing, and Surveying, Levelling, &c., as applied to Mining.

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The Calendar will be issued in September, and can be had from the Secretary, Geo. Y. Chown, B.A., Kingston.

The School of Mining opens on October 1st, 1893.

The School of Agriculture opens on December 1st, 1893. Practical instruction will be given in Veterinary; in Dairying; and on the Chemistry, Botany and Zoology of the farm. There will be courses for Public School Teachers.

J. B. CARRUTHERS, Chairman,
Board of Governors.

QUEEN'S QUARTERLY.

VOL. I.

JULY, 1893.

No. I.

All articles intended for publication, books for review, exchanges,—and all correspondence relating thereto—should be addressed to the editors, Box A, Queen's University, Kingston, Ontario.

OF making many books there is no end, said the preacher, twenty-two centuries ago. How much more may the same be said, in our day, of periodicals! It is true that they do not last very long in Canada. But, out of the ashes of every one that gives up the ghost, two or three spring into life. And why not? Every living thing wishes to voice itself, and why should the University keep silent? For a time it was hoped that the *Students' Journal* would speak to Queen's men everywhere, but the assertive student-life of to-day demands expression for itself and prefers a rapid reflection of the fleeting phases of campus and corridor to anything else. Older men prefer something more substantial and they would like to get it, in some measure, from sources reminding them of their College days. There is thus a field that the *Journal* is not cultivating, and a new magazine is needed, not to supplant but to supplement the students' paper. Those who have felt this need, desire to get into touch and to keep in touch with the men who founded Queen's and their successors; with the benefactors who have built it up to its present goodly dimensions, and the Graduates who represent it in every part of the Dominion and elsewhere; also, with their greater brotherhood in sister Universities and in all circles where the claims of the human mind are recognized as sacred. To these classes we appeal, and if they are like-minded with us, they will accept our overture and send us back a kindly greeting. We shall

thereafter let them know periodically what Queen's is doing and thinking, and we shall also try to throw some rays of light on the questions that mens' minds must always be most concerned about and give our little contribution to the great cause that every institution of learning worthy the name is seeking to serve.

No man or magazine can serve two masters, and yet what has been said may suggest that we are endeavouring to do this. We evidently wish to combine the practical end of being a bond of union between Queen's men all over the world with the unworldly desire to do our share in promoting the interests of culture in Canada. These two aims, however, are certainly not antagonistic. It must indeed be confessed that some of us would have preferred a magazine with a platform broad enough for all, and a name that would suggest no institution in particular. Others would have preferred one on which all Canadian Universities or at any rate all our Theological Colleges were represented. It is only fair to state that efforts have not been wanting to attain one or other of those results, but so far nothing has come of the efforts. It is unnecessary to inquire into the reasons or to apportion blame, if blame there has been, for we have at last come to the conclusion that it is not wise that we should wait any longer, with folded hands, while others are working hard in their own way. They, at any rate, are doing something. Perhaps Canada is not yet ripe for that general and concerted action in the field of literature, without which a really first-class periodical is out of the question. Perhaps the best prelude for such action is that each class, institution or section of the country should act independently and do its best. We shall thus learn what capital we have, and we may be able all the sooner to establish a magazine worthy of Canada and voicing its deepest thought and determined will. Till then, let each speak the thought that is in him, in words uncompromising as cannon balls, yet always with the courtesies that are now observed even in warfare.

We have few professions or promises to make. We begin modestly, intending to increase the size of the Magazine as our readers increase in number. The great majority of our

subscribers will, at the outset, be men and women who are sure to read sympathetically, because they know something of the writers or desire accurate information concerning what is being proposed or done by the University in which they are most deeply interested. But the consciousness that there is this sympathy makes it a point of honour that it should not be abused. If our QUARTERLY is to be successful, if it is even to survive, it must as a whole be of such a character as to be welcomed by its subscribers, not merely taken in out of a sense of loyalty or duty. This character it can gain only by being a centre of thought as well as of College news. And in order to its being a centre of thought, it cannot be an organ for the defence of any party or sect or system of opinion. Safeguards and tests have seldom helped truth. They have dulled its native force and obscured its real glory rather than commended it to truth-loving minds. Each writer then shall be free with us to speak what to him is truth, and he alone shall be held responsible for his utterances. If one side of any subject is presented, the other side also shall be heard as soon as possible. We have such faith in truth that we believe that it needs only a fair field and time. We offer the fair field, and we ask our readers to give the time. They and we alike shall be the gainers. In a word, we shall do our best to make QUEEN'S QUARTERLY represent the thought and life of the University, without claiming that it is in any sense its organ, but on the contrary stating explicitly that each writer takes upon himself the full responsibility for all that he writes.

THE EDITORS.

THE MIDDLE AGES AND THE REFORMATION.

THE Reformation was one of the forces which broke in pieces the whole structure of medieval civilization, and prepared the way for a new phase of development. What, then, was the general character of that earlier age from which the modern world emerged? It was, in the first place, an age in which the best and most pious minds conceived of the kingdom of heaven as incapable of being realized in this life, and therefore supposed its realization to be possible only in a future life. We can trace the gradual growth of this idea. The crucifixion of our Lord came upon his disciples as a severe trial of their faith, and there is reason to believe that for a moment their belief in his Messiahship wavered. But, as the divine life and sayings of the Master came back to their remembrance, they began to see that his kingdom was a spiritual one, which could be realized only by the destruction of evil and the substitution of righteousness upon the earth. At the same time, it seemed to them that so great a revolution could be accomplished only by a sudden and miraculous change, and thus in the Apostolic Age the Christian, imperfectly liberated from the materialism of the Jewish Messianic conception as then held, imagined that the complete triumph of righteousness would take place in a few years by the second coming of the Lord to establish upon earth the reign of peace and goodwill. Living in this faith the primitive community of Christians made no attempt to interfere with existing institutions, civil or ecclesiastical, but were content to prepare for the imminent advent of the Lord. At a later period, as that advent came to seem more and more remote, while the Christian found himself in the midst of the decaying civilization of Rome, it was natural that the conversion of the world should seem an almost impossible task. "How can these bones live?" How can this mass of corruption be transformed into the image of Christ? Moreover, try as they might to avoid collision with the secular power of the

Roman empire, the Christians found that they were not at liberty to meet together for mutual encouragement and stimulation, without drawing suspicion upon themselves as a secret society plotting the overthrow of the empire,—a fact which was burned into their souls by the persecutions of the second and third centuries. Thus the present world came to appear as a wilderness through which the little band of Christians was compelled to march, sad and solitary, on its way to the heavenly land. This sombre cast of thought never vanished from the Christian consciousness till the modern age, if it can be said to have vanished even now. One might have supposed that the more hopeful spirit of an earlier age would have come back when Christianity had by its resistless energy compelled the Roman Empire, in the person of Constantine, to make terms with it. But the inrush of the fierce northern hordes into the Roman Empire and their easy conversion to Christianity confirmed in a new way the “other-worldliness” of the Church. For Christianity, to their rude and undisciplined minds, was in all its deeper aspects unintelligible, and its doctrines could only be accepted in blind and unquestioning faith. A superstitious reverence for the Church did not restrain them from the wildest excesses of passion, and the only curb to their brutal violence and self-will was the hope of future reward or the dread of future retribution. Thus medieval Christianity, impotent to overcome the barbarism and lawlessness of the world, in a sort of despair sought comfort in the future life. This is the spirit which rules the whole of the middle ages, and it was one of the tasks of the Reformation to awaken anew the consciousness of the supreme significance of the present life, and to quicken all the institutions of society and all the powers of the individual soul with the divine spirit of Christianity.

A second characteristic of the medieval period is the belief in the absolute authority of the Church in all matters of faith and worship, and the consequent distinction between the clergy and the laity. This idea had its roots in the same principle as that which led to the conception of religion as essentially the hope of a future world. The rude

Barbarian, as I have said, could not comprehend the doctrines of the Church, nor could his self-will be broken except by a power to which he was forced to submit. Hence the Church demanded implicit faith in its teaching, and absolute submission to its authority. Nor is it easy to see how otherwise the soil could have been prepared in which the new seed of the Reformation was to grow. The discipline of the medieval church was on the whole salutary; but discipline is justifiable only as a preparation for the exercise of independence and reason, and hence the time inevitably came when mankind, having outgrown the stage of pupillage, asserted its claim to a rational liberty. This was the claim made by Luther when he unfurled "the banner of the free spirit."

The last characteristic of the middle ages to which I shall refer is the opposition of faith and reason. To come to its full rights as the universal religion Christianity must free itself from all that is accidental and temporary. The first step in this process of liberation was taken when St. Paul disengaged it from the accidents of its Jewish origin, and presented its essence in a clear and definite form. But the process could not end here, for every age has its own pre-conceptions and its own difficulties. When Christianity went beyond the boundaries of Judea it had to meet and overcome the dualism of Greek thought, as it had overcome Jewish narrowness and exclusiveness. This victory was only imperfectly accomplished. The reconciling principle of the essential identity of the human and divine could not be abandoned without the destruction of the central principle of Christianity, but the Church did not entirely escape the danger of making theology a transcendent theory of the inscrutable nature of God. At this imperfect stage of development Christian dogma was for a time arrested, so that when reflection arose with Scholasticism the doctrines of the Church were assumed to be expressions of absolute truth, although they contained certain mysterious and incomprehensible elements. There is indeed in the development of Scholasticism itself a growing consciousness of the antagonism of reason to the dogmas of the Church, a consciousness

which in Occam even reaches the form of a belief that they are not only beyond but contrary to reason ; but the Schoolmen never lost faith in the truth of the dogmas, though they passed from *credo ut intelligam* to *intelligo ut credam*, and ended with *credo quia impossibile*. When it thus came to be explicitly affirmed that the doctrines of the Church contained irrational elements, the beginning of the end was near ; for reason, baffled in its attempt to find unity with itself in an authoritative creed, could not be satisfied until it had transformed the creed into an image of itself. In this point of view Scholasticism may be regarded as a preparation for that reconstruction of theology, which began with the Reformation.

The Reformation initiated by Luther is based upon the simple and luminous principle, that the transition from the natural state of alienation from God to union with Him is a spiritual act, an act of faith. The divisions of medieval Christianity must therefore be annulled. If faith is a spiritual act, it is possible only through the free self-conscious activity of the individual, and therefore cannot be accomplished by the act of another. If Christ is not immanent in the soul, the sensible act of the elevation of the host can have no spiritual efficacy, and indeed contradicts the very nature of religion. Nor, again, can there be any essential distinction between one class of men and another : every man, whatever his function, be he clergyman or layman, may come into communion with God by receiving into his heart the spirit of Christ, and if he is in communion with God no external power can rob him of its fruits. Thus the whole distinction of clergy and laity as understood by the medieval church is abolished : every Christian is a priest in so far as the spirit of Christ dwells in him, and no man is a priest in whom the spirit of Christ does not dwell, no matter what his office may be. The true church is the community of Christian men, not an ecclesiastical organization. Again, faith does not consist in the acceptance of doctrines authoritatively guaranteed by the Church, but rests upon the reason as illuminated by the Holy Spirit. The evidence of faith is self-sacrificing love in the service of humanity,

and therefore the religious life must express itself in the family, the civic community and the state. Thus the Reformation, as a protest against the externality, the dualism and the superstition of the medieval church, was the beginning of a new movement in which the central principle of Christianity was re-affirmed.

Luther, however, was not fully conscious of the meaning and application of his own principle. There are two complementary aspects in which that principle may be viewed: on the one hand, it affirms the duty of private judgment, and, on the other hand, it maintains the principle of justification by faith. In the former of these aspects, the negative relation of the self-conscious subject to external authority is emphasized; in the latter the positive relation of the subject to God as the source and principle of righteousness. Thus the individual is not merely to free himself from the enslaving influence of authority, but his emptiness is to be filled by the spiritual act in which he rises into communion with God. It is obvious, however, that the individual's consciousness of God is conditioned by the past history of the consciousness of the race. For that consciousness is not something absolutely fixed and unchangeable: on the contrary, the religious consciousness, as the principle which gives meaning to the whole of life, develops with the growing intelligence and will of humanity. Thus the claim to liberation from tradition cannot mean the claim to a merely private judgment, but only to a judgment which is one with the true nature of things. This is so far recognised by Luther, that, when he revolts from what he believes to be the false doctrine and practice of the Church, he does not suppose the private judgment of the individual to be an ultimate test of truth, but goes on to affirm that the true nature of God is revealed in Scripture. Luther, in other words, assumes that Scripture will harmonize with his own religious experience. And what his experience had revealed to him was the alienation of man from God in his immediate or natural state, the impossibility of getting rid of the consciousness of sin by conformity to an external law, and the consciousness of reconciliation and peace which comes from

the identification of man with God through faith. These three phases of his own experience were mediated by his reflection upon Scripture, and especially upon the Epistles of St. Paul. This explains why he freely rejects those books of Scripture which do not seem to him to express the principle of justification by faith. But if Luther had applied this test with absolute thoroughness, he would have had to reject much more than the epistle of James, the book of Revelations and the books of Esther and Chronicles. For faith in God receives its character from the object to which it is directed, and except by the traditional method of reading into the Old Testament Scriptures the ideas of the New, it cannot be said that faith in God has one fixed and unchanging meaning. The consciousness of God meant for the Hebrew prophet or psalmist something different from what it meant for St. Paul. No doubt in both cases it implied the apprehension of the divine principle which expresses the highest and deepest reality of existence; but the meaning of that principle was not grasped with the same fulness in the earlier as in the later age. It is the absence of this idea of development which seems to me to explain the unsympathetic way in which Luther regarded certain books of Scripture. Now, this really means that he had not completely liberated himself from tradition. He appealed indeed to Scripture, but his method of interpreting Scripture was the abstract traditional method, in which books separated by centuries are treated as if all alike contain the same fulness of revelation of God's nature. The inadequacy of such a method is obvious. The progress of biblical criticism since Luther's day makes it impossible for us to apply to Scripture the external and traditional method of interpretation. We must be prepared to recognise that there was a progressive consciousness of the nature of God, and that this advance may be traced in the literature of the old testament and even of the new. For the old method of interpretation with its double meanings, a method which was valuable in its day by suggesting the similarity of different phases of development, we must substitute the simple and natural interpretation which recent biblical

criticism enables us to give. The most convincing proof of the Christian religion lies in the truth which it contains; and what recent criticism enables us to do is to see clearly the advance which Christianity made upon the earlier Judaism of which it is the fulfilment. To one who adopts this point of view what is called "destructive criticism" will cease to be disturbing. "Truth," as Spinoza says, "shines by its own light;" and the truth of Christianity must be its own evidence. Had not Luther confused an appeal to Scripture with the appeal to a false method of interpretation, he would have seen that his own principle of private judgment demanded that the whole process of interpreting Scripture must be freed from its traditional inadequacy, just as it demanded a more radical reconstruction of the doctrine of the church than he attempted. Luther's actual method of interpretation is at once too free and too narrow: too free, because it substitutes his own imperfect interpretation for a really scientific method; and too narrow, because it fails to appreciate the process by which the religious consciousness develops.

The new consciousness of the rights of the subject as opposed to external authority exercised an influence upon Catholicism as well as upon Protestantism. This influence was shown primarily in the deliberate formulation of the Protestant and the Catholic creed by reference to each other. The controversies of the Reformation made it clear that the Protestant principle of justification by faith could not be reconciled with the Catholic doctrine of justification by works. The opposition was stereotyped in the Augsburg Confession and in the *decreta et canones* of the Synod of Trent. The ostensible aim of this Synod was simply to formulate the creed of the Church; its practical effect was to bring into prominence the points in which the Catholic system differed from the Protestant, and especially to define clearly the central doctrine of "tradition." But this was not the only result. Prior to the Reformation the ordinances of the Church were not felt as a limitation; they had the sanctity of custom and divine right; after the Reformation the consciousness of the opposition of the secular and the

religious was present in the minds of Catholic and Protestant alike. In those countries which refused Protestantism, the state has only preserved its autonomy by practically separating the religious from the secular life. In some of them, as in France, for example, a political and social interest grows up in independence of the Church. Religion becomes to the citizen a mere ceremonial. He refuses to allow it to interfere with his political and social duties, and when it attempts to do so he puts it under restrictions which make it powerless. Religion thus becomes the occupation of the "devout" and of women, *i.e.*, of those who have no direct concern in political life. Now this divorce of religion from secular life is manifestly incompatible with the Protestant idea. If in the individual conscience there is revealed a higher law than has yet found embodiment in the state, the law must find its realization objectively; the ideal must become the real. In Protestant countries there has therefore been a continual effort to purify the state by making it an embodiment of reason. That this is the logical consequence of the Protestant idea no one can doubt. The ideal is the real, and what contradicts the ideal must ultimately be annulled.

JOHN WATSON.

THE REFUGE.

(From the German of Ludwig Franke).

When sorrow round thy heart is stealing,
 Deep pain that will not be gainsaid,
 Seek not in haunts of men for healing,
 But to the forest turn for aid.

For rocks and trees too have their token,
 Their tale of pain's relentless stroke;
 Lightning and storm have cleft and broken
 Proud crest of rock and heart of oak.

They have no words of hope and gladness,
 Like man to cheer and heal grief's smart;
 Yet shall each echo voice thy sadness
 And dying, linger in thy heart.

LOIS SAUNDERS.

A PRESENT TREND.

WE are passing through a period of unusual theological unrest. Beliefs that have been tenaciously held as sacred are now challenged, or abandoned as not in accord with an accurate interpretation of Divine truth. Creeds that were the product of a time of profound spiritual quickening and intellectual revival are pronounced by many to be fetters upon individual freedom, checks on the spirit of inquiry, hindrances to progress in true knowledge of the content of Scripture. Perhaps the Christian faith was never put to so severe a test as it is at the present moment. The searching lights of science, historical investigation, and philosophical criticism are being turned upon the doctrines which the Church has taught, so that if they contain any admixture of error it can scarcely escape exposure. The Church is disturbed by the adventurous speculations of some of its ablest and devoutest scholars, who are yet earnest seekers after truth; and many are looking at the situation with alarm, fearing that Christianity is being wounded in the house of its friends.

It would be well for those who are seriously disturbed at the thought of any change of mental attitude towards the accepted teaching of the Church to remember the lesson of history. History points out that there has been a steady advance in the Church's conception of Scripture truth. From age to age the Church has been gaining a more accurate point of view of the Divine word. Its interpretations of the utterances of holy men of old have been enriched by the growth of knowledge. But to this progress in apprehension of the spirit of revelation strenuous opposition has almost invariably been offered. The men who have led the way to fuller light and larger freedom from error and misunderstanding have in nearly every case been regarded as enemies of the truth, and deserving to be cast out from the community of orthodox believers. This has been the Church's shame, although it seems slow to apprehend the fact. It does well to jealously guard the heritage of truth

in its possession, but it should not forget that the content of Scripture is subject to the same law of evolution which is bringing to light the marvellous riches of thought that have been hidden in the pages of the book of nature, and therefore when its devout and learned scholars, who prize truth and righteousness as the immediate jewel of their soul, declare that the latest results of historical investigation or scientific research require us to modify long cherished convictions, to shift our ground regarding conclusions reached by more imperfect methods of inquiry, and by the aid of feebler lights, is the Church to discourage their efforts, and pronounce themselves unworthy to be members of the body of Christ? "Prove all things," said an Apostle, and so say all who love the truth. If these men find that what has been accepted as proof of venerated beliefs cannot stand the severer tests of modern scholarship, and that these beliefs must be abandoned for other convictions, ought they not to be trusted and honoured, instead of being made the objects of the Church's displeasure and condemnation? Truth cannot suffer from patient and reverent inquiry, and light from whatever quarter it comes should be hailed with joy.

