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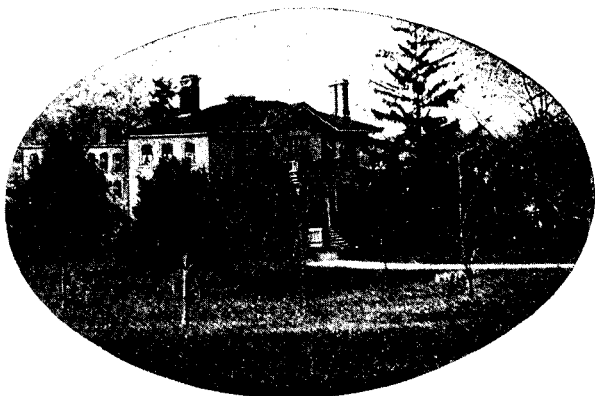
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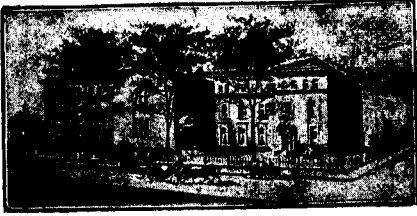
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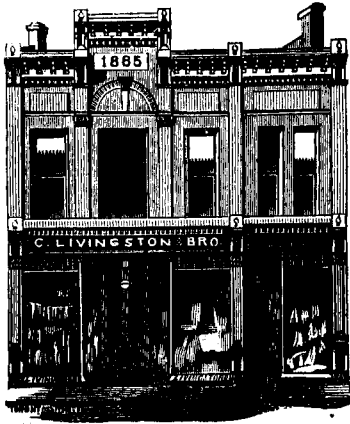
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