The special danger to Christianity at present arises from the attempt, sincerely and earnestly made, to explain it as the necessary result of the evolution of the religious consciousness. The theory of evolution has given a great stimulus to research in various departments of thought. It is accepted by students of science as the most satisfactory explanation of the mode in which the orderly system of the universe was framed. The geologist maintains that the different strata of the earth's crust were gradually evolved from a primitive fluid mass, which itself emerged by a slow process from a previous gaseous nebula. The palaeontologist sees in the fossils found in successive geological formations a gradual progression from simple to more complex forms, and draws the conclusion that all the varieties of living creatures have sprung from a primitive organism of the lowest type by the survival of the fittest in the struggle for existence. Man is the latest and ripest product of the extended series of developments. In him the process has

reached its highest possible expression. According to this view of man's creation his primitive condition was only a little above that of the most intelligent brute, and, if he worshipped at all, the rude forces of nature must have been the objects of his devotion, or he bowed down to stocks and stones. Anthropologists are divided on this question; some maintaining that the earliest testimony points to a worship of one Supreme Being, and others that in the oldest form of religion every object was regarded as the seat of a spirit. From this latter crude form of religion there has been a gradual evolution, and the various religious systems of the Pagan world are only different stages in one great movement of religious thought. Judaism was the highest expression of this evolutionary process. The Semitic mind had a more subtle capacity for apprehending moral and spiritual ideas than that of any other people, just as the Greeks had a more delicate perception of the ideas of the Beautiful in form and speech. But the religion of Israel is a natural product, and Christianity is but another stage in the process of development. The teaching of Jesus sprang out of Judaism, and in the hands of Paul Christianity was influenced by Roman and Greek thought. Since the Apostolic age the successive intellectual movements that have taken place have produced modifications in its temper and attitude, so that the Christianity of the nineteenth century greatly differs from that of the second or tenth. While it is a ruling force in the civilized world of to-day, it is being reacted upon by the influences of civilization, by its science, its art, its speculative theories, its industrial methods, and is undergoing a change. What the issue may be generations hence no one can foresee, but that it will be developed into something higher and better there can be no doubt.

This, it is maintained, is what the rigid application of the theory of evolution to religion leads to. But what does evolution imply? It has been defined by the author of the "Evolution of Christianity" as a "progressive change from simple to complex forms by resident forces, and in virtue of these alone."* But this definition is defective. It fails to

*Lyman Abbott.

take account of the action of external forces. The evolution of a grain of corn into the full ear is due not merely to its potential or resident forces, but also to the energies latent in the soil and sunlight and rain. It would be more correct to say that evolution is a progressive change from simple to complex forms by internal and external forces. What are the forces, then, which have produced Christianity? Is it due to "the activity of the human intelligence alone?" Is it no more than "the unveiling in the human conscience of that which God wrote in the human soul when He made it?" Was its Founder a Teacher who possessed only great natural genius? If the record of His life be accepted there must have been in Him a force or power which did not belong to humanity. For though he was true man, His coming into the world was not similar to that of ordinary men. He was born of a virgin. After death He rose again and ascended into heaven. The testimony of Paul's four great Epistles, which are acknowledged by all critics to be historical, is that He was the Son of God in a unique sense. He asserted that His teaching would have permanent authority. It will not be superseded by any future revelations. "Heaven and earth shall pass away, but my words shall not pass away." Evolution cannot explain the Person, teaching and life of Christ. Christianity introduced a new force into the world. It immediately began to leaven the Roman empire with moral and spiritual influences that transfigured society, and invested human life with a sacredness and preciousness till then unknown. The Jewish religion had become powerless for good. Its life was strangled by an oppressive formalism. The most religious men in the Jewish Church were extortioners. They robbed widows and orphans. They were outwardly pious and inwardly vile. How, then, could the exalted moral teaching of Jesus be a necessary evolution from the codes that regulated Jewish life in His day? It was not simply a reform but a regeneration of moral sentiment that He wrought. Duty and Right were looked at from a new point of view. Love was the spirit that should rule the life of the citizens of the new Kingdom. The Epistles were not the product of the

moral and spiritual consciousness of Peter, Paul and John. They wrote under the influence of a wisdom higher than their own. They declare that they spake as the Spirit gave them utterance, "not in words which man's wisdom teacheth, but which the Spirit teacheth." That they did not arrive at their insight into spiritual things by the tentative efforts of their own genius is an unquestionable fact. The co-operation of a supernatural intelligence must be admitted, and, therefore, the theory that Christianity is the product of the evolution of the religious consciousness is untenable. Were it correct Christianity could not be looked upon as containing the final and complete expression of religious truth. As it has superseded the religion of Israel, so it in turn must give place to a more advanced and perfect system. Evolution implies progress towards an end. If that end has not been reached in the case of Christianity, and if we are to look for a more advanced spiritual teaching, from what quarter shall we expect it to be made? Nothing has been added to the sum of religious truth contained in the Canon of Scripture since the last of its writers laid down his pen. But though scholars have been laboriously bringing to light its unsearchable riches they are yet far from having attained to anything like a complete apprehension of its contents. The Christian world is only now beginning to realise the unspeakable wealth of its treasures of wisdom and knowledge. And it will afford endless scope for the interpreter's research, just as the secrets of nature will continue to furnish an inexhaustible field for investigation and discovery.

Then if Christianity be a transitory system of religious thought, if it be only the expression of the human consciousness, it cannot be regarded as authoritative. If Jesus be not a supernatural Personage, if He was not in the beginning with God, if we "should call Him divine only because He first realised in its full meaning the truth that the consciousness of God is presupposed and implied in the consciousness of self,"—as Edward Caird affirms*—if, in other words, He be only the greatest among human thinkers, excelling Plato and Kant and Hegel, can we accept His teach-

*The Evolution of Religion, Vol. II., 230.

ing as authoritative? When He declares that eternal life is conditioned on belief in Himself, that He has power to forgive sins, that He will judge the world, that He will be a living presence with His followers unto the end of the ages, can we accept his statements as carrying a weight of authority which we dare not disregard but at our peril? Unless He be Divine, greater than prophet or apostle or philosopher, the only begotten Son which is in the bosom of the Father, knowing the Father's secrets and sharing His power, we cannot. We are thus left without an infallible rule of faith and duty. We have no certainty regarding the Divine existence, or salvation from sin, or a future life. They are speculative questions and can receive an assuring answer only from the Absolute Reason in whom are hid all the treasures of wisdom and knowledge. Thus the attempt to explain Christianity as an evolution of the content of our religious nature impoverishes the world. It leaves mankind without a well-grounded hope of the hereafter. It is one of the most subtle assaults upon a truth which is fundamental to vital religion, viz., the Incarnation of the Son of God. His real Divinity is rejected in order to get rid of the supernatural, and to synthesise all knowledge under a common principle. But this is too costly a sacrifice to make in the interests of a theory. We cannot ignore or minimise facts even though a theory which claims to be the key to all knowledge should have to be discarded. To strip Christianity and its Founder of their supernatural character would be to take away that which gives them their chief value to those who are struggling against the tendencies of their disordered moral nature, and longing to enter into the richer and fuller life of spiritual freedom. That which gives strength to the religious life of the Church to-day, and an impulse to its missionary and benevolent movements, is the conviction that its Founder and Head is a Divine Person, exercising His supernatural power in its interests, and that through his co-operation and guidance it will overcome all opposition, and diffuse its benign influences over the whole earth.

DONALD ROSS,

A LECTURESHIP OF MUSIC.

I.

IT is not too great a supposition that music can be studied with increased interest in the light of the historical or developmental method. Already in many universities here and in the Old Country are established courses in music and fine art in which this method is more or less fully recognized. From the application of such a principle of study to music two main results may be expected to follow. The student will be led to discern a nation's mental, moral and religious characteristics in its treatment of sound, as clearly as in its treatment of stone, color or words. While marking that the joy of the Tyrolese, for example, carries with it the atmosphere of the Tyrol, and that the grief of the Russian has an accent distinctive of the Slav, he will also be touched through his possession of kindred hopes and sorrows. If we are to find ourselves at home in the music of a foreign people, we must, it is true, be familiar with their history; but it is not necessary to know their language, as music is a universal speech.

Besides tracing a nation's peculiarities in its music, we are able in the second place to observe that what is called the development of music is not merely a growing mastery of an art, but the record, embodied in sounds, of a people's progressing thought and life. But whatever is vital in the thought and work of any nation is of the deepest concern to all. Hence every nation, when it utters itself in harmonious sound, is giving us one strain of the "music of humanity."

It is under the belief that a true study of music will contribute to a keener sensitiveness to human joys and griefs, and through it to a fuller appreciation of the things that are pure and uplifting that the following brief music course has been prepared. The form of the course follows the plan of class-work in Queen's University,

JUNIOR OR PRIMARY CLASS.

- i. The historical interpretation of music, embracing Hebrew and Greek music, Gregorian Church music, Folk-songs and National songs.
- ii. The theory of music, including elementary instruction in harmony and manuscript exercises.

SENIOR OR ADVANCED CLASS.

- i. The historical interpretation of music, embracing an outline of the various modern schools, with a study of selected compositons, also a more special study of one modern composer.
- ii. The science of harmony continued, and manuscript exercises.

HONOR CLASS.

In this class a close examination should be made of some one of the modern schools of music, Italian, Flemish, French or German. Throughout all the classes in both ordinary and honor work the lectures should be freely illustrated by the use of instruments.

It will be seen that this course does not extend over the whole of music but over that part of it merely which falls into line with the students' other classes. It would be expected of the lecturer that he could play at least one instrument well, but instruction in the practice of music and in singing would form no part of his express college work. Students who desired to learn to sing or play would take lessons from city teachers or in some college or conservatory of music. In time arrangements might be made by which work done in music schools would count in the university, if a degree should be instituted, or work done at the university would count in music schools.

II.

With the hope of commending this proposal to the thoughtful attention of the reader, I venture upon one or two illustrations of the way in which the classes would be conducted. If these illustrations provoke any interest, they will show, although faintly, what could be done by a lecturer

who had given himself to the subject. I select for comparison a Swiss and a Russian song, both, as it happens, having for their burden a lovers' farewell meeting. Here is first of all the Swiss song.

THE SWITZER'S FAREWELL.

I leave the highlands of my birth,
Fair and lovely though they be,
I leave the dearest home on earth.
And alas ! my sweetheart, thee.

My shepherd lass, God guard you nearly,
Give me once again your hand,
Ah me ! the days will linger wearily,
In the far-off foreign land.

My pretty shepherd girl, good-bye ;
Reach to me a loving kiss ;
O'er whatsoever land I hie,
Thought of thee will give me bliss.

It must be so, my winsome girlie,
Then, I pray, do not repine ;
I come again, I say it fairly,
One year hence I will be thine.

Showing themselves under the simple words, which at first glance seem to have no distinctive characters, are some of the traits of the Swiss mountaineer. See contending in his breast his love of home and his thirst for adventure. The Swiss is not at all the typical peasant who is satisfied to watch his sheep and gaze at the stars, or the nearest mountain-top. Against one covetous potentate or another he was compelled to fight for the freedom of his land, and this necessity has made him a wide-awake patriot, discussing at his fireside the affairs of the nation. This inborn activity and also perhaps the narrow limits of his country have induced him to wander, and the Swiss guard, with their hearts in the highlands, have often given up their lives in foreign service.

Curiously as these facts are woven together in the very words of the song, it is only the music which brings out the

Swiss character fully. The words lose something of their first delicate flavour by transportation into a foreign tongue, while the chorus, the wonderful mountain *jodel*, blending grief and expectation, the sorrow of parting with irrepressible buoyancy, is untranslatable. Clear and true before your 'inward eye' comes out the mountain cottage, as the *jodel* rings in your ears. The modest girl is at the door close to her lover who, notwithstanding his sincere grief, has not forgotten to attire himself for the journey. Their simple farewell is made. She watches him as he steps down the mountain slope and once and again comes into sight. Long after he is hidden from her view, her ear catches his crisp, plaintive, exulting *jodel*. At last she goes indoors, turning her sorrow into faithful discharge of her daily work, and counting the sunsets.

Compare with this song the following song of the Russian peasant :

THE LOVERS' LAMENT.

Olis.

Lovely Minka, I must leave thee,
 Ah the parting does not grieve thee,
 Cheerless lands will soon bereave thee,
 Of thy faithful swain ;
 Dark and black will be the morrow,
 I will wander in my sorrow,
 From the hills I'll trouble borrow,
 And from every plain.

Every word of comfort scorning,
 Ne'er from thee my memory turning,
 Sighs I'll send and kisses burning,
 From a distant shore.

Us alas the months will sever.
 Shall we see each other never ?
 True be thou and faithful ever,
 Beauty, I implore.

Minka.

Olis love, dost thou forsake me ?
 Sighs and sobs will hourly shake me ,

QUEEN'S QUARTERLY.

Ah! your absence dear will make me
 Pale and sad with woe.
 Daily I will grieve and nightly,
 All the winds that move so lightly.
 O'is, I will question rightly,
 Whether thee they know.

Songs no more to heaven sending,
 I to earth my eyelids bending,
 But with shouts the welkin rending,
 Thee again to see.
 Though thy cheek had lost its redness,
 And thy frame was bent with sadness,
 Yes though maimed, my sweet, with gladness
 I would follow thee.

In this song the words, which have filtered from Russian through German into English, still convey to us some elements of the serf's mind. Until recently three-quarters of the Russian people were serfs, who, unlike the Swiss, naturally felt little attachment to their native place. Not the bubble reputation but hunger drove them from their homes, and O'is can fix no date as a limit to what he regarded as a dreary banishment from his love. The outside world is forbidding and his pain is unrelieved. But once again the music tells powerfully the same tale in its own way. Its strangely pathetic tones call up a life of grinding toil and poverty lit up only by domestic love. The unambitious O'is and his sweetheart Minka hoped merely that they might drink together the cup of humble affection, but fate intervenes, and the cup is spilled on the ground. Minka ventures to look forward, but her brightest hope is only a shadow of what might have been. Heaven help those who love and must part with no sure hope of meeting again. Heaven help them indeed if the joy, that each feels in the other's actual presence, is the only joy of their lives. In these two songs we are made to feel the difference between the music of freedom and the music of slavery.

With some diffidence I suggest another illustration of the way in which music would be taught. In the region of

higher music a striking hint of the movement of human thought can be obtained by a comparison of Handel's *Dead March in Saul* with Chopin's *Funeral March*. Of Handel's work a critic has written "The measured and decisive rhythm and the simple diatonic harmonies show that here a mighty nation mourns the death of a hero." As the boom of the music assails our ears, our imaginations call up a vast throng of people in the midst of whom is being borne the mighty dead. We hear the muffled drum and the uniform step of the mourners; we see the gorgeous ceremonial of woe. In the music of Chopin we are, so to speak, in another planet. Concerning him the critic already mentioned writes "Of Chopin's nationality (Polish) it has justly been said that its very dances are sadness intensified. * * * His music is always expressive of his individual feelings and sufferings to a degree rarely met with in the annals of the art." So in his *Funeral March*, when we embody it in a spectacle, we see a man bowed in unspeakable anguish over the loss of some one he loved. The awful void in his life is felt all the more poignantly because of the noises which reach him from the outer world, the careless laugh of a passer-by, or even the sounds of nature. Alone he sits in misery. In the last glimpse which Chopin gives us of him, he is still alone, and his heart is breaking.

Such are the facts with regard to these two musical compositions, and the question is, what do they mean? Between the date of *Saul* and that of Chopin's march lies a round century, in the middle of which took place the French Revolution and a reawakening of intellectual life in England and Germany. This great movement gave a new political and social dignity indirectly to all and directly to what we are pleased to call the masses, and a new meaning to the humbler joys and sorrows of ordinary life. Hence the scene changes from castle and tower to rustic cottage, from the lord and lady of high degree to Lucy Gray, from the public grief over the death of a distinguished patriot to the tragedy which is hidden under an every-day funeral.

This enlargement of our social and moral horizon can be seen in the literature as well as in the music of this period.

From contemporaries of Chopin we can extract many such verses as

“ Since I've lost my darling one,
Power of weeping too is gone,
Though my heart with sorrow deep
Well-nigh breaks, I cannot weep.”

and

“ She lived unknown, and few could know
When Lucy ceased to be ;
But she is in her grave, and, oh,
The difference to me !”

III.

A word or two seems yet to be needed in explanation of what is now known as the historical or developmental method. This method assumes that the human mind is in course of completing itself and that we best understand the results it has attained when we see the path over which it has travelled. The children's snow-ball not only rolls along the ground but gathers up the snow, and carries in itself the history of its movement. The mind of man likewise has not only lived through a certain stretch of time, but has gathered into itself the struggles and successes of the past. We comprehend the issues of to-day when we unwind them, as it were, and see them in the process of their formation. The application of this method does not, it is true, remove all difficulties, but it at least presents them in a clear light, and when a difficulty is clearly presented it is already partly solved. We are able to see how the turmoil of an older time was once for all laid to rest and thus detect the difference between our own 'bosom serpent' and a 'sapless shade.' It is not Duncan who is in his grave and sleeps well, but the living Banquo with whom Macbeth has to deal.

The use of the historical or developmental method in the fields of literature, philosophy and theology is yielding bountiful returns. It is now no longer supposed, for example, that we are acquainted with English literature when we have read and studied the masterpieces of our language. The great dramas of Shakespeare cannot, with-

out damage to their deepest meaning, be cut away from the rest of his productions. If we are to know rightly the most mature work of Shakespeare we must lead up to it gradually; we must try to see his mind ripening. Hence the historical method attaches a new significance to the date of publication. To think of *The Tempest* as written, let us say, before *The Merchant of Venice* would involve a complete change in our idea of Shakespeare; it would even make a consistent idea of Shakespeare impossible.

But the history of literature is concerned with epochs as well as with men. Our conception of the Elizabethan era must be roomy enough to include not only Shakespeare but his contemporaries. Such a view should bring before us certain principles common to the most divergent minds of the group. Further, the epoch of Elizabeth melts into another and different epoch dominated by the conceptions known as Puritan. In regard to this fact the task of the literary critic is two-fold. His interpretation of the new era must be such that in it may nestle side by side men who in actual life were bitterly opposed; and he must also reveal the inner connection between the Puritan ideals and the ideals which swayed the minds of the Elizabethans. His assumption must be that of an expanding and gathering English mind. This method and assumption are now recreating our view of English literature.

Even theology, intractable as it may be thought, gives way before the demands of this method of investigation. Some of the very liveliest theologians seem to despair of finding any way out of the present labyrinth of religious controversy except in the direction of a return to the creeds of the early Church. This movement in circles ecclesiastical is much too complex to be estimated in a single paragraph. Yet an appreciation of the true method of inquiry may place us in the way of understanding it. It will at least make us aware of the difference between the simplicity which is obtained by reaching the essence of our bewildering theological controversies, and the simplicity obtained by discarding them as irrelevant. One thing ought to be clear; the road lies through the obstructions not away from them.

A more simple and universal creed must be found, but it will be accepted only when it is shown to be the natural fruition of what is contained in our present differences.

Philosophy too has for some time been adjusting itself to the principle of the development of consciousness. It would be extremely interesting to ask how far such a principle was to be found in the work of Herbert Spencer. But my point is already made, if, when we see how many subjects have joined the ranks of this modern method of research, we are persuaded that music also should be ordered to fall in.

S. W. DYDE.

PROSE SAYINGS OF GOETHE.

All that increases our freedom without adding to our self-control is destructive.

There is nothing more appalling than an ignorant and unenlightened activity.

Men never show their character more clearly than in what they consider ludicrous.....The ordinary man finds something ludicrous in almost everything; the contemplative man in almost nothing.

Beauty is a manifestation of secret laws of nature which are never made manifest to us in any other shape.

Man never really knows how anthropomorphic he is.

The man of action is without conscience; conscience is the characteristic of the contemplative mind.

How does a man learn to know himself? Not by reflection but only through action. Seek to do your duty and you will soon find what is in you.

The universe as it exists for reason is to be regarded as a great indestructible organism, which by its nature continually works under necessary law and subordinates all that is accidental to its own ends.

A genuine historical sense is a culture of a kind which teaches its possessor how to include the past in his estimate of contemporary excellence

C.

LITERATURE FOR THE YOUNG : NOTES ON
THE HIGH SCHOOL READER.

I.

PAST AND PRESENT IN OUR SCHOOLS.

ONE of the characteristics of our age is its unflagging and and tireless energy in the improvement of educational methods. A few generations back discussion on this subject was almost confined to a few theorists, whose opinions had a lazy circulation rather amongst the philosophical sects than amongst the members of the teaching profession. The latter, whether at the universities or in the schools, held on the good old path and secure in the traditions of centuries, paid little regard to what they considered dangerous or unpractical proposals of reform. But the force of the progressive spirit has proved irresistible. Criticism from different schools of literature and science has brought much of the old humanistic teaching in logic and the classics into some disrepute. The development of science with its manifold practical relation to the arts of life has made a readjustment of the old curriculum necessary. The modern languages too are forcing their way into line with those ancient monopolists, Latin and Greek. The result is that we are, alike in our colleges and schools, in a continual process of adaptation and adjustment while the place and respective value of classical, scientific, and modern language training are being gradually determined.

To the man of middle age, the merchant or lawyer who occasionally finds time to look beyond the immediate interests of his work or the universally absorbing questions of politics the constant fermentation of educational circles must be somewhat puzzling. He himself was probably brought up on the good old plan that a knowledge of Homer and Virgil and the first six books of Euclid were the principal requirements of a good education. His most serious diffi-

culty at school was the irregularity of some Greek and Latin verbs ; but he was not troubled with botany and chemistry ; he never dissected frogs, nor handled specimens of quartz or *ranunculaceæ* except in a purely unscientific way on the holidays. The dreaded name of Demogorgon, I mean philology, was hardly known to him ; indeed the now familiar and almost despised analysis of sentences was then a new method freshly devised to torture his young and innocent existence. Book-keeping instead of being painfully acquired at school, and paid for as an educational item, was absorbed by some easy and pleasantly natural process when the schoolboy became an apprenticed clerk with a salary of £10 or £15 a year.

Now-a-days all that is changed. The schoolboy's life, and the schoolmaster's also, are under the *regime* of a strict inspectorial system. The long easy hours of the afternoon which I remember we used to spend in a kind of voluntary progress through Practice, Simple and Compound Proportion, or Colenso's Algebra are divided up into fractional portions for a variety of subjects according to the authoritative prescription of the omnipotent Time-Table, deviation from which is as impossible as from the proverbial laws of the Medes and Persians. Instead of the simplicity of the course with its Latin, Greek, arithmetic, grammar, history and mathematics, and perhaps a little French, the young scholar's course now includes, of course with certain options, a number of new subjects such as botany, physics, chemistry, biology, drawing, book-keeping, shorthand and gymnastics, while the old ones have in some cases been made more difficult by the introduction of higher methods or more specific matter.

There are some who look for proportionately increased results from this growth of educational system and who do not find them. I have met men of deliberate judgment and great authority who congratulated themselves on not having been reared under this severely systematic *regime*. But in most cases I think those critics of the new system had their eye on a special kind of product, the pupil, namely, of predominantly literary faculty and imaginative powers. These we all know are apt to develop better under a free system

than under a rigid one. It is quite possible indeed they might be cramped and dwarfed by the multifariousness of the new curriculum. But the product which our educational rulers now have in view is of a different type. From the beginning he is in strict training for the battle of life, for the struggle, I mean, which commences when he leaves school to go out into the world. For this end the school curriculum is being more and more modified into a preparatory training of his faculties in the various directions likely to be directly useful to him in the actual business of the world. In short it is the *instinct* of democracy to secure all possible chances at the start for the children of the people which is at the root of the educational activity so characteristic of our times. The old ideal of the educationalist was the scholar, the new ideal is the citizen, that is, the successful tradesman, farmer, or engineer.

Here in Canada we are certainly not behind in the energy with which we strive to adapt our educational system to new circumstances. The activity shown in discussing and reviewing educational methods by our educational authorities and by the voluntary associations of teachers, the interest taken in such questions by all classes of the teaching profession and the evident determination to be as scientific and progressive as possible are admirable symptoms of educational vitality. In the universities and the schools alike we are constantly making and remaking our courses with a laudable readiness to secure all the advantages that system can secure. Indeed there are some who think that in this respect the fury of ambition is within us, and that we are in danger of overshooting the mark, of neglecting what is sound and profitable because it is old, and of embracing what is of merely superficial value because it is novel and seems to be systematic and progressive. With us there is so little of the healthy *vis inertiae* which is bred in old countries by the consciousness of a great past and centuries of prosperity that we are rather at the mercy of one-sided theories of education provided they be sufficiently new and imposing. At the present moment a certain amount of caution would be an excellent feature in the policy of our educational rulers.

We must separate and safeguard both in our universities and in our schools, the interests of the scholar from the encroaching ideal of a purely practical education. In educational matters mere utilitarianism is likely to miss more than it is aware of, and possibly without even securing the advantages it has in view.

II.

THE HIGH SCHOOL READER; THE OLDER AUTHORS.

But my purpose here is to discuss not the educational system of Ontario in general, but only that small part of it which is comprised in the pages of the High School Reader, a book designed to furnish matter for reading to High School pupils during the first three years of their course. This book is in many respects an excellent one and fairly reflects, in the novelty, variety and comprehensiveness of its selections, the progressive and energetic spirit of Canadian educationalists. It presents as wide a range of literature, from the writers of the 17th century to the Canadian poets of our own time, as could well be given in a book of this kind, and within that period, particularly in the latter half of it, not many important names are left out. The character of the selections is very varied and such as would have made the ancient compilers of courses of reading for the young, from the esteemed Dr. McCulloch downwards, stare and gasp. From King Solomon's prayer at the dedication of the temple, a fine specimen of antique Hebrew piety and the strong simplicity of scriptural prose to the gossip of Boswell's life of Johnson, from the grave majesty of Gibbon's historical page and the splendid rhetoric of Burke to the humour and pathos of Thackeray, even to scenes from *Pickwick* and a chapter from the life of that dashing Irish dragoon, Charles O'Malley—through all these the compiler passes with fine freedom and a taste which is thoroughly eclectic. The poetry is selected on the same generous principle. Shakespeare, Herrick, Dryden, Gray, Burns, Coleridge, Southey, Byron, Moore, even Keats, difficult for schoolboys, Præd, Macaulay, Poe, Clough, Whittier, Ten-

nyson, and a number of minor poets of to-day, Stedman, Dobson, Roberts, Mair, and Amanda T. Jones are all there. In short the compiler has sought to give the pupil a selection from the writers of the 17th, 18th and 19th centuries as nearly complete as was possible in the case of youthful readers. There is a further and in my opinion very useful application of system in the chronological arrangement of the extracts.

The merits of such a selection, its attractive variety and range of interest, as compared with the solemn dulness and limited range of the older School Readers are very obvious. As a general principle, too, it is a merit that an anthology of this kind should be as complete as possible, that is, as complete as is consistent with the immaturity of intellect and character in the class of readers for whom it is designed. But it is just here that the compiler, I think, has fallen into a grave mistake. In his endeavours to be complete and systematic, and to give us something new he has almost lost sight of the fact that his matter must be carefully selected with a view to (1) the limited mental capacity of the pupil; (2) the tone of feeling and the standard of taste which it is most desirable to cultivate in him. In regard to both these points the book, in my opinion, is faulty to a degree that must seriously embarrass the teacher. There is occasionally what seems a lack of literary judgment, or at other times a want of discretion shown in the choice of extracts. It looks as if the compiler had written down a list of all the standard writers of an epoch and had not ventured to leave any out that could possibly be represented. He has not dared for example to omit the metaphysical poetry of Emerson, (although the chief significance of Emerson lies in his prose), nor the sharply flavoured comedy of Sheridan in the *School for Scandal*, nor the wild death and love embracing lyric of Swinburne. But it is evident that this is too wide a principle upon which to make a collection for a High School Reader. Where we have so much in English literature that is the best of its kind, that is quite unexceptionable in its matter and tone of feeling, why introduce anything that is of doubtful character or value?

Perhaps the best way of showing the mixed character of this book, its freshness, freedom and variety on the one hand, and its lack of standard and selection on the other, is to notice some of the extracts as they occur. Extract No. 3 is from Shakespeare, the trial scene in *The Merchant of Venice*. It is a very suitable selection and any difficulties it may present are met by well considered suggestions in the notes at the end of the book. There may be more doubt about the suitability of No. 4, Bacon's essay *On Boldness*. It might be excellent for scholars at a more advanced stage, but for boys the unfamiliar idiom, and the thought closely packed in phrases that require a mature experience of life to realize them, may be objections. It is doubtful, too, if the Machiavellian depth and slightly cynical wisdom of this essay are precisely the best thing to present to the young mind.

No. 5, Herrick's famous lyric *On Daffodils*, supplemented by a fine stanza from Lovelace, is, I should think, very suitable.

On the other hand the extract (No. 6) from Jeremy Taylor's *Holy Living*, seems to us inappropriate. It consists of a long series of general reflections, not grouped perhaps with sufficient simplicity, and made somewhat opaque to the young mind by quaint comparisons and the veil of an earlier idiom. We hardly think, for example, that this is the idiom which it is most advantageous to teach a pupil who is just beginning to acquire a vocabulary and form a style :

No rules can make amiability : our minds and apprehensions make that .
and so is our felicity ; and we may be reconciled to poverty and a low fortune, if we suffer contentedness and the grace of God to make the proportions.

I do not mean to say that this presents any great difficulty, I mean that it is written in an idiom different from that of our modern language, and therefore of less advantage for young scholars than an extract written more nearly in modern style. The same objection, in a less degree perhaps, applies to the extract (No. 10) from Lord Clarendon's *History*, the famous estimate of Lord Falkland. The somewhat archaic idiom and the unusual accumulation of facts in one

long sentence are things to be avoided in a selection of this kind. I am not sure too but, for all its apparent simplicity, there is something too subtle in the nature of this extract. The character of Falkland is a singularly delicate and complex one. He could side heartily with neither Royalists nor Parliamentarians and fell fighting for a cause which inspired him with no enthusiasm, and the success of which he rather dreaded than otherwise. To coarse partizans he appeared a trimmer; to students of human nature a singular example of a supersensitive conscience paralysing great gifts and considerable force of character. "Falkland," in the words of the late Matthew Arnold, "has for the imagination the indefinable charm of one who is and must be, in spite of the choicest gifts and graces, unfortunate—of a man in the grasp of fatality." Herein lies the whole interest and significance of the character. But all this is quite latent in the sober and reserved prose of the old historian, something that may be discerned by the advanced student as the fundamental idea of a play of Sophocles or Shakespeare is discerned by him and which requires almost a similar maturity of experience to value it. To the young pupil the piece must be a blank and somewhat uninteresting tragedy.

Extract No. 7 is a charming page from our old friend Izaak Walton, written in an exquisitely simple style, with that fascinating mixture of open air activities, the aroma of woods and fields, and the contemplative spirit, the candour and natural piety which distinguish the work of the old angler. Nor is its value diminished by the fact that it embodies one of the finest of Herbert's lyrics

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky :
The dew shall weep thy fall to-night ;
For thou must die.

Nothing better could be chosen, and we are somewhat surprised that the compiler did not feel himself impelled to select a kindred page from White of Selborne, or even from the late Richard Jefferies. It would be hard to find literature more suitable for schoolboys in its refined simplicity of style,

the character of its subject-matter and its healthy tone of feeling.

Extracts 14 and 15 are somewhat frigid examples of Steele and Addison, particularly the latter (*The Golden Scales*) in which the allegory is too elaborate for the class of readers and quite buries the genial humour of Addison in its heavy deliberate movement. Surely something lighter and clearer, some of Sir Roger's rambles in town or country would be preferable. Swift always simple, clear and concrete will find the juvenile reader more readily in his *Misjudged Hospitality* (No. 16)

In extract 17 the incoherent metaphysic and veiled agnosticism of Pope's *Essay on Man* may give the conscientious teacher some trouble. It is a question whether these defects are compensated by some well expressed moral maxims. It is to be hoped that the teacher has sufficient command of philosophy to distribute caution and praise amidst the conflicting variety of Pope's statements, and that he can explain to the bewildered intellect of schoolboys the different values of such *dicta* as

Who sees with equal eye, as God of all
A hero perish, or a sparrow fall.

And spite of pride, in erring reason's spite,
One truth is clear, *whatever is, is right*

and such truths as

Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen ;

Honour and shame from no condition rise ;
Act well your part, there all the honour lies.

In extract 18 we have a well chosen passage from Hume, a description of the First Crusade, the type of historical passage suitable for a collection of this kind, the subject important and interesting, the treatment clear and concrete, the reflections comparatively simple and such as arise naturally in connection with the story. This seems to us a better type of extract than the long general discourse from Gibbon *On the Policy of the Empire* (No. 24) consisting of a

great number of general statements which can be only very imperfectly realized by the pupil who has no special knowledge of the underlying social and political phenomena.

III.

THE LATER AUTHORS.

From what has already been said the reader may now have obtained some adequate notion of the earlier part of the book. The extracts there are from the older writers, and we can appreciate the difficulty the compiler may have experienced in finding selections at once clear and simple and sufficiently modern in style—a difficulty, we fear, which he has not been able altogether to overcome. The objections to this part of the book are not really grave, and might easily be removed by more careful selection from the authors chosen. But with regard to the extracts which yet remain to be noticed the case is different. Not only is the matter in many of them of a character entirely beyond the comprehension of the young pupil, but an objection of quite a different kind may be made against some of them, the objection, namely, that the matter is morally unsuitable for him. Of course we do not mean that there is anything really immoral in these extracts. We mean only that the experience reflected in some of them is on the whole unsuitable and unconstructive for the immature mind and unformed character. Without setting up any absurd standard of puritanism we think that something more appropriate might have been chosen from the Vicar of Wakefield than the description of Mrs. Primrose's matronly arts in endeavouring to entrap Mr. Thornhill into a proposal of marriage for her daughter. (Extract No. 22.) In Extract 27 also, from Sheridan's *School for Scandal*, the well-worn witticisms on marriage, the matrimonial tiff between Sir Peter and Lady Teazle, and the malicious small talk in Lady Sneerwell's drawing room, all in the light vein of old Queen Anne comedy, probably occupy the place of something more appropriate and useful.

But it may at least be said in favour of these two last mentioned extracts that their style is excellent and that

they belong to works which are classical in our literature. The extract from Southey on the other hand, *The Well of St. Keyne* (No. 34), has neither of these merits and is slightly vulgar in its style and treatment. The subject again is the traditional struggle between husband and wife for domestic rule, and there is nothing to recommend it in the flat simplicity and somewhat doggerel rhythm of Southey's lines:

If the husband of this gifted well
 Shall drink before his wife,
 A happy man thenceforth is he
 For he shall be master for life.
 But if the wife should drink of it first,
 God help the husband then !

And so forth. Indeed we cannot help thinking that in general the compiler has been unfortunate in his humorous selections. We do not admire for instance his choice of Hood's *Parental Ode to my son*. The humour is of the lower comic sort, a kind of burlesque which does no harm as a momentary relaxation to the feelings of the adult, but hardly represents the sense of humor which it is most worth while to educate in the schoolboy. I can imagine a teacher of any sensitivity feeling qualms of conscience at having to read such lines as the following to a young pupil :

Untouched by sorrow and unsoiled by sin
 (Good heavens! the child is swallowing a pin!)

We may be quite sure he will meet with as much humour of this kind as is good for him in his way through the world. There is no need to inoculate him with this vein in the *High School Reader*.

But perhaps the worst because the most useless of the humorous selections is a piece from Haliburton on Metaphysics. With its references to entities and quiddities, nominalism and realism, free-will and necessity, syllogisms, first principles, sensation through images, unmateriality, Cartesianism and what not, it must be very nearly unintelligible to the schoolboy from the first sentence to the last. Yet the true humour of the piece depends on the readers having a partial conception of metaphysical ques-

tions. Indeed the true point of it is the utter incapacity of the untrained mind to comprehend the nature of a metaphysical problem. To the juvenile intellect which no more understands the nature of the question "whether the earth does really exist or whether it does not exist" than do Unce Tim or Malachi Muggs, the whole piece is an absurdity.

No doubt the compiler has felt the difficulty of obtaining suitable selections of a humorous kind. I think he might have given us more from Lowell, and even better than the piece from *My Garden Acquaintance*, where the humor is just a little forced and furious. Scott also has some fine scenes of mingled humour and pathos, in which the Scotch, now almost as much recognised as a literary dialect as the Doric of Greek tragedy, need hardly be an objection. Might not the gentle Elia too, though his humour be of a slightly quaint and paradoxical turn, furnish a delightful page or two? In poetry it is even more difficult to select, but we might well exchange Southey's *Well of St. Keyne* for Cowper's *Epitaph on a Hare* with its tender and delicate humour. The melody too, though equally simple, is of a kind much superior to Southey's.

As a matter of literary taste also, I should be inclined to omit Moore's *Come Ye Disconsolate*. The amatory and patriotic poet of Ireland is fairly well represented by the sentiment and melody of the two other poems, *Go where Glory* and *Dear Harp of my Country*; but one feels that the light bounding triple measure of Moore is rather an unfit vehicle for the solemn invitation

Come ye disconsolate, where'er you languish

Come at God's altar fervently kneel.

In truth this is not Moore's vein at all. Here he is a mere versifier.

But it is chiefly by ambition that the compiler sins. He would be all too comprehensive. He would have Thackeray and Dickens and Hawthorne and Lever and Edmund Gosse and Amanda T. Jones in his High School Reader as well as Shakespeare and Bacon, Herrick and Jeremy Taylor; nay, by the dog, he would have Plato, and we are rather surprised that the mysteries of the divine Iamblichus and at least one

vision of Swedenborg's are not included. Yes, there is actually a dialogue of Plato in this reader for schoolboys, or at least a portion thereof (The Apology of Socrates, Jowett's Translation No. 85). Plato's Apology, with its lofty speculation, simple only in appearance by the genius of its language, but in reality how far beyond the horizon of juvenile thought in its all embracing intellectual survey, even in its subtle use of Greek mythology!—"Minos and Rhadamanthus and Cæacus and other sons of God who were righteous in their own life."

After Plato we need hardly speak of the dose of metaphysical poetry from Emerson (Each and All, No. 58) or of Matthew Arnold's Rugby Chapel (No. 90) with its highly wrought and somewhat artificial style, and its gloomy depth of feeling.

O strong soul, by what shore
 Tarriest thou now? For that force
 Surely, has not been left vain!
 Somewhere, surely, afar,
 In the sounding labour-house vast
 Of being, is practised that strength,
 Zealous, beneficent, firm!

An awkward passage for schoolboys! The commentator finds the following note necessary: "The poet's faith in a future life seems to be based entirely upon his belief in the indestructibility of force.....yet how different from the hesitating half-belief of the poet is the assurance of a conscious, active future state of being which the believer in Divine revelation possesses." What a note for the young philosophers who have just been reading Plato! Either Plato is of no use to them or a note of this kind is needless. We shall leave it to the compiler to decide.

Yet on this point we wish to guard against misconception of our criticism. We are not of opinion that pieces otherwise suitable should be passed over merely because they contain passages beyond the appreciation of the pupil. If the spirit and general expression of the piece be within his grasp, if it come properly within the range of his feeling and experience, though only vaguely, we may very well in-

roduce here and there something which may suggest the transcendental or infinite element in things; but the High School Reader is full of selections which appeal to the mature experience and the highly cultivated intelligence of adults alone. Such a piece of prose as the Apology of Socrates or a poem like Swinburne's Forsaken Garden (No. 101) with its vague wandering keys of feeling and sombre agnosticism must be a pure embarrassment to the teacher of boys.

The last 24 pages of the Reader are occupied by selections from minor contemporary poets. Here we know we are on delicate ground. As a rule poetry, if not the best of its kind, is of doubtful value. The selections from minor poets should therefore be of a clear and simple character, as indeed they mostly are. The ambitious poems of the minor poet are generally his poorest. His simple lyric often contains a true note.

We have perhaps said enough to show the need for a revisal of the High School Reader. But it would be unjust to conclude our criticism without a qualifying remark. The book has many of the qualities which are desirable in a collection of this kind and might, with some changes and omissions, be made an excellent Reader. The compiler has shown freedom and courage in his selections, as well as a competent acquaintance with English literature. Variety and comprehensiveness and catholicity of taste have been the ideals in the direction of which he has laboured not without success. But he has been more ambitious than is consistent with the purpose of the book, and his literary judgment is not always so sound as we could wish it to be. Indeed the work of compiling a reader of this kind is perhaps more than can be safely trusted to one man. In a case like this there is safety in the counsel of many.

JAMES CAPPON.

A PHASE OF THE SILVER QUESTION.

THERE are one or two points in connection with the present silver situation in the United States about which rather vague ideas seem to be current. Thus it seems to be commonly supposed that the U. S. Government has been using the people's taxes in payment for all its past purchases of silver. But this supposition is not correct, although, under the present circumstances, the Government is practically using the taxes, as well as some of its past accumulations of gold, to pay for the monthly purchases of silver. The explanation of such a condition of affairs is simple enough. When there is no inflation in the currency of the country the purchases of silver do not cost the people anything more than the printing of the certificates or (since the Sherman Act of 1890), the legal tenders which are given in exchange for them. But when the currency of the country becomes inflated the new purchases of silver have practically to be paid out of the taxes or, what amounts to the same thing, out of the past savings of the Government. In order to perfectly recognize this, however, a knowledge of the workings of the U. S. Treasury and of its relation to the currency of the country is required.

The U. S. Treasury is directly or indirectly responsible for the paper currency issued in the country. There are three kinds of money in the United States—gold, silver, paper. The gold in the gold dollar is worth exactly one dollar, because any quantity of gold can be converted into dollars, or any number of dollars used as gold, at the option of the owner of either. The silver in the silver dollar fluctuates in value with the price of silver, but may be considered as worth at present about 65 cents. No one, obviously, may convert silver into dollars, or have it done for him at his option. Any one may, however, use silver dollars as silver, but no one is likely to do so when he can get the same quantity of silver very much cheaper. To give the silver dollars their money value, so far above their metallic

value, the government must regulate their issue and provide for their redemption. The paper in the paper dollar also fluctates in value with the price of that quality of paper, but the value is so small that it is hardly worth noticing. No one, therefore, may convert paper into dollars or have it done for him at his option. Anyone may, however, use paper dollars as paper, but no one is likely to do so when he can get the same quantity of paper much cheaper. To give the paper dollars their money value, so far above their paper value, the government must regulate their issue and provide for their redemption. Thus silver money and paper money are really on exactly the same footing in the United States. The silver money is made of more expensive material than the paper money, but that does not affect either of them as money, since the money value depends on the use which they serve as media of change and on the assurance that they can be converted into gold if desired. If the government could not keep its promise to exchange them for gold, then they might have to fall back upon their own value as articles of commerce, in which case, of course, the silver would be worth more than the paper.

Now since paper money and silver serve exactly the same function, and rest on exactly the same basis; and since the paper money is much more easily handled and carried about, it is used in preference to the silver and the latter is left in the Treasury vaults.

But under a strange delusion that silver money has, or is likely to have, an independent value of its own, so that the silver in a silver dollar will be worth a dollar, as the gold in a gold dollar, most of the paper money issued in the U. S. has been issued in exchange for silver, and held to represent it. Yet it has been issued, not for silver as money, but for silver as a metal. Thus in plain language, paper money, resting on a gold security and therefore having a gold value, was employed to purchase the material silver at its market value, in order to make silver money out of it, which also rests on a gold security, and therefore has a gold value. Now this is in no way different from employing paper or

silver money, as is done, to purchase a certain quality of paper in order to make paper money out of it.

In accordance with the same delusion about silver it is held that the silver dollars when made from the silver purchased with the paper money must be represented by this paper money, and therefore both the paper and the silver cannot be in circulation at once. And yet the silver will make over 50 per cent more dollars than the paper dollars which purchased it and which are to represent it, for only one silver dollar will be given for a paper dollar. So that if a man sold a ton of silver to the Treasury and received for it so many paper dollars, according to the market rate of silver, and afterwards wished to reconvert the paper into silver in order to use it as bullion, he would get back not his ton of silver but about 65 per cent of it. Where, therefore, everyone has the option of taking full value in gold or 65 per cent of that value in silver, is there anyone so stupid as to ask for silver instead of gold when he requires to make payments where paper money will not be taken at par? But, wherever the silver money will pass at its face value, so will the paper. Thus there is practically no need for the monthly purchases of silver for it does not secure the paper, nor will it take the place of it, and that is why the silver accumulates by hundreds of millions in the Treasury vaults.

Hitherto most of the paper money put into circulation through the purchase of silver has been needed to replace the National bank notes which have been withdrawn, and to meet the normal expansion of trade. But it is essential to observe that this paper money has been added to the currency, not to meet these needs, nor in any proportion to them, but solely on account of an arbitrary law requiring the treasury to purchase so much silver every month. The accidental coincidence between the increase of the currency and the need for it could not be expected to continue, so when the monthly additions were increased by the Sherman Act, and at the same time the need for additional currency lessened, it was inevitable that the unneeded paper should return for redemption and, as we have seen, no one would take silver when gold could be got, Paper money being

over-supplied became cheap, hence the gold which redeemed it became cheap, and was therefore sent abroad, where it was in demand and dearer. But the gold which goes to redeem the paper at the U. S. Treasury is obtained as taxes both now and previously, and this gold being really paid out for the silver purchases, it comes about that under the present conditions the people's taxes are being used for the purchase of silver.

The whole difficulty comes from making the increase of the currency depend, not on the needs of the country, but upon the arbitrary and compulsory purchase of a certain quantity of silver each month. It might as well have been a certain quantity of hay or dried apples, for the kind of article purchased makes no difference so long as it is simply accumulated. It is the addition to the currency which makes the difference. That addition comes, ultimately, from the government reserves of gold and being most easily disposed of is the first to leave the country.

A. SHORTT.

BROWNING

(From *Rabbi Ben Ezra*.)

Not on the vulgar mass
 Called "work," *must* sentence pass,
 Things done, that took the eye and had the price,
 O'er which, from level stand,
 The low world laid its hand,
 Found straightway to its mind, could value in a trice.

But all, the world's coarse thumb
 And finger failed to plumb,
 So passed in making up the main account.
 All instincts immature,
 All purposes unsure,
 That weighed not as his work, yet swelled the man's amount.

Thoughts hardly to be packed
 Into a narrow act,
 Fancies that broke through language and escaped
 All I could never be.
 All, men ignored in me.
 This, I was worth to God, whose wheel the pitcher shaped.

HOW TO GET MARRIED.

IN view of the number of fair graduates and lady students that now acknowledge Queen's University as their Alma Mater and look to her for light and guidance, this is above all others the most important question that can be treated of in this magazine.

Dear readers do not expect to find in these pages recipes for philtres to bring back to your sides erring lovers who have graduated and gone away, or to draw thither new and fresh admirers, nor yet secrets of occult learning by which chill December may win sunny June, or vice versa ; for such formulæ you are referred to the Science Department. Do not hope to read herein how bride and bridegroom, best man or bridesmaids, should be attired on the momentous occasion when the bonds of wedlock are being fast rivetted by priest or parson, justice or deacon. Such matters are for the political economist. We deal not with the manners in ancient days or foreign lands ; the historical editor will treat of these. We only propose to show How and When two distinct entities may be welded together into one person in the eye of the law and to the satisfaction of the lawyers—those gentlemen who keep the affairs of this sphere in order. Shudder not at the words “law and lawyers” for the law is after all the most romantic of professions, and the imagination of a lawyer (especially when preparing a bill of costs) is well nigh boundless. The Great Wizard of the North wrote not a line of his matchless novels until he had delved deep down among the fossils of Scotch law—the driest of all law ; and Dickens, and Thackeray, and Reade, and Macaulay, used up many a pen in writing legal documents ere they were fit to compose the immortal works on which their fame reposes.

Notwithstanding the widely spread belief that matrimonial alliances are made in heaven, a belief on the “lucus non lucendi” principle, and a belief which almost necessitates the further belief in the presence in the realms of the

blest of some that one would think might as well be kept out; among all Anglo-Saxon communities marriage is deemed a *civil contract*; yet not exactly a contract like an agreement to build a house, or make a bonnet, but a contract *sui generis*—"an institution of society founded upon the consent and contract of the parties," as Judge Story says; or as another writer puts it, "Unlike other contracts it is one instituted by God himself, and has its foundation in the law of Nature. It is the parent, not the child of civil society." (Story *Conflict Laws*, sec. 108*n*, 1 *Fras. Dom. Rel.* 87.) The essence of this contract consists in the consent freely given by a woman and a man able at the time to agree. Force or coercion used towards either party will invalidate the affair. One writer says, "matrimony contracted in consequence of menace or impression of fear, is null and void *ipso jure*; that is such a fear as may reasonably happen to a man or a woman of good courage, constancy and resolution, and such as involves some danger of death, or else of some bodily torment or distress." Butt, an English judge, has lately gone a little further and remarks, "whenever from natural weakness of intellect or from fear—whether reasonably entertained or not—either party is actually in a state of mental incompetence to resist pressure improperly brought to bear, there is no more consent than in the case of a person of stronger intellect and more robust courage yielding to a more serious danger." (Poynter on *Mar. and Div.* 2*nd. ed.* 138; *Scott v. Sebright*, 12 *P.D.* at p. 24.) It would be very unwise, therefore, for any young lady to make a dead set upon any eligible *parti* and intimidate him into matrimony by threatening imprisonment or such like dire inflictions, for though in such a case the lips of the timid and frightened male murmur assent to the all important "Wilt thou," yet neither mind nor heart consenting, Justice and Right will rescue the entrapped one and put asunder those thus joined together. (*Collins vs. Collins*, 2 *Brews*, (Pa) 575). Mere unwillingness, some degree of reluctance, a show of masculine modesty, a refusal to take the hand of the bride, holding his peace (perhaps his last until he gains the quiet of the grave), will not, how-

ever, enable the bashful swain to reconsider the matter after the justice or parson has performed the ceremony in the presence of parents of the bride and a conservator of the public peace who had the good man in charge, or any other man (*Jackson vs. Winns*, 7 Wendell 47,) and voluntarily taking up housekeeping or going into board together, after the cause of intimidation has been removed, will have the effect of making perfectly good (so far as law is concerned) a marriage, at first invalid because brought about by force. (*Hampstead vs. Plaiston*, 49, N.H. 34).

Chancellor Boyd, in speaking lately of the case of a Lawless youth who wished to be relieved from the bonds of holy wedlock, said: "Granting that evidence of intimidation may be found at one point of time during the transaction, that is not enough. It must be manifest that force preponderated throughout, so as to disable the one influenced from acting as a free agent"; and his Lordship considered that any perturbation of mind must surely have disappeared before the youth was found seated, with his hat on, smoking a cigarette and informing the clergyman of his readiness to participate in the solemnization of holy matrimony by saying "let it sliver." (*Lawless vs. Chamberlain*, 18 Ont. Rep. 296). In one case where a guardian of a young and timid school-girl, who had great influence over her, took her to a foreign county, hurried her from place to place, and then married her without her free consent, the union was set aside; and a similar result attended the marriage of another school-girl to her father's coachman, who entrapped her while taking her out to ride. (*Harford vs. Morris*, 2 Hag. Con. 423; *Lyndon vs. Lyndon*, 69 Ill. 43).

Fraud will vitiate a marriage if it goes to the very essence of the contract. Schouler tells us that the marriage relation is not to be disturbed for trifles, nor can the cumbersome machinery of the courts be brought to bear upon impalpable things. The law makes no provision for the relief of blind credulity, however it may have been produced. Fraudulent misrepresentations as to birth, social position, fortune, good health and temper, do not vitiate the contract. The lady who thinks she is marrying an Italian noble but

finds herself wedded to an organ-grinder can have no relief; "Caveat emptor", saith the law. Love, however indispensable in an æsthetic sense, is by no means a legal essential to marriage; simply because it cannot be weighed in the scales of Justice. In England an unfortunate man once courted and afterwards married a young lady, believing her to be a certain rich widow, whom he had known only by reputation. She and her friends had countenanced the deception. Yet it was held that the marriage must stand. But the palpable substitution of some other individual for the dear one actually accepted and intended for marriage may be properly and successfully repudiated by the victim of the plot. (This decision, if it had been rendered a millennium or so earlier, would probably have delighted the Patriarch Jacob when the weak-eyed Leah was foisted off on him, instead of his dearly loved Rachel). Some cases have gone so far as to have the marriage set aside when a scoundrel palms himself off as a certain person of good repute. (*Rex vs. Burton*, 3 M. & S. 737—Schouler Dom. Rel. sec. 23). A marriage entered into while one of the parties is so intoxicated as to be incapable of understanding what he or she is about is voidable only, and may be ratified and confirmed. It may be consolatory to some to know that a combination among persons friendly to the lady to induce a man to marry her, if she has done nothing to lead her friends to do any improper act to bring about the man's consent, apparently will not avoid the marriage. (*Roblin vs. Roblin*, 28 Grant 489).

And now comes the great question, will a marriage, entered into with the entire concurrence of those most deeply interested, be valid and binding if all rites and ceremonies and preliminaries, religious or otherwise, are absent? Other queries are connected with this one, such as, can parties marry themselves, or must they call in the assistance of a third party? Are witnesses necessary, or can all be rightly and duly done without witnesses? These questions touch the pockets of all marriageable and marrying "forked radishes with heads fantastically carved," whose business it is to see, handsomely or otherwise, as the spirit or circum-

stances may move them, the officiating priest or magistrate, should one be employed. Nay more, it affects the pockets of all interested; for clothes, which—as Carlyle says—give us individuality, distinction, social polity; which have made men and women of us; which are threatening to make clothes screens or scare-crows of us, cost money, especially at such times.

The veriest freshie among our lady readers knows the requirements of the Ontario law on this subject—a proclamation of banns, if High Anglican or Roman Catholic; a license, if you are neither, and not a Quaker, and all the presents, display of dry goods and millinery, pomp and circumstance of show available, and a beloved pastor, priest or parson to pronounce the magic words. So delay over Ontario practice is unnecessary.

Across the line in the neighboring Republic there is a most pleasing diversity of law and custom. In Arizona, no ceremony whatever is necessary to constitute a valid marriage: all persons who were living together in that Territory on a certain date in 1887 as husband and wife and continued to do so for a year afterwards, or until the death of one party, were declared to be lawfully married. In South Carolina there must be three witnesses at least to make things binding. Maine is the only State where a woman is authorized to act as a celebrant at a wedding. In Pennsylvania, the marriage contract may be put in writing, signed by the parties and witnesses, and put on record, exactly like the deed of a piece of land. In Alabama, California, Georgia, Idaho, Illinois, Iowa, Michigan, Missouri, New York, Dakota, Ohio, Pennsylvania and South Carolina, a man and woman have a right to marry themselves (unless that right has been expressly taken away by statute) notwithstanding the law declares that a minister, priest or magistrate shall perform the ceremony. On the other hand, in Maine, Maryland, Massachusetts, North Carolina, Tennessee, Connecticut, Delaware and Kentucky, parties are not allowed to marry themselves. (43 Alb. Law Journal, page 370). In New York marriage is very easy, although divorce is difficult. A man and a woman without going before a

minister or magistrate, without the presence of any person as a witness, with no previous public notice, with no form or ceremony, civil or religious, and with no record or written evidence of the act, and merely by words of the present tense, may contract matrimony in the Empire State. Once upon a time a couple in that State were engaged to be married; the male entertained the notion that marriage ceremonies were vanities of vanities, empty show, vain delusions, unnecessary expenses; in fact, he said decidedly that he did not believe in them, and expressly desired that his would-be mate should forego such performances, especially as a marriage without them would be all sufficient. She hesitated; the pomps and vanities of this wicked world and the flesh pots of Egypt had a strong hold upon her heart, but at last she gave way to his wishes and named the hour which was to see them twain become one flesh. On that eventful day they went out riding together in a carriage and while rolling smoothly on he produced a ring, and, placing it upon her finger, said: "This is your wedding ring; we are married." She received the circlet of gold as the sign of wedlock, and he then further remarked: "We are married; I will live with you, and take care of you, all the days of my life, as my wife." She made no objection to the pleasant programme thus sketched out for her future life, and together they drove to a house where he had previously engaged board for "himself and wife." There they lived together for over a month, he treating her and speaking of her and to her as his wife. Soon, sad to relate, a change came over the spirit of their dreams; we seek not to lay the blame at the door of either, but a divorce was sought for, and the Superior Court of the State held and declared that this simple and uncommon marriage was perfectly valid. (*Bissell vs. Bissell*, 55 Barb. 325; 7 Abb. (N.Y.) Pr. U.S. 16).

In Mississippi it has been held that to make a lawful marriage nothing more is needed than that in language which both of the contracting parties understand, be it English, Irish, or Dutch, or in words declaratory of their intention, they accept one another as husband and wife:

and if the words used do not, in their ordinary meaning or common use "conclude matrimony," yet if the man and the woman intend marriage and their intent is sufficiently manifest, they become inseparably welded together until—as Samuel Smiles says—ill-cooked joints and ill-boiled potatoes, calling in the aid of a divorce court, put them asunder. Their consent to enter into the holy state may be expressed either in writing or orally. (*Dickenson v. Brown*, 49 Miss. 357). Schouler tells us that to constitute a marriage where there are no civil requirements, or in other words to constitute an informal marriage, words clearly expressing mutual consent are sufficient without other solemnities. Two forms of consent are known to the law: the one consent *per verba de presenti*, with or without actual co-habitation: the other consent *per verba de futuro*, followed by co-habitation. This being interpreted means that a marriage entered into by words signifying the intention of having a wedding then and there, and the parties then continuing to live together or even separating; and one entered into by words expressive of a determination to have a marriage some day or other, followed by the parties dwelling together as husband and wife are (where no civil requirements exist) valid and binding. Such informal marriages were sufficient according to the English Canon Law before the Council of Trent, and perhaps were so under the Common Law and still are under the law of Scotland. (Schouler sec. 26).

In the great majority of the States of the Union words in the present tense (one sees now an advantage in the study of grammar, not apparent before) uttered for the purpose of affecting a matrimonial alliance, are all that are required, there need be no ceremonial of any kind. There is, however, a certain amount of uncertainty about these informal marriages. Maggie Wilson found this out; her father was a fishing-tackle maker of Edinburgh; a baronet of forty and a bachelor, whose habits were rather dissolute, was intimate with the family. One winter's evening the baronet was enjoying himself with a champagne supper at the Wilson abode. The old gentleman made some remarks about the gossip that was abroad over the baronet's fre-

quent visits; the latter said he would shut the people's mouths, that he was poor and could not marry now, but would marry after Scottish fashion. Then kneeling before one of the daughters, Maggie, a fair damsel of sweet sixteen, he took a ring out of his pocket, placed it upon her third finger, saying, "Maggie, you are my wife before heaven, so help me God." The girl exclaimed, "Oh, Major," threw her arms around his neck and kissed him. The health of the young couple was drunk by all present, and they were "bedded" according to the old Scotch fashion. They lived together for some weeks after this celebration, and then met at various times, but there was no continuous cohabitation. Some two and a half years afterwards the gallant Major died, and then Maggie sought to have the son, that had meanwhile appeared, declared heir. The Court of Sessions said she was a true wife, but the House of Lords chose to differ and say she was not, and the Lords reached this decision mainly upon circumstantial proof that both parties by their behavior after the ceremony repudiated its force and that neither in fact had been in earnest, although doubtless the ultimate maturing of matrimony had been hoped for and confidently anticipated by Maggie and her friends. (*Stewart vs. Robertson*, L.R., 2 H.L., Sc. 494).

A gentleman and lady in Massachusetts found themselves very uncomfortably in the criminal courts for the way in which they attempted to wind up their courtship. Mr. Munson called a public religious meeting at a chapel in Worcester; no magistrate or minister was present, but Munson gave out a text, talked awhile about "repentance," and read Matthew, chapter 20, verses 1 to 5; then a woman came to the front and read from the 6th to the 10th verse of same chapter. (Why these verses, did she mean to confess that this was her eleventh hour, her last chance?) They then joined hands, and Munson said: "In the presence of God and of these witnesses, I now take this woman whom I hold by the right hand, to love and cherish, till the coming of our Lord Jesus Christ, or till death us do part;" the would-be Mrs. Munson then remarked: "And I now take this man to be my lawfully wedded husband, to love,

reverence and obey him until the Lord himself shall descend from heaven with a shout and the voice of the Archangel and with the trump of God, or till death shall us sever." Both then bowed and the man offered prayer. Neither was a Friend or a Quaker, and the ceremony was not conformable to the usage of any religious sect; the rite was performed in good faith and followed by the parties living together; yet the Court said it was no marriage. (*Commonwealth vs. Munson*, 127 Mass., 459).

Eddie Walker and Lillian Harman tried to perpetrate matrimony out in Kansas by an autonomistic marriage, with the result that they got into the county jail, the first for 75 days, the second for 45, with instructions to remain there after those days until they had paid all the costs incurred in getting into that gloomy place; the charge against them being that of living together as husband and wife when unmarried. Old Moses Harman, Lillian's father, in his paper, *Lucifer*, gave a full and graphic account of the autonomistic ceremony, or civil compact entered into by the young folk. All supporters and advocates of the rights of women should read it. First, Moses read a long address giving fully his views of marriage. He considers it a strictly private affair, that in it the fate of the woman for weal or woe is involved to a far greater extent than is the fate or interests of the man; that, therefore, in all arrangements pertaining to marriage woman should have the first voice or control, that it should be emphatically and distinctly woman's work, woman's institution. He admitted that this way was not the popular view, but he considered all interference by society, state or church as an impertinence and worse than an impertinence. The promise "to love, honor and obey so long as both shall live," on the part of the woman, he regarded as highly immoral. This and much more. Then Mr. Walker took up his parable, and said that he considered all public marital ceremonies as essentially and ineradicably indelicate, a pandering to the morbid, vicious and meddling element in human nature; and remarked that he submitted to this performance simply as a guarantee to Lillian of good faith. He abdicated all marital rights and kindly

said that Lillian might remain mistress of herself and of her possessions, that she might keep her own name and would be his equal in the partnership. Miss Lillian expressed approval of the sentiments uttered by father and lover, refused to make any promises, but retained the right to act as her conscience and judgment dictated, and also the use of her maiden name. The father said he did not "give the bride away," as he wished her always to be the owner of her own person. The result of all this we have mentioned. Not liking the jail there was an appeal, but it was unavailing. The Supreme Court held that the legislature had full power, to prescribe reasonable regulations relating to marriage, and penalties against those who solemnise or contract marriage contrary to statutory command; and that persons disregarding statutory requirements might be punished without rendering the marriage itself void. (*State vs. Walker*, 13 Pacific Reporter, 279).

Some years ago a clergyman of the Church of England tried to marry himself to his lady love in a private house; there was no witness of the ceremony in the room, but a woman outside in a yard saw the performance, though she did not hear what was said. Although the marriage was consummated it was held invalid by the House of Lords. (*Beamish vs. Beamish*, 9 H.L. Cases 274).

People have attempted to commit matrimony by telegraph, and the words he said to her and that she said to him have been wafted hither and thither along the wire. Doubtless there is something very romantic in sealing the marriage bond by the electric fluid, and (another says) very unlikely if the parties who thus contracted would always preserve the same distance between themselves, and restricted their communications to wire or cable, their lives would be more harmonious than the average married life. Doubtless such a marriage would be legal between parties living in communities having the same or similar laws; but there is a great danger of running against conflicting laws of different States or Provinces; and as no one could witness more than one half of the wedding, the difficulty of proving the marriage would be great. A telephonic marriage would, for

many reasons, be preferable to a telegraphic. On one occasion, out in the West, an Army Chaplain attempted to unite a couple 275 miles off. The telegraph operator where the bride and groom were arranged matters, and two other operators 225 and 300 miles away were the witnesses. Where was the marriage celebrated in that case? The House of Lords in the case quoted above said that the plighting of the troth was the completion of the marriage; but Blunt in his Church Law (2nd Edition 152) states that the declaration of the parson that the couple are man and wife is the all essential, and in our case these two things were far apart. (22 A.L.J. 369).

It is well for intending visitors to Scotland to remember that Gretna Green marriages are no more in vogue. Since 1856 no irregular marriage contracted in that country by declaration, acknowledgment or ceremony is valid, unless one party has lived there for twenty-one days next preceding the marriage, any law, custom or usage to the contrary notwithstanding. (*Lawford vs. Davies*, 4 P.D. 61).

In the Province of Quebec marriages entered into by minors without the consent of their parents or guardians are void, and the courts can declare them null. In Ontario such contracts are like other contracts made by minors, and can be annulled and set aside if action is taken before the parties have lived together; they are voidable contracts. It would appear that in Quebec a marriage of two Roman Catholics by a Protestant minister is null, and likewise the marriage of a Roman Catholic and unbaptised Protestant, unless a Papal dispensation justifies the union; in fact so is the marriage of two unbaptised Protestants.

Diversity of race and color is no bar to matrimony in Canada, but in the United States it is in almost half the States, chiefly the Southern ones. There is a distressing absence of harmony on this point; in some places a white man may marry an octoroon but not a quadroon; in others he will be a criminal if he unites with an octoroon. In some States marriage with Chinese, Kanakas and Indians is forbidden. (43 A.L.J. 369).

It is a comfort to know that the employment of a sham

clergyman, or the use of a forged license, will not render the service inoperative when the innocent victim of the deceit desires the knot to hold tight. (*Lane vs. Goodwin*, 42 Q.B. 361; *Hayes vs. People*, 25 N.Y. 390).

A marriage on Sunday is all right, not necessarily on the ground that it is a work of necessity or charity; usage has sanctioned it, and it may be considered as a continuing contract, and renewed every day that the couple live together.

Because in all cases intention and consent are all important ingredients for valid marriage it follows, all novels to the contrary notwithstanding, that when one is entrapped into a ceremony without any intention that it is to be binding, he can be freed. (*Clark vs. Field*, 13 Vt. 460). Mock weddings, which silly young people occasionally get up, are not marriages. Yet the experience, down in New Jersey, of Miss Terry shews plainly the advisability of choosing other kinds of amusement. A large party of young men and maidens were having a jolly afternoon and evening; fun and merriment were rampant; at last Miss Terry challenged Mr. McClung to marry her. He bravely took up the gauntlet. A gray haired member of the company was asked to act as parson; he consented and the giddy pair went through the service, surrounded and supported by friends and acquaintances. They knew not that the sham parson was a genuine Justice of the Peace and so authorized by law to marry all who came to him; and he as little knew that the young couple were only in jest. A few days after news came that the Justice was going to make an official return of the wedding to the county clerk. There then was trouble and a running to and fro, and consultations with lawyers and payment of fees. Miss Terry's friends did not know whether she was a wife or not; to settle the matter an action was brought. The judges kept the lady in suspense for two or three years, and then told her that as all the witnesses testified the wedding was only in fun it was no marriage. It cost the young lady several hundred dollars to obtain this information. (*McClung vs. Terry*. 21 N.J.Eq. 225).

R. VASHON ROGERS.

A FIVE YEARS' COURSE IN MEDICINE.

ANYONE, graduates in Arts or Science excepted, desiring to obtain a license to practise Medicine in this Province must now, according to recent regulations of the Medical Council, spend five years in professional studies after he has been registered as a matriculated student. This regulation was made with the object of raising the standard of Medical Education in the Province, and of guaranteeing to the public that those engaged in the practice of medicine were men well qualified for the discharge of the responsible duties which they had been licensed to assume. With the motive which actuated the Council to make this regulation no fault can be found. Rather is their motive to be commended. The higher the standard fixed for medical practitioners, the more fitted will they become for the responsible position they hold in society and the greater confidence and safety will the public feel when of necessity their lives must be entrusted to them. The method of accomplishing this much to be desired result, however, is open to question. Every practitioner who has the true interests of his chosen profession at heart will uphold the Council in its efforts to make the practice of medicine not only in name but in reality one of the learned professions. It is now, and has for long been recognised by the public and by the profession generally that a doctor should be an educated man. Accordingly we find the Council from time to time raising the standard of matriculation not for the purpose, as some would lead us to suppose, of excluding any from the profession but rather with the object of ensuring that those who enter upon their professional studies are qualified by preliminary education to do so to the best advantage to themselves and, therefore, with the greatest benefit to the public. Having followed this course from its inauguration up to a year ago and having gradually raised the matriculation to a standard as yet none too high, though somewhat unintelligible to High School Masters, we find the Council leaving their well beaten path—foregoing the principle which underlies their past enact-

ments—and adopting a new principle entirely. Instead of proceeding still further along the lines of its own previous policy, the Council has now commenced to raise the standard by lengthening the time necessary to be spent in purely professional studies. On one and on only one supposition is this course defensible. If the standard of matriculation is now as high as need be, if he who is able to pass that examination has acquired all the intellectual training necessary for the complete mastery of the course that then lies before him, if the foundation walls have been laid broad enough and deep enough to adequately support the superstructure about to be reared upon them, then the action of the Council from an educational point of view is comprehensible. If, on the other hand, a more liberal preliminary education will better fit the student for the prosecution of his further studies and tend to make him a more intelligent and scientific and, therefore, a better practitioner, the action of the Council is not to be commended. I am one of those who believe that the matriculation might, with more advantage to the student and with better results to the profession, have been raised still higher and the time required to be spent in purely professional studies left as it was. By the advocates of the present regulation it is claimed that so much of the student's time is now spent in the lecture room, that in the four years he spends at college he has not as much time to devote to clinical studies and to the acquiring of a practical knowledge of diseased conditions as will best fit him to enter upon his life's work. With this view most medical men will agree. The more practical the professional course can be made the better for the student and the better for the public. I am heartily in accord with those who hold that the student should study disease not solely from books or from lectures, but at the bedside as well. By all means arrange the course at college so as to leave as much time as possible for practical instruction and bedside study. Cannot this be done without increasing the length of the course? I think so. Increase the work required for matriculation by decreasing the time the student has now to spend in the lecture room. Place upon the list of matriculation subjects some of the

classes now required to be taken after matriculation. I would suggest that Botany which the Council has dropped, but which the Universities require, Theoretical Chemistry as now taken during the first year, and Animal Biology be made matriculation subjects. A glance at works on Animal Biology will convince anyone that a student of medicine who has had a good preliminary training in this subject has already acquired a considerable portion of his Anatomy, Physiology and Histology. The nomenclature of muscles, bones, arteries and nerves of a dog are largely the same as in man; and if we can trust Foster as an authority a medical student in England gets up most of his Physiology from a study of the same animal—not from the human subject at all. By requiring a knowledge of Animal Biology, therefore, at matriculation, the Medical Council would not only compel intending students to learn beforehand some of their Anatomy and Physiology, but would lay a broad and generous foundation for all future professional study. Thus the time now spent upon *Materia Medica*, Physiology and Chemistry could be reduced and more time given to hospital work.

Another objection to the five years' course is the expense. Most young men who enter upon the study of medicine are not over-supplied with money. Many of them must earn the necessary funds either before commencing their professional studies or during the months between their winter sessions. This, I am well aware, is not so serious an objection as the former. The former objection is to my mind one which very materially affects the educational and professional standard of our medical practitioners. The latter is only a matter of dollars and cents and will never prove an insuperable barrier to anyone whose heart is set upon entering our profession. At the same time as few obstacles as possible should be placed in the way of intending students except such as the overcoming of which will make them more competent and reliable practitioners.

I trust that the Council will see fit to reconsider this subject.

JOHN HERALD.

THE MEDICAL COUNCIL AND THE MEDICAL DEFENCE ASSOCIATION.

THE unfortunate differences that have arisen between the Medical Council and a part of the Profession have been settled for the present by leaving the main question, that of the imposition of an annual assessment, in abeyance, until a new election of a somewhat larger number of members has been held. It speaks but little for the disinterestedness and public spirit of Dr. Sangster and his associates, that they were indifferent to all the abuses with which they charge the Medical Council, such as its *misuse of the funds entrusted to it, its extortion from unfortunate students, and its efforts to evade the demands of the profession and the public for a higher standard of medical education, until an attempt was made to enforce the payment of a paltry fee, which the rest of the profession paid without a murmur.* It is not intended in this article to discuss all the subjects of complaint that have been brought forward, but more especially that portion of them that affects the action and interests of the schools. I must strongly dissent from the idea that these are inimical to the interests of the medical profession at large. It has been charged that the schools, actuated by a selfish desire to increase their funds by attracting students to their halls, have formed a ring to steadily oppose every effort made by the Territorial members to raise the requirements for matriculation and graduation. The contrary can easily be shown to be the case. The effort to obtain a higher grade of matriculation examination originated with the Universities. Both Queen's and Toronto made a Summer Session a part of their curriculum before the Council made it compulsory, and in all the different schools a rivalry has existed as to which should afford the greatest facilities for a higher education, by increasing the number of chairs and sub-dividing subjects of instruction with a view to their being more thoroughly taught. It is also notorious that in the Council itself, a difference of opinion has constantly existed, and a division of votes resulted among the Collegiate representatives that

is incompatible with the united opposition to improvement with which they are charged. That the views of the school representatives have frequently carried much weight is probably to a great extent true. Being in constant contact with the students, they are more familiar with their capabilities and needs than those men can possibly be who, because of long absence from college, and the engrossing occupations of practice, have forgotten the difficulties that they experienced when young men. Hence, apart from the injustice to the schools, it would be most unwise to exclude them from having any share in framing the regulations and conditions under which studies should be pursued.

I have said, apart from the injustice of doing so, for that there would be great injustice can hardly be doubted, if the origin of the Medical Council and the condition that existed previous to its formation be taken into consideration. Few of those who are denying that the schools have any vested rights in the matter, are aware of the powers of the schools (granted in most instances by Royal Charter) before 1866. At that time each of the then existing colleges possessed the right of granting degrees entitling the holders to practice, the only check being the necessity of obtaining a license from the Medical Board, which was granted as a matter of course on payment of a fee of \$4; and proof of identity being given with the person named in the diploma. There existed also Homœopathic and Eclectic Medical Boards, which, there being no schools for either of these branches of the profession in the Province, granted licenses on examination to students who had pursued their studies in the States. There was no Register of qualified men in the country, and the public had no means of knowing whether a man was legally qualified or not. As a natural result there was great laxity, both in teaching and graduating, and there seemed to be no remedy, until the colleges themselves, seeing the evil, consented to surrender the powers they had so long enjoyed, and joined in applying to the Legislature for the formation of a central body, which should alone have the power of granting license to practice and of laying down the conditions upon which that license should

be obtained. Without the co-operation of the colleges that body never could or would have been formed, for the movement that led to its formation did not originate with the profession generally, but with the colleges, and neither they nor the Homœopathic nor Eclectic bodies would have agreed to give up their privileges unless they had been assured of a voice in the regulation of matters that concerned them. This was stipulated at the time and agreed to, and to deprive the colleges of such representation at this late day would be neither more or less than a breach of faith, while it would deprive the Medical Council of those members who by their special knowledge and experience are best fitted to guide and advance it.

I have only one more remark concerning the Medical Council. The complaints about it frequently take the form of asserting that the profession is not sufficiently protected, that the overcrowding is as great as it ever was, and that the number of men yearly gaining entrance into the medical profession is so great that the difficulty of making a livelihood is continually increasing, and that it is the duty of the Medical Council in some way to check this influx, and to protect those who form its constituency from undue competition. This view of the functions of the Council (and it is one I have frequently heard expressed) is, I think, erroneous and selfish, and, judging by the action of the Legislature towards other corporations, at variance with its intention. The object of the Medical Council is the protection of the public, by ensuring to the people that those having its imprimatur are competent to perform the duties they undertake; any advantage in the way of protection that the members of the profession receive, is incidental. If we adopt any other view, and by changes and regulations, seek to provide for our own interests, we shall lay ourselves open to the charge of being a close corporation and to the risk of having the whole thing done away with, and free trade in medicine established. This would probably not be an advantage to the country, and would certainly be disadvantageous to ourselves.

H. J. SAUNDERS.

CLIMATE.

THE word climate as now used has a far wider signification than its derivation and original meaning would lead us to suppose, for by it is understood those conditions of heat, moisture, atmosphere, soil and electricity which impress certain conditions and which modify vegetable and animal life. In considering the healing influence of climate on mankind many factors have to be taken into consideration each playing its own part in rendering a climate healthful or the reverse in a given disease. Latitude naturally has the greatest influence as describing the position of the sun towards the earth in a certain region and thus determining the length and intensity of sunshine. The effect of altitude on temperature may be illustrated by citing Quito the capital of Ecuador on the equator. At an altitude of 9450 feet there is a climate of perpetual spring having a mean temperature of 60°F, for every season. The influence of the relative distribution of land and water exercises a powerful influence and may be studied with much profit by examining diagrams showing the equal annual range of temperature for the globe. Inland climates tend to extremes while those of coast and island are of a more or less temperate character. The effects of ocean currents can very readily be observed by a reference to Great Britain and Ireland, for without their influence the climate would resemble that of Labrador. The fine climate of South California owes its equability and its protection from the great extremes of its inland neighbor, Arizona, to the influence of the northern equatorial drift in the Pacific. The proximity of mountain ranges tends to increase rainfall, except under certain conditions of protection as in Colorado, where under the lee of the Rocky Mountains their sanitarium possess exceedingly dry climates. The influence of soil is sometimes surprising. Light, loose soil, as sand or gravel, reduce the heat conducting powers of the soil, whereas heavy soils, such as clay, are better conductors; therefore light, loose soils are subject to high temperatures, the contrary with dense, heavy soils. The influence of vegetation must be apparent to every one. The effect of forests on temperature has often been discussed,

and the general conclusion arrived at is that by retaining and absorbing moisture, they moderate heat, while their influence on the amount of rainfall has been absolutely proved by its increase in districts following extensive tree-planting, and the reverse where large areas have been denuded of their forests. The last climatic factor is wind. Where wind is the rain-bringer, as it usually is, localities to the lee of mountain ranges have small rainfalls, hence the extreme dryness of the plains east of the Rocky Mountains. The prevailing wind is often the key to the climate of a locality. It serves a distinctly hygienic object in dispersing noxious exhalations, in permitting free evaporation and maintaining the circulation of the air so necessary for the purification of the atmosphere. The elements of climate are temperature, hygrometry, atmospheric pressure, wind force, and atmospheric electricity. Temperature has an important relation to man's well being. Natives of temperate climates can endure great extremes of heat under favourable circumstances, while on the contrary the effect of excessive sun heat is at times exceedingly disastrous. The effect of great heat is to reduce the number of respirations, and if continued for any length of time the digestive powers are weakened, the appetite fails, the liver becomes congested and undergoes changes which may end in induration or abscess, the nervous energy is lessened, in a word, the functions of digestion, assimilation, respiration, blood making and the formation of new tissue are all impaired. As to the practical application of these observations space will permit but few remarks

Madaira is the best type of what we may describe as a warm moist climate, the annual mean temperature being 70° F, and the difference between winter and summer not exceeding 9° F. There are no cold winds, nocturnal radiation is slight, the relative humidity percentage is large and rainy days numerous, the principle being to keep patients in an even atmosphere—in a sort of aerial warm bath. In catarrhal phthisis this climate is a distinct success, but so much cannot be said for other forms of consumption, chronic bronchitis, pulmonary congestion unconnected with heart disease are wonderfully relieved, bronchial asthma

often doing well also. The Canary Islands have a somewhat similar climate but warmer and drier. Egypt is probably one of the best types of a warm, dry climate. It has a most beneficial influence on phthisis, provided the amount of lung area attacked is not excessive and there be no fever. It is also suitable to bronchial asthma, chronic bronchitis, chronic pneumonia and chronic rheumatism, in each case one of the best results being the promotion of sleep. The Riviera with its warm climate is a favourite pleasure as well as health resort. It seems from statistics to be most suitable to phthisical cases in which inflammatory attacks have been the predisposing causes, also in scrofulous and the first stage of unilateral phthisis, in chronic bronchial affections and in anæmia. It is contra-indicated in insomnia. Southern California is to be classed among the warm, dry climates; the district most frequently chosen as a health resort being the western part fringing the coast. The strongest point about the climate is its equability, thus being superior to Egypt and the Riviera, for a patient can live with comfort all the year round, the difference between the seasons not being accentuated. It is moister than Utah or Colorado but by no means damp. The best example of a moist climate is the sea, as it combines moisture with a saline atmosphere. Speaking generally it may be said that sea-voyages are advantageous if the weather be fine and the patient able to remain on deck, but in the present age of hurry and scurry there are not the same advantages to be derived as in the old days when two or three months were spent in one voyage. Sea voyages may be recommended in chronic pleurisy or empyema, chronic bronchitis, various forms of scrofulous disease, hæmorrhagic phthisis and in various conditions the result of overwork, especially insomnia. From experiments in diving bells and pneumatic tubes an opportunity has been afforded of studying the effects of increased barometric pressure. Long exposure to a highly compressed atmosphere produces a peculiar set of symptoms to which has been given the name *caisson disease*. These symptoms rarely come on in the caisson, but if they do it is a fact worthy of notice that the remedy is to increase the pressure when the symptoms will gradually disappear. Two

sets of apparatus have been devised for the therapeutic use of compressed air, in one of which the air is inspired through a mask tightly fitting to the mouth, while in the other the patient is placed in a compressed air bath. As a result of the treatment a large amount of oxygen is absorbed by the lungs, thereby promoting further oxidation and increased tissue change. In asthma the attacks are rendered less severe, and after prolonged treatment the intervals become much longer. In chronic bronchitis the effects are very satisfactory, but in phthisis much cannot be said in its favour. The influence of diminished atmospheric pressure has been carefully studied in the Rocky Mountains, where large mining communities are to be found at altitudes up to 10000 or 11000 feet. Here the circulation becomes quickened and the heart impulse more powerful. The number of respirations are at first increased, but afterwards the breathing becomes deeper and the inspirations longer, while the thorax increases in circumference and in the mobility of its walls. The treatment of phthisis by prolonged residence in elevated regions, has been proved to be successful beyond a doubt. The Rocky Mountain climate, and particularly that portion of it included in the State of Colorado, is the one possessing the most interest for us. There three distinct series of elevations may be found, the prairie from 4000 to 5000 feet, the foot-hills from 6000 to 7000 feet, and the great natural parks at an elevation of 7000 to 8000 feet. The climate may be described as very dry, clear and sunny, very windy, and abounding in electricity. The sun shines on an average 330 days in the year. The winters are bright and clear, with scarcely any snow. Here invalids may pass the summer camping in parks and leading an open air life, while the winters may be spent in the foot-hill towns. A large percentage of phthisical patients, provided the ravages of disease be not too extensive, have the disease arrested and many return to their native country; others can maintain their health only by a permanent residence. The climate is contra-indicated in phthisis with double cavities, in fibroid phthisis, and in all cases where the pulmonary area at sea level scarcely suffices for respiratory purposes—in catarrhal and laryngeal phthisis—phthisis with fever, chronic bronchitis, diseases of the heart, blood vessels, brain, liver, kidneys, and in patients of advanced age.

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NOTE.—This article is largely indebted to the Lumleian lectures delivered very recently before the Royal College of Physicians, England, by Theodore Williams, F.A.C.P.

CURRENT EVENTS.

THIS section of THE QUARTERLY is set apart for notices of the principal subjects on which the public mind, especially in our own Empire and in the United States is exercised. In succeeding numbers, other countries or progress in the world of science may be referred to.

In the United Kingdom, the Irish question and the labor question, with dis-establishment in Wales and in Scotland as side issues, have been the engrossing topics both in and out of Parliament. Never has any proposed measure been so riddled with criticism as Mr. Gladstone's Home Rule Bill. Epigrams and hisses are tried as well as speeches and essays. Poets, philosophers, men of science, financiers, historians, bishops, brokers, well dressed mobs and serious politicians have all taken a hand in and pretty much on the same side; but like John Brown's soul the Bill goes marching on. There are a million names to the petitions against it and not a hundred in its favor; demonstrations are made on an altogether unprecedented scale; 1,200 delegates, chosen from every part of Ireland, cross the channel to tell England that it means ruin to Ireland and danger to the Empire; every Protestant Church in Ireland cries out in alarm and leading Roman Catholics join in the cry; the testimonies of Count Cavour and of Kossuth, one the greatest man of affairs and the other the greatest Nationalist that Europe has seen in the last half century, are quoted on the same side with those of John Bright, who led the sober thought of English radicalism all his life, and of the great Whig and Conservative leaders, united now as they never were before in English history; but the "ever victorious rhetorician" continues to gain new victories and to press nearer to the goal. "He might as well try to square the circle" says Kossuth. "He might as well expect to reach the moon, because he has got to the top of St. Paul's," says the Duke of Devonshire. But, on the other hand, men can hardly get it out of their heads that purely Irish affairs might be managed by an Irish legislature. Confessedly, it would be anomalous to have one part of the United Kingdom governed federally and the other parts governed in a different way, but the choice is between the anomaly and a quarrel which has lasted for generations and which is now more acute than ever, seeing that there is a greater Ireland beyond the seas seconding the aspirations of the people in the old home. Besides, the Imperial Parliament has given the second reading to a bill that embodies the Irish demand. That means much. Things henceforth can hardly again be as they were. For good or evil,

it would seem that the Fates have determined that the experiment shall be tried. When? That is another question. This Parliament cannot last long. In the next, the majority may, probably will, be on the other side. But neither will that end the question. An Irish legislature and Executive must be tried, though the experiment is likely to lead to the federalising of the United Kingdom and the Empire.

Strikes threaten society in an old, densely populated country like Britain or Belgium more seriously than in new countries. There is a great difference between an explosion on a prairie and in a bee hive. In Britain, there are symptoms that the age-long strife between labor and capital is becoming intense. It is not only that cotton, coal and shipping strikes take place on a larger scale, but that a spirit has been shown, notably in Hull, resembling that which brought about the horrors of Homestead. Employers and employed stand on what they believe to be their rights, apparently forgetting that they owe duties to each other and to society, and that duties are more important than rights. Yet influential organs of public opinion, like the *London Times* and the *London Spectator*, write as if free contract is of itself still all sufficient to solve the problem. When things have come to such a pass that employers in Hull apply to the Government for soldiers, and threaten to move away from the city, though they thereby ruin it, and the laborers cut the hose of the fire engines sent to preserve their houses from being burnt, it is surely too late to preach the frigid beauties of free contract and expect men to abide by its stale moralities. Such preachments scarcely mark time on the question at issue and they do not pretend to offer a solution. The men get a stone, instead of bread, when told that while they have a clear right to abstain from labor, the employers have as clear a right to fill their places with laborers more in want of wages. That concedes all that the capitalist demands but it denies the deeply felt though sometimes inarticulate claim of the workmen. They believe that when they have aided, it may be for half a life-time, to build up a great industry by their skill, honesty and heart, their share in it is not fully represented by the wages received and which were determined by the market price. Wages, even good wages, cannot measure the rights in equity of the human workers. The rights of the horses and mules can be measured by their fodder, stabling and grooming; but the human element in labor is different in kind from every other element, and to ignore its potentiality is not only to treat it with injustice but to diminish the quantity and quality of the product. Of course, rights in equity are more indefinite than statute rights, but they are none the less real; and, if they are not recognised, the appeal will be made to the ballot, or, as was the case lately in Belgium, to violence. Such appeals whether successful or unsuccessful are full of danger. Violence is an unsatisfactory basis on which to

build reforms intended to be permanent; and politicians are more likely to shipwreck, than to establish, the industries with which they intermeddle.

There does not seem to be much enthusiasm for disestablishment in Great Britain. The Suspensory bill, which it is proposed to apply to that bit of the Church of England which struggles to exist in Wales, has waked up the Archbishop of Canterbury, and he has called the faithful to arms, in tones that show that he means fight. The social power of the Church is immense, and Mr. Gladstone may find that friends who have stood by him on ticklish political and economic questions will not follow him in an effort to uproot an integral part of a great historic institution, with which their devourest feelings and loftiest conceptions of national life and duty are entwined. Dissent has not yet succeeded in supplying a worthier form for the religious spirit than that which the ancient Church of the nation offers, and until it does so, English conservative instincts are likely to find expression for some time yet, in the old stubborn declaration "*Nolumus leges Angliæ mutare.*"

The same remarks hold true with regard to Scotland. The Free Church is celebrating its jubilee, and all that is best in the land is willing to unite with it in honouring Chalmers and the heroes of the ten years conflict. But when Dr. W. C. Smith, the Moderator, in an address of such literary merit and religious tone that no praise is too great for it, invites the Established Church to renounce its alliance with the State, in order that Presbyterian reunion may be effected, the question is sure to be asked, "Why have the non-established Churches not united? Why, too, has the Presbyterianism of America been unable to hold together?" The cause is certainly not in the State. On the contrary, it may be claimed that, but for the State, both in England and Scotland, Protestantism would long ago have split into fragments. Even as it is, the Established Church in "disrupted" Scotland, a country with four millions of population, has nearly as many communicants as the largest Presbyterian Church in a country of sixty-five millions. In the States, old world controversies are still considered sufficient grounds for Presbyterian division. Doctrinal differences, that no one cares to understand, divided the largest Church into Old and New schools. A political quarrel again divided the Church geographically. Now, denominational newspapers have stirred General Assemblies into a panic, and they are risking another division, on the ground that some of their professors have come to the same conclusions, on points of Biblical criticism, as almost every scholar in every Protestant country has slowly arrived at, by methods of investigation that Protestantism claims as its own. Disestablishment is inevitable, as a step in

the evolution of the State, but when the surrounding outlook is so cheerless, it is not wonderful that men of peace are in no hurry for it in Britain, and that many fancy that the old house their fathers loved so well is good enough, at least, for their day. Men who show little genius for construction have not the same right to destroy, that the fathers of the Reformation had. Knox, for instance, was a notable puller-down, but what a national edifice he built !

France continues restless, at home and abroad, but she continues to gain in political steadiness, notwithstanding kaleidoscopic ministerial changes and fever fits of colonial expansion. She is first neither by land nor by sea, and is therefore dissatisfied; ready to quarrel with Germany, but sobered by the thought of the unspeakable consequences of failure; ready to quarrel with Britain about Egypt, Morocco, Uganda, Madagascar, Newfoundland, Siam, or any other corner of the earth where their interests appear to clash, but unwilling to force the great sea power into closer relations with the Dreibund. Pity it is that she cannot forego the paltry ambition of being first in power for the nobler aim of being first in service. She is so indispensable to Europe that we regret she should not recognize that her only hope of getting Alsace and Lorraine back is through moral force. When Europe is convinced, that a good and not a bad use of those provinces will be made by her, Germany will be unable to hold them. It also seems very like folly for France to throw away conscripts and millions in a useless competition. She gains nothing thereby and loses much. England redeems outside lands from barbarism, not for herself but for all nations. She throws the doors of their commerce wide open to all; she passes no exclusion, or deporting, or "protecting" laws; for she has learned the lesson, that each member profits most by the health of the whole body. Meanwhile, it is fortunate, that diplomatic correspondence is conducted by the Foreign Office with due regard to secrecy. Were it otherwise, there would have been war before this. So the best informed persons tell us privately. With Dufferin in Paris and Rosebery at the Foreign Office, there will be no war, unless France takes the bit between her teeth, and then the limitations, even of Lords and of common sense, will become apparent. France, however, is, at bottom, more sensible than Lord Tennyson ever gave her credit for being.

Russia is still the bugbear of our Indian Empire. She has moved, irresistibly as a glacier, across the intervening steppes and deserts till she is now established on the Oxus, ready for another spring.

Afghanistan is the only buffer that remains between her and the scientific frontier that guards the two hundred and sixty

millions, who need a master to keep the peace between their different races, languages and faiths, and who appreciate English justice without entertaining any special love for Englishmen. When the great spring is made, as it is sure to be, sooner or later, should British troops advance to meet it some hundreds of miles from their own base, or should they allow the Amir to fight his own battle? That is the main question, on which it would be well that the public mind should be decided. Military men are almost unanimous in favor of the former course. Civilians, who remember what a mess of it we made before, at Kabul, and how intensely the Afghans hate a master, are doubtful. In the meantime, it is noteworthy how frankly the authorities "speak out in meeting," and tell us that the trouble is imminent. Lord Roberts, for instance, the other day in bidding farewell to India, at a great public demonstration given in his honor at Calcutta, declared in the presence of the Viceroy and the hearing of the world, that India must say to Russia "hitherto shalt thou come but no farther." Such an utterance from "Bobs Bahadur," as Tommy Atkins fondly calls the great soldier and statesman, means much. Thanks to Bismarck the old style of diplomacy has passed away. The new is better than the old, so far as frankness is concerned. The watchword in India now, is "ready, aye ready." Russia is stopped from advancing on Constantinople by the attitude that Austria—and her attitude means that of the Dreibund—has recently taken towards Bulgaria, as well as by the cordial relations between Bulgaria and Roumania, and the comparative friendliness of Turkey towards both. Consequently, she must throw her pressure eastwards, instead of to the south, and wherever she presses, a hundred millions are pressing behind. What, meanwhile, are the thoughts of the teeming millions in India? They seem to be growing in loyalty to Britain but they must have deeper thoughts. No one can say what these are, until some prophet of their own arises to reveal them to mankind. Australia, too, will count in the war, when it comes. She could no more afford to allow Russia possess India than the States could allow China to conquer Canada, or England allow France to possess Ireland. And Australia could send not only good mounted infantry, but splendid stuff to officer the irregular cavalry of India. The statesmen of Australia and the mother country have talked over this matter.

In the meantime, Australia is having a bad financial quarter of an hour. Almost every section of it is being taught by sore experience that undeveloped resources are not equivalent to hard cash. The lesson is one that young countries are slow to learn, especially when they find it easy to borrow and when deposits are forced on the banks. Everything went so swimmingly for a time in the brand New World under the Southern Cross that

prudence was considered an old world virtue that might be thrown to the winds. Some of the people spoke in the same way of Christianity. Why should not Australia have a religion of its own? They sometimes talked as if the ordinary laws of economics did not apply to them and that to-morrow would be as to-day, only more abundant. They certainly mocked at the hesitation or fits of caution that seized Mr. Bull, two or three years ago, when new loans were applied for. Everyone who sounded a note of warning was accused of ignorance, stupidity or malice. "When we Australians want an article, we order the best and do not ask the price," has been a favorite expression to denote their way of doing things. But even Broken Hill silver and Mount Morgan gold mines, with the annual Golden Fleece of New South Wales and the Frozen Mutton of New Zealand thrown in, have their limits; and when depositors found that their money was locked up in enterprises that were not turning out profitably, they became alarmed. Then ensued a run, and when one bank went down, the run became a rush. Bank after bank has collapsed with the results of stoppage of work, loss of income or capital, and wide spread misery. Australia however will right itself rapidly. Its potential wealth is beyond the power of the pen to describe; its people are of the best stock; and British investors have faith in the country and in the people. London remitted promptly so much gold that inconvenience was felt in the home market. The suffering however will be great and Canada should be warned in time. Our banking system is first-rate, but our debt is out of proportion to that of the United States or to our realized wealth. Rigid economy and a lessening of the public burdens are indispensable, if we would remain solvent and independent.

In the United States, the principal "Current Event," so far as concerns the outside world and Chicago—for it is well to classify on an ascending scale—is the Columbian Exposition, which opened its gates on the first of May and proposes to close them on the twenty-sixth of October. Though advertised in Europe for three years, as nothing was ever yet advertised, the largest number of Europeans likely to visit it will be those who live in America; but, during the Summer and Autumn months, crowds will flock to the great show, from every State and Province, such as were never seen before on this Continent, save perhaps in pre-historic times. The majority will be none the worse save in pocket, while a considerable number will be the better. We are all less or more parochial, and it does us good not only to be reminded of the fact, but to see with our own eyes, that little Peddlington is not the world. Even the United States will in time learn this simple lesson.

These International Exhibitions are a sign of the times.

When Prince Albert inaugurated them by the one that was held in London in 1851, some criticized the proposal as mercilessly as they now criticize the proposed Parliament of Religions, while others joyfully proclaimed that wars were to cease and that the Millenium was about to come. As usual, the truth has been found to be between the two extremes. The critics lie submerged under the actual fact of many Expositions. The great nations accepted the idea. They still compete with each other for the honour of celebrating in this fashion any note worthy event. They give expression to the idea on an ever increasing scale of size and magnificence. Melbourne, when only half a century old, celebrated the Centennial of Australia and boasted that its grounds were more extensive than those of any previous Exhibition. But, the last is sure to be first. It is held in Chicago, and Chicago will break the record or burst.

All honour to the memory of Albert the Good for the idea and for the labour he took, in his customary modest way, to have it carried out successfully. Any one can see now that the facts of modern material progress and the principles at the base of modern civilization make it easy and fitting to hold such Exhibitions. The brotherhood of man is manifested and promoted by them, and they are instruments of popular education on a large scale. The average American citizen whose reading is confined to newspapers, with columns devoted to parish politics and an obscure corner reserved for the rest of the world, is healthily shocked, when he sees that "rotten, old monarchies" can teach him a few things, not only in art, but in "notions" and other departments where it had been an article of faith that Statia was supreme. In transportation he should be an easy first, but the Canadian Pacific Railway Company exhibits the best Trans-Continental train. In cheese, Canada is first and the rest nowhere. Dairying has attained with us the rank of a fine art, a department of science and a great industry.

Yes, any one can see all that now, just as anyone could discover America, were it lost, or make an egg stand on either end. None the less, the story of Columbus and the egg will have to be told as long as men live on our planet. Forty or fifty years ago, the advantages of International Exhibitions were not quite as visible as they are now. More than that, with all the experience since gained, the first was the only one that proved a financial success. Queen's and three other Canadian Universities are sharing in the surplus. By the way, we had forgotten about Edinburgh. It too had a balance to credit, but perhaps it should not be counted. National characteristics put financial failure in its case as completely out of the question, as they would were the Jews to buy back Jerusalem and hold an Exposition there. "They are all Jews here," mournfully remarked

a son of Israel in Aberdeen to his partner, who visited him to find why the business was not paying. Chicago is hardly up to the Aberdeen mark; and so, while it is making a brilliant display, probably the deficit at the end will be the most brilliant thing about it, rivalling the great McMonnies fountain, lit up by electricity on the darkest night. The management is prepared for this. "Regardless of Expense" has been the motto, regardless of consequences.

But, the millenium has not come, and the part of the show that attracts most visitors is the modern engin'ry of war, with its grim and silent splendour. Since 1851, wars have again and again shaken Europe from the East to the West. India has been convulsed. China and Tonquin, South Africa and South America have had their baptisms of blood. Millions of armed men have swayed to and fro in the frightful conflicts of civil war on our continent. Always, when the last struggle is over, men begin to predict that peace has come to stay. Would that it were so, for war includes "the sum of all villainies!" But the prophets prophesy falsely. The Old World staggers under the weight of its armies, its Krupp guns, its miles of earthworks, and the taxation that these demand, without any prospect of letting-up. "Only the sword keeps the sword in the scabbard," said Von Moltke to the German Parliament, and though the Parliament believed the old man who was able to hold his tongue in a dozen languages, now that he is gone they are beginning to doubt. The expense is so enormous that the Reichstag at any rate shrinks from going on with the game of Beggar myself and Beggar my neighbour, and is half inclined to believe that France will be content to live without Alsace and Lorraine, or that war itself, not short but decisive, would be a less dreadful alternative.

None the less, the world moves, though slowly. Each of the wars just referred to marked an onward and upward step on the part of some section of the race. "Through the shadow of the world we sweep into the wider day." International Exhibitions, Arbitration tribunals, Peace Congresses, Women's Conventions, Parliaments of Religions, Christian Endeavour mass meetings, each and all have a certain ludicrous side to them, but there is something real at their heart. They are preparing the way for "The Parliament of men, the Federation of the World," that Tennyson foresaw fifty years ago and that may be realized—hope whispers—before the students of to-day are old men. Let us have faith. It is impossible to refute a sneer, but it need not be refuted verbally. The scorner accomplishes nothing.

One thing should in justice be said concerning the Chicago

Exposition. Any one who is afraid of going, because of rumored expense, or of thieves, pickpockets, and swindling hotel-keepers, should be afraid of walking on his own sidewalks, because the tiles are likely to tumble down and crack his foolish skull. Neither man nor woman need hesitate. The unprotected female is as safe on the road, in the city or within the grounds, as if she had an army to protect her. The payment of fifty cents admits within the gates and to everything worth seeing. Before the Peebles man had been an hour in London, "bang went saxepece," and if you melt a bill at the Fair, it will slip through your hands like water, but that is your own look-out. The Eastern papers resent the airs of their Chicago contemporaries, according to whom, the Sun rises to gaze on the Exposition and the marvellous city in which it is housed. But that is the ordinary Chicago tone of just appreciation of the city's greatness. Admittedly, the Chicago business man has scarcely a peer in public spirit, organizing ability, largeness of conception and freedom from cant. Yet, others would say this more readily, if Chicagoans were not so conscious of it all and so ready to say it for themselves. Still, *fiat Justitia.*

The United States have a man and they have recognized him. But as a bull in a china shop, so is the President to the machine politicians. They cannot do anything with him, but they cannot do without him. He is stronger than his party, because he dared to be in advance of the people. On the tariff and the silver questions the people caught up to him and they now feel that along other lines he may possibly see further than they or the party managers. Besides, the Constitution gives the President great power, and a President who knows that an unwritten law from the days of Washington denies him a third term has not even temptation to bow the knee to Tammany or to conciliate the office-hunters who are the vampires or the barnacles of Democracy. Mr. Cleveland will leave a deeper mark on American public life than any of his predecessors in this century, Lincoln alone excepted.

There are twelve millions of voters in Statia, of whom eleven and a half millions mind their own business and add to the wealth of the country, while the remaining half million hunt for places at the public crib. This fraction of the population imagines that the whole time of the President should be devoted to them, and so far the rest of the people have groaned but made no articulate protest. If the machine men had their way, the President should neither eat nor sleep in peace till he had satisfied their hunger. But, if he examined into the claims of a hundred per day, it would take him fifteen years or so to go over the list, and therefore Mr. Cleveland has wisely decided not to try, but to make as few changes as possible and these for cause. His

last announcement was a hint as emphatic as that given by Squire Squaretoes, when he kicked a poor wretch downstairs, or as Carter Harrison's last. Driven to desperation one day last month, he lit a match and set the applicant's beard on fire. This method strikes us as Chicagoesque. There is nothing to match it, except Samson's way of getting even with the Philistines. Perhaps the Biblical analogy may commend it to those who do not approve of the present Mayor of Chicago or his ways. Mr. Cleveland himself may try it, if all other means fail.

What will he do about the tariff, is the absorbing question? The Republican party managers believed that they had "fixed" the Senate, and things generally, so that the tariff could be reduced only by putting taxes on tea, sugar, coffee and tobacco, which the masses would resent. They spent the surplus, accumulated under Mr. Cleveland's former administration, and there is nothing to show for it except some war-ships, which Uncle Sam needs as much as a coach needs a fifth wheel. They made an annual charge for pensions, which is the wonder of the world. By the way, when the pecuniary advantages of annexation are counted, it would be as well to remember that our share of this same pension charge for the next fifteen or twenty years would be more than the interest we are paying on our National debt. The manufacturers feel then, not without complacency, that they have Mr. Cleveland and the people too in chancery, and that the McKinley bill is pretty safe. They are calculating without their host. This President means what he says, as they might have found out by this time. Mr. David A. Wells has not been summoned for nothing. Besides, they forget that the very object of a revenue tariff is to produce revenue, while the object of Protection is to enrich the home manufacturer. Congress will give the country a revenue tariff.

It is well that the Geary Act has been declared constitutional. It is the logical development of the Exclusion law, which was declared constitutional, though it infringed the Treaty of Peking, and, as China did not openly resent the one act of violence, she will probably calmly submit to the other. We speak compassionately of China as "heathen," but in the observance of Treaties, she is the Christian and Statu the heathen country. The argument of the minority of the Supreme Court, against the constitutionality of the Geary law, would be unanswerable, if it were really the case, as pundits assume, that the power of Congress rests only on a written instrument. Congress, however, as a matter of fact, is evolving into a Parliament, and a Parliament is competent to do anything except to change a woman into a man. The people of the United States are now brought face to face with the Chinese problem.

They can no longer shift the responsibility from their own shoulders to those of the Supreme Court, the Cabinet, the Congress, or the sand-lot politicians of the Pacific slope. What will they do with it? They brought pressure enough on Congress to make it over-ride the will of Chicago on a detail of Sabbath observance. Will they do as much for the weightier matters of the law? The question of whether it is likely to cost one or ten millions to carry out the Act, or whether China will suffer more or less by retaliation, should not weigh. If the last Civil War has not taught, that penalties—slow, but sure and terrible—follow on national unrighteousness, another lesson will have to be given by the Judge of all the earth. We have no right to expostulate, for our own hands are not clean. We do not exclude nor do we deport, but we fine a Chinaman, no matter how good a Christian he may be, \$50 for entering Canada; and we pay immigration agents to coax Jew, Turk and infidel to come and settle in Canada! At present we play only on a Jew's-harp and not a big sinful fiddle. Our neighbors are more consistent.

To grass-hoppers a mole-hill is a mountain and a planet a point in space. On the same principle, Christians have been giving weeks to the Briggs case and minutes to the Geary Law. The President's minister tells his people, without the slightest regard either to the laws of courtesy or the laws of perspective, that the reason why the Church is not doing its duty to the world is—in one word—Dr. Briggs. Cast him out and all will go well. It is any wonder that good men are willing to sacrifice him? The argument of Caiaphas is always a telling one. And so it may be said, without any disrespect to the judges, that the condemnation was a foregone conclusion. Dr. Briggs was pronounced guilty, before he was heard, and by judges who were puzzled when a reference was made to the Jehovistic and Elohist documents! The case was decided, not by the evidence adduced, but by *a priori* arguments that any Civil Court would have set aside as irrelevant. One of the great merits of the Roman Catholic Church is that it does not force schisms. It tried that method of securing unity and peace in the sixteenth century, but it only demonstrated the unwisdom of violence and haste. The Anglican Church, too, has learned the same lesson, since it ejected the nonconformists and froze out the Wesleyans. Scottish Presbyterianism and every Church that has a future must also learn it or pay the penalty. At Washington, the New York Synod went largely with Dr. Briggs, and the Synod of Illinois gave its learning and youthful enthusiasm to the same side. Why? Because in those centres the questions at issue have been discussed. Evidently, then, it is simply a matter of education with the others. Ten years hence, for events move rapidly in the United States, the others will be explaining

that they did not intend to condemn Dr. Briggs. The unanimous vote of the Missionary Synod in his favor was also significant.

The Behring Sea case is valuable as an object lesson. It impresses on the *dullest mind* that Canada has *Imperial* rights and responsibilities—none the less real because undefined—and that in defending these, she would be no-where, if separated from the Mother country. Now that the dispute has been submitted to arbitration, we have gained all that we ever really desired. No matter what the decision, it is to be given by a high international court, on which we are represented. Our interests, too, *could not well be in better hands than in those of Sir John Thompson and the Hon. Charles Tupper.* The arguments seem to be all on one side, as against the claim to overhaul and capture the ships of other nations on the high sea; but there should be international agreement for the preservation of the seal, and it may be added, other creatures too that are in danger of extermination because of short-sighted greed. There is no more cheering sign of the times than the steady development of international law, but, it is just as well to note, that had there been no British navy, there would be no tribunal sitting now in Paris to decide whether or no we have rights in Behring Sea.

The Parliamentary session in Ottawa, was shortened, with the consent of the Opposition, as the Premier—having accepted the position of arbitrator—had to be in Paris at the opening of the case. With a leader of the Opposition like Mr. Laurier, there will never be difficulty in arranging for anything that the welfare or honor of the country requires. It is an unwritten law, in the Mother of Parliaments, that the bitterest party strife must cease in the presence of foreign complications, and the Canadian Parliament does well to act on the good old law or tradition.

In the Premier's absence, his colleagues show untiring industry. We hear of them in the Maritime Provinces, in Quebec, in Ontario and in the Rocky Mountains. They are doing their best to study the needs and feel the pulse of the country, and deserve all praise for their energy, though it may be admitted that part of the credit should be given to Mr. McCarthy, and perhaps still more, to the quiet but very decided stand taken in the House by the member for Frontenac. It is the misfortune of strong Governments, that, like Kings, they seldom hear the truth in tones sufficiently loud to impress them. Mr. Calvin was actually the best friend they had last session. Had half a dozen other supporters, representatives from rural constituencies, voted with him, it would have helped the Government mightily to prepare such a thorough scheme of tariff reform as the country demands.

It is difficult to forecast how much of a following Mr. McCarthy has, because it depends, not so much on the decision in Cardwell, as on what may be the trade policy of the Government, when it takes its stand next session. The Manitoba question may be considered practically settled, but to abolish some duties, reduce others, raise a sufficient revenue, and at the same time preserve the N. P., will tax all the statesmanship of the Cabinet. It is, however, certain, that the only way of making the McCarthy movement of none effect, is by a bold revision of the tariff. Mr. Foster, speaks well on this point, but so did Sir John Thompson in Toronto, before the last session, and the mountain brought forth only a mouse, or, to speak with perfect accuracy, two mice. The people will not be satisfied with words. Sir John Thompson has disappointed them twice since he became Premier; first, in the making of his Cabinet, and secondly, by not cutting away the mouldering branches last session. They will hardly stand a third disappointment, especially as they are not forced now to choose between the old policy and the "greater freedom of trade, especially with the United States." Mr. McCarthy stands to them for full blooded Canadianism, combined with their legitimate share in the trusteeship of the greatest heritage in the world.

The legislature of the Province, though somewhat given to Pickwickianisms like the Plebiscite, is as good a body for the discharge of business as can be found on this continent. It is also blessed in being led by a man like Sir Oliver Mowat. Always trusted by the people, the law of contrast has of late heightened his value in their eyes. A scarcely less important element in the House is the leader of the Opposition. Mr. Meredith is one of that rare class of public men who think more of their own honour and of the country than of mere party claims. With the exception of the Department of Education, which will never be successfully administered until there is a council of experts to aid the Minister, the work of the Province is well done. The Rev. Dr. Douglas, however, is dissatisfied, because the Methodist Church is not represented in the Cabinet. His plea has no point unless it means that Methodists as Methodists should be in the Cabinet. Such a position is so extraordinary that one is glad to remember that reporters may make mistakes or that Homer sometimes nods. Perhaps, however, the good Doctor meant only to satirize, by the *reductio ad absurdum* argument, the assumption that the French-Canadians and the Irish Roman Catholics must be represented in the Dominion Cabinet. If so, he must be amused at the public's lack of appreciation of humour. He knows that it would not benefit the Methodist Church two straws if the Cabinet of Ontario were composed of nominal Methodists or—for that matter—of Class-leaders; whereas it would benefit every Methodist in the Pro-

vince to have it composed of Presbyterians like Mowat, Episcopalians like Meredith, or Roman Catholics like Fraser.

In the establishment of a line of steamers between Australia and Canada, another link has been forged in the chain binding the Empire together. To make the line commercially successful, there should also be a submarine cable, with cheap rates, and free or fair trade between the two great colonies. There should be free trade within the Empire, and that would include eventually, with the help of Mr. Andrew Carnegie, the United States. We, too, hope for a reunion of the English speaking race, but we seek it along historical and not theoretical lines. It must not begin with further disunion; and a preliminary sacrifice of the Queen, the Prince of Wales, the House of Lords, the Established Churches, India and other trifling possessions ought not to be absolutely necessary. The sacrifice of Iphigenia was nothing to this modest demand. Japan never asked for such a *hari-kari*. Still, Mr. Carnegie is now on the right track and we expect to welcome him before long as a member of the Imperial Federation League.

G.



THE COLLEGE.

REPORT OF THE PRINCIPAL TO THE BOARD OF TRUSTEES

FOR YEAR ENDING APRIL 26, 1893.

IN reviewing the work of the year, while there is cause for encouragement in the spirit of the students and the staff, and in the devotion of many alumni and friends, it would be idle to conceal the apprehensions that at times arise, when the work that a modern University must do, is compared with our scanty resources, the absence of Denominational or Provincial support and our remoteness from either of the great financial centres of Canada. Ignorance of the requirements of a University and of its importance to the general well-being is well nigh universal. Even when recognized, few think of ways and means, or their own responsibility. The Institution, round which so many memories and affections cluster, and which is doing so great a work is hampered on every side by poverty which would be hidden from the public, were it not a public duty to tell at least once a year, what our necessities are. It is not strange that Victoria, after a struggle of half a century, hauled down its flag as an independent University and migrated to Toronto as an affiliated College of the provincial University. Far better that, than continue where it had been, without proper equipment. The town of Cobourg offered inducements to it to remain, which if offered in time, would have ensured a different decision from the General Conference in Toronto. Individuals strongly opposed to the change, were also "too late" with their offers of assistance. Once the Church had spoken by its General Conference, no reversal of the verdict was possible. For good or evil, the experiment had to be tried. We wish it every success, were it only for this reason that nothing that a University can gain by the evil fortune of a sister is to be compared for a moment to what it gains by the general good. Queen's came to a different decision from Victoria, because its position, history, constitution and circumstances were different. The decision was not come to lightly. The inducements to accept the Federation Scheme, were, from the denominational and the mere economising point of view, almost irresistible. The Church would have secured by the union of Queen's and Knox, the strongest Theological College in Canada, and the supplying of University demands would have been thrown directly on the Province. Advocates of the scheme must not think that we were blind to the induce-

ments presented. These were all on the surface and could be seen at a glance. How could the Principal, of all men, be indifferent to them? He knew the price that his predecessors, as well as men like Dr. Nelles, had been obliged to pay, for trying to minister to the culture of the people; and it was evident that the struggles of the past were trifling compared to those that would be required in the immediate future, if it was decided to go on, building up a centre of thought and culture in Kingston, worthy of the men who met in Hamilton fifty-four years ago and decided to begin the work, in the faith that the heroism of Canadian Scotchmen and Presbyterians was at their back. We were absolutely free, too, to move from Kingston. The city had received much from and done nothing for the University; and no benefactor had made gifts conditional on its remaining on its limestone foundations. In these circumstances it was natural to expect that opinions would be divided, especially when our whole constituency was called into council. Every one who had ever contributed a dollar to Queen's was consulted by a circular that explained the scheme and asked him to vote, with or without explanations. When the Chancellor suggested this method of procedure, I for one did not see its wisdom. It seemed to me an invitation to divide our forces; for it was almost impossible to believe that many would not be found eager to escape from further financial responsibility, when so wide a door was opened. But the impossible happened. Only two voted for Federation, and neither of the two was an alumnus. That put an end to doubts and fears. It settled the question forever. No similar proposal will be made at any future time, no matter what our condition may be. We go forward, believing that all that is needed for legitimate development shall be supplied in God's good time, and that He has a work for us to do that must not be left undone. This preface to the story of the year would not be complete without calling attention to the well-weighed language of the Lieutenant Governor of the Province this afternoon. A graduate of Ireland's great University that has lately celebrated its Tercentenary, he understands what a University is and how egregious is the folly of trying to establish one, without the prospect of sufficient capital to enable it to do its work; but he publicly approves our choice, believes that it was in the interest of the country and is sure that we shall see it vindicated with increasing emphasis each succeeding year, though none of us is likely to live long enough to see anything like a full triumph.

NUMBER OF STUDENTS.

Under-Graduates in Arts..	....	....	....	....	....	252
General Students in Arts..	....	....	....	....	....	25
Post-Graduates in Arts ..	....	....	....	....	....	13
Under-Graduates in Law..	....	....	....	....	....	4
Under-Graduates in Medicine	....	....	....	....	....	124
Under-Graduates in Theology	....	....	....	....	....	26
Total	....	....	....	....	....	444

Or, allowing for double registrations, 432.

DEGREES CONFERRED.

At Convocation, degrees in course were conferred as follows:—

In Medicine, 23, of whom 2 were women.

In Theology (4 Testamurs and 4 B. D.'S.) 8.

In Law 1.

In Arts, 23, of whom 13 were Bachelors and 10 Masters of Arts.

The comparatively small number of degrees in Arts is due to a cause that reflects such credit on the spirit of the students that it should be noted. Four years ago the Senate instituted a number of Honour Courses, leading to the degree of M.A. It is extremely difficult to pass in any of these, in the usual period of four years; but though foreseeing that, nearly half of the class that then entered the university took advantage of the developments of study proposed and consequently they will not attempt to graduate till next year. In an age when leading universities are shortening the undergraduate term to three years, it is gratifying to find that our students are ready to spend five years at their Arts course, and that some of them remain longer still as Post-graduates. A better proof of their own wisdom and of their confidence in their Professors and of the opportunities to be now found in Queen's for obtaining education as distinct from routine and cram could not be desired.

The degree of LL.D was conferred on His Honor George A. Kirkpatrick, B.A., LL.B. (Trin. College, Dublin); on Henry T. Bovey, Dean of Faculty of Applied Science, McGill College, and on Donald Maclean, M.D., Detroit, Mich., U.S.A.

The degree of D.D. was conferred on the Rev. Kenneth J. Grant, Missionary in Trinidad; and on the Rev. D. Coussirat, B.D., Professor of Oriental Languages, McGill University and Presbyterian College, Montreal.

SCHOLARSHIPS.

Last year's report called attention to our need of Scholarships for post-graduate and tutorial work in the university, or for travelling Fellowships. It gives me great pleasure to announce that a beginning has been made by the generous action of Her Majesty's Commissioners for the Exhibition of 1851. They have set apart their surplus to establish such Scholarships, in the departments of Physics or Chemistry, and have placed these at the disposal of colleges and universities at home and in the Colonies. The four universities in Canada selected by them are Dalhousie, McGill, Queen's and Toronto. The value of the Scholarships, which have been so wisely established, is £150 sterling per annum each, and it is intended that the student who receives one shall hold it—if he proves worthy—for two years. For the one which has been given to Queen's for 1893, the Senate has nominated Norman R. Carmichael, M.A., to the Com-

missioners. The next will be available in 1895. Now that the Mother Country has been so generous, I trust that Canadians will follow the example, and that we shall have similar Scholarships or Fellowships in every important department of university work. This is the way in which our best young minds can be trained to become leaders of sound thought and wise action.

PROPOSED SCHOOL OF MINES AND AGRICULTURE.

In last year's report it was mentioned that we had developed our practical science work, since opening the John Carruthers Hall, so as to form a nucleus for a School of Mines. The total cost of this to the University is about \$3,000 a year, over and above what was previously spent on chemistry. There are no funds to meet this expenditure. Besides, it would need to be trebled to make anything like a School of Mines. The building, it was pointed out, could also be used for part of the work usually done in Schools of Agriculture. But, as was then said, "this is work for which the University has no funds. It must be undertaken by the government or by some board of public-spirited men who are willing to give time and money to carry out such work. . . . The University has now demonstrated that there is a demand here for practical scientific training, and it seems to me that it is the duty of those who are specially interested in industrial development to take the school out of our hands and prosecute the work more vigorously than we can do." Since that report was submitted, action has been taken along the lines indicated. Public meetings were held in Kingston last summer, and a body politic has been incorporated to establish a School of Mines and Agriculture. The governors of this body have negotiated with your Finance and Estate committee for a lease of the Carruthers Hall for ten years, with right to purchase; also for some land adjoining on which additional buildings might be erected as required; and your committee have entertained the proposals favourably. The governors have also raised a capital sum of \$35,000, which they hope to increase soon to \$50,000, payable in ten annual instalments; and they are applying to the Legislature for an act giving them additional powers. The Provincial Government has put in the estimates the sum of \$6,000 for the proposed institution, \$5,000 to be for the proposed School of Mines and \$1,000 for Agriculture, on condition that the governors spend a like sum annually; for it is conceded that \$12,000 is the smallest amount on which such a school could be maintained. In all probability, double the amount will soon be required, for the sum put down for Agriculture can hardly be looked upon as more than enough for an experiment; but the governors will extend operations only as the demand increases and the need is demonstrated. Meanwhile, the governors are considering how the \$6,000 required of them can be raised. Nearly half the amount can be realized

from subscriptions and fees ; but unless the other half is voted by the municipalities likely to benefit by the school, I see at present no prospect of getting it elsewhere. In that case all that has been done and promised will be of no avail. If the School is not established, the blame will fall not on the Provincial Government nor on the individuals who have given time and money unselfishly for the work, in the not unreasonable expectation that it would appeal irresistibly to every one interested in the material as well as the educational development of Kingston and Eastern Ontario. Queen's is interested indirectly in the success of the proposed institution and that is my apology for referring to it ; but Kingston, with the surrounding country, is vitally interested in it, and the people—when this is understood—will not be slow to help themselves, as the prime condition of getting help from others.

BENEFACTIONS RECEIVED DURING THE YEAR.

In addition to the scholarship from the Mother Country, to which I have already referred, which capitalized would amount to \$15,000 ; and matriculation scholarships from His Excellency the Governor-General and the Mayor of Kingston ; and \$75 a year for the next five years from Hugh MacLennan, Esq., Montreal, for a student of the Women's Medical College who may be prepared for the foreign field ; and a prize of \$25 from the minister of St. Andrew's Church, Kingston, to be given in the Faculty of Theology, the following benefactions received during the year may be specified :

(1) Mrs. Atcheson, widow of Dr. Atcheson, of Smith's Falls, left to the University a farm, which, when sold, was to be apportioned by her executors, for objects in connection with the Arts and Medical Faculties. The proceeds of the bequest, amounting to \$3,460 were received during the year. The money was appropriated by the executors for Qualitative and Quantitative Laboratories in the Carruthers Hall, and to equip Physiological, Pathological and Bacteriological Laboratories in the Medical building, all of which bear the names of the testatrix and her husband. There remained \$592, and of this \$642 were appropriated for the extension of the library and \$250 to aid the Governors of the Hospital to erect a theatre for *post mortem* examinations.

(2) The late A. T. Fulton, of Toronto, long a partner in the business of the late James Michie, whose services to Queen's will never be forgotten, left by his will a legacy of \$3,000 to the University. The treasurer has received this bequest from the executors, who generously paid it soon after his death, and it is for the trustees to determine to what object it shall be appropriated, so as best to honour his memory.

(3) It was announced last year that the Hon. Senator Gowan, LL.D., had sent \$500 to be the nucleus of a memorial lecture-

ship or chair of political science, to bear the name of the late Right Honourable Sir John A. Macdonald, one of the founders of the University. Three additions have been sent in to this nucleus during the year, viz.: Friend of Sir John, \$456.80; a lady, \$20; another contribution from Senator Gowan, \$400. No canvass is made for this object. If the cairn is to be built, stones must be placed on it voluntarily. When completed, it will be a monument more useful and lasting than any of bronze or marble.

(4) Dr. Knight, the Professor of Animal Biology, when in Scotland last summer, had opportunities of inspecting the best modern apparatus, and I authorized him to purchase what was required for the class-room and laboratories. We opened a subscription list to pay for it, as it might be delivered in Kingston. The following contributions have already been sent in for this purpose: The Chancellor, \$130; Professor Knight, \$100; the Principal, \$100; Professor Williamson, \$40; Professor Anglin, \$25; a medical graduate, Toronto, \$25; Dr. V. H. Moore, Brockville, \$25; Dr. G. J. Neish, Jamaica, W. I., \$25; Dr. J. V. Anglin, Montreal, \$10; Dr. John L. Bray, Chatham, \$10; Dr. T. H. Balfie, Hamilton, \$5; Dr. Preston, M.P.P., Newboro, \$5.

Further contributions are urgently needed, but there are other friends, our medical graduates especially, who will complete this work which has been begun so well.

BENEFACTIONS ANNOUNCED DURING THE YEAR, BUT NOT YET RECEIVED.

(1) Last summer the late John Roberts, of Ottawa, bequeathed \$40,000. This amount will be paid on the first of July, and I am happy to be able to state that Mr. John Roberts Allen, his cousin, and one of the executors, intends to add to the amount, that it may be appropriated most in accordance with the testator's wishes. The trustees will take final action on this matter when they meet.

(2) Another old friend of Queen's, the late Michael Doran, of Kingston, who recently departed this life, gave by his will a generous share of his estate to the University. How much it may amount to is not yet known, but it will probably be enough to endow a chair that will link his name with Queen's for ever. The executors have three years to wind up his estate.

Nothing shows better our financial strength and weakness than the lists of benefactions now submitted. The two bequests just mentioned are the largest made as yet to Queen's. This, in an age when universities receive in a single year more than the entire capital we have accumulated in half a century, may cause the friends of rich institutions to smile at our poverty. We neither conceal nor parade our poverty, knowing that though poor we are making many rich, and knowing, too, that

few universities can boast as many friends as Queen's—as many who, though possessed of scanty means, are always willing to respond to every call. Every year, I am able to announce more than a dozen benefactions. They may be only for \$5 or \$100; but they show how many hearts are with us. Knowing this, we can afford to labour and wait.

REVENUE AND EXPENDITURE.

The treasurer's report shows an accumulated deficit of over \$12,000. The deficit for the year is \$3,600, and the finance and estate committee report that it is impossible to get investments at the old rates and that a permanent reduction of revenue is inevitable. The gravity of the situation demands all the consideration that can be given to it by the trustees.

THE MEDICAL FACULTY AND THE NEW CHAIR OF ANIMAL BIOLOGY CONNECTED THEREWITH.

It was decided last year to revive the medical faculty of the University. The step has been taken, and I have to report that the new faculty has completed its first session, and that everything betokens that the results will be in the interests of all concerned and of medical science in this section of the country. Soon after the organization of the faculty, we were called on to mourn the loss of one of its ablest members, Dr. Wm. H. Henderson, Professor of Clinical Medicine. Dr. Henderson was a distinguished graduate of Queen's, and his untimely death was a great blow to the new faculty. His place for the session was filled by Dr. T. M. Fenwick, who discharged the duties of the chair with great efficiency. In connection with the establishment of the medical faculty, it was agreed that the subjects of physiology and normal histology should be handed over to the trustees in the same way as chemistry had formerly been, and that they should appoint a Professor who should teach them along with the subject of animal biology. To this new chair, A. P. Knight, M.A., M.D., was appointed, and he has addressed himself to its duties with much enthusiasm. Before the next session begins, he will have his rooms and laboratories equipped with the best modern apparatus, so that the important subjects entrusted to him shall be taught according to modern methods and with modern appliances. Dr. D. Cunningham, M.A., has acted as his assistant, and has given the greatest possible satisfaction. The trustees become responsible for the salary of the professor and an assistant, or a tutor or tutors, as may be needed, and of a laboratory assistant, and the medical faculty on their part agree that the fees shall belong to the university, without any deduction for the expenses of the faculty. Now that the university has undertaken the responsibility for subjects so important to medical study as chemistry, comparative anatomy, physiology and histology, I hope that it shall soon be able to

undertake other subjects also. Pathology and bacteriology have a claim only second to these subjects that have been so undertaken, and a professor should be appointed as soon as possible who would devote his whole time to them. We can congratulate ourselves on having a well-equipped laboratory now, in consequence of Mrs. Atcheson's bequests and other contributions that are being sent me for the purpose. Seeing that the medical faculty is an organic part of the university, I appeal earnestly on its behalf to all our alumni and friends, and especially to our medical graduates. The members of the faculty have shown such a liberal spirit in the negotiations that led to the union that it becomes a point of honour with us to meet them in the same spirit. They have not only surrendered the fees in chemistry, physiology and histology, but they have set apart one-third of all other receipts for expenses and appliances, and have agreed to act as university examiners without additional remuneration. This work, however, they should not be asked to do any longer than the finances of the university absolutely require. Examining for university rank is purely university work, as distinct from class teaching, and should therefore be paid by the university. I hope, too, that, by means of special gifts for the purpose, the university may be able to equip every department of its medical work in the same thorough way in which the other faculties have been or are being equipped. This cannot be done by talk. It can be done only by wisdom and liberality, and by all pulling together. Acting in this way it has been demonstrated that Queen's University was not only a theoretic necessity for Canada, but a necessity that it was possible to realize. It has been realized, simply because many men and women, animated by an earnest, christian spirit, have so willed it. Can we do the same for medical, that we have done for general education, is now the question? The number and the quality of the students that come to Kingston to study medicine proves that there is a demand. Unless we can give these students as sound a training as they would get elsewhere we have no moral right to receive them. But we have decided that we can, because while larger centres of population have certain hospital and other advantages that Kingston has not, we believe that we have special advantages of our own that compensate for those we have not. On last University day, the chairman of the Hospital Board assured us of his determination to do all in his power to assist the Medical Faculty. This was shown last summer by the erection of a suitable theatre for *post mortem* examinations, and he promised that before long there should be a first-class theatre for operations. A maternity wing has also been decided upon, as well as other improvements that will make the hospital complete. In this connection, the new Hotel Dieu, with its admirable equipment, should be mentioned, for its advantages, too, are kindly thrown open to the students of

medicine. Having undertaken a Medical Faculty, then, with our eyes open to all that it involved, I ask every friend of Queen's to do his duty towards it. In modern parlance, the Medical Faculty has come to stay.

UNIVERSITY EXTENSION.

I called attention in my last report to the formation, at the instance of the Minister of Education, of a Dominion Association to promote "University Extension" on lines similar to those on which the movement is conducted in Great Britain, and pointed out that such an association was not likely to accomplish anything practical on an extensive scale; that the form in which University Extension is likely to be useful in Canada has yet to be determined; and that our duty was to continue the work the Senate had commenced, in making provision for extra-mural students who had matriculated but were unable to attend college classes, and in establishing courses of lectures in Ottawa, where the instruction given was so continuous and systematic that it might be considered the equivalent of university study so far as it was taken advantage of. During the past year we have prosecuted our extension movement with success on both of these lines that we had previously marked out and tested, and we have also made a beginning along a third line, with the same general object in view of bringing the university into closer touch with persons and classes outside, who are prepared to receive some of the benefits that a university offers. Our Theological Alumni arranged for a conference of graduates and others to be held for ten days in Kingston in order to study special courses previously arranged for and outlined in a syllabus, prescribing books to be read on the different courses. This Conference of Graduates and Alumni was held in February last and proved stimulating and helpful in other ways. Most of those who attended had studied one of the prescribed courses before coming, and some had written papers that were read and criticized during the conference, and very naturally these received the greatest benefit; on the principle that education cannot be imparted but that men must educate themselves, and that the wisest Professors are not they who seek to cram or force the intellect, but they who endeavour after the manner of Socrates and one still greater, to quicken intellect, to bring thought to birth, to hold up ideals and impart life.

This was the first Conference of the kind that has ever been held in Canada during the ordinary University session. It was an experiment and the universal testimony was that it succeeded, without in the slightest degree disturbing college work. At its close the following resolutions were passed by the Alumni:

"Resolved, that we, the members of the Association in attendance at this Conference, express our very great appreciation

of the courses of lectures given during the past ten days by the Principal and Prof. Watson in the subjects outlined in the programme of study, and also of the lectures given by other members of the faculty; and that a copy of this be sent to the Principal, with the request that he express our gratitude to the other professors whose lectures we have been privileged to attend.

"Resolved further, that we express our conviction of the great value of such a course of study, and ask the committee in charge to recommend the annual meeting to make arrangements for a similar course at such time as may be deemed advisable."

The Alumni, in considering the question of how such a Conference could be made permanent, have come to the conclusion that a Lectureship should be established, on the model of the Baird, Croall, Cunningham, and other Lectureships in Scotland, and the Bampton and Hibbert in England; that the first person to hold it should be one of the professors of Queen's; that he should treat some subject bearing on the relations of Philosophy and Theology during the meeting of the Conference; that his lectures should be printed thereafter; and that the Lectureship should be held for not less a period than three years. I cordially support this proposition, and hope that some true Canadian will give effect to it before University Day next. The smallest sum that could be named for this object would be a sum sufficient to yield \$250 per annum. While these lectures would be the special feature of each Conference, the Alumni from a distance could also attend other classes in Theology, Science or Arts, and efforts would be made each year to have two or three Professors treat, during the meeting, special departments or divisions of their subjects, so that those attending would be able to study continuously along any line for which their previous training or reading had fitted them.

CONCLUDING REMARKS.

The various reports submitted call for careful consideration. Each department demands extension. Although no reports have been asked from Professors who do not require additional expenditure in the form of apparatus, laboratories, specimens, books, or equipment of any kind, save what is to be found in the Library, even in their case assistance is needed. Professor Dupuis' statement regarding the necessity for an Assistant, instead of a Fellow, in Mathematics, can hardly be disregarded or even postponed, in view of the state of his health and the high standard to which he has brought our mathematical work, after laying the foundations on which we have built up the departments of Chemistry and Natural Science. So, too, another Fellow in Modern Languages is urgently needed. At present, Professor McGillivray has to do the whole Pass and Honour work in French, German and Italian, assisted only by one Fellow.

The Librarian's Report states very modestly one of our most urgent needs. Professor Shortt has made the subject of Political Science one of the most effective as well as popular disciplines in the University; and he has conducted classes successfully in Ottawa for two winters at the cost of much personal labour and inconvenience. He asks now only that he should be allowed to give his whole time to this important department. It is a reasonable request and in the interest of the University; but it is impossible to listen to it, until some one provides us with at least \$500 a year to pay a Librarian. It is not much to ask for one Librarian to attend to 20,000 volumes, that are in constant demand, and on an infinite variety of subjects, by hundreds of students; but that is all that is asked, and I can hardly express how very grateful I should be to any one who would enable us to obtain such an official. The modesty of the request may be estimated when it is stated that in McGill the sum of \$4,000 a year has been provided by Mr. Peter Redpath for maintenance of Library and the Librarian's salary.

The reports of the Librarian, of the Curator of the Museum, the Superintendent of the Observatory, the Professors of Chemistry, of Physics, of Botany and Geology, of Animal Biology, and of the Committee of Finance and Estate, will follow in the next number of the QUARTERLY.

G. M. GRANT, *Principal*.

LECTURESHIP OF MUSIC.

At a meeting of the University Council last April, the proposal to establish a Lectureship of Music was discussed and received with favour.

A Committee was appointed to consider the matter and take any steps necessary to realize the proposal. The following are members of the Committee: G. M. Macdonnell, Esq., Q.C., Chairman; Rev. W. T. Herridge, B.D., Ottawa; Rev. G. M. Milligan, B.A., Toronto; M. Lavell, Esq., M.D., Kingston; Prof. Watson, Prof. Shortt, Prof. Knight, and Prof. Dyde, Sec.-Treas.

The Committee decided that Prof. Dyde, the Sec.-Treas., should make the friends of Queen's acquainted with the proposal at once, and requested him to give an outline suggesting the way in which music might be taught to University students. No systematic canvass is to be made at present, although several contributions have already been volunteered.

The Treasurer will be glad to receive subscriptions and to answer all inquiries.

LETTER FROM THE CHANCELLOR.

The subjoined letter needs no comment. The Chancellor has taught us to expect such things from him. In now relieving the Alumni Association from the burden, he will inspire them with the determination to secure, as soon as possible, a permanent endowment for the lectureship.

OTTAWA, June 1st, 1893.

MY DEAR PRINCIPAL,—

In the last issue of the Journal I read selections from your annual report, with regard to the proposed Lectureship in connection with the conference of the Theological Alumni of Queen's. They recalled to my mind the meeting at which I was present during Convocation week, on which occasion I was greatly struck with the spirit of those present and the reason advanced to show that such a Lectureship would be beneficial.

I think there should be no delay in making a beginning and, if no other person has come forward, I desire to express my willingness to contribute the sum necessary for the next three years. As to the Lecturer, it seems to me that no one could better fill the position than Dr. Watson, who did so much to make the first conference a success.

Believe me,

Yours faithfully,

SANFORD FLEMING.

THE VERY REV. PRINCIPAL GRANT,
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Further information and Calendar may be had from the Dean, FIFE FOWLER, M.D., or DR. HERALD, Secretary, Kingston, Ont.

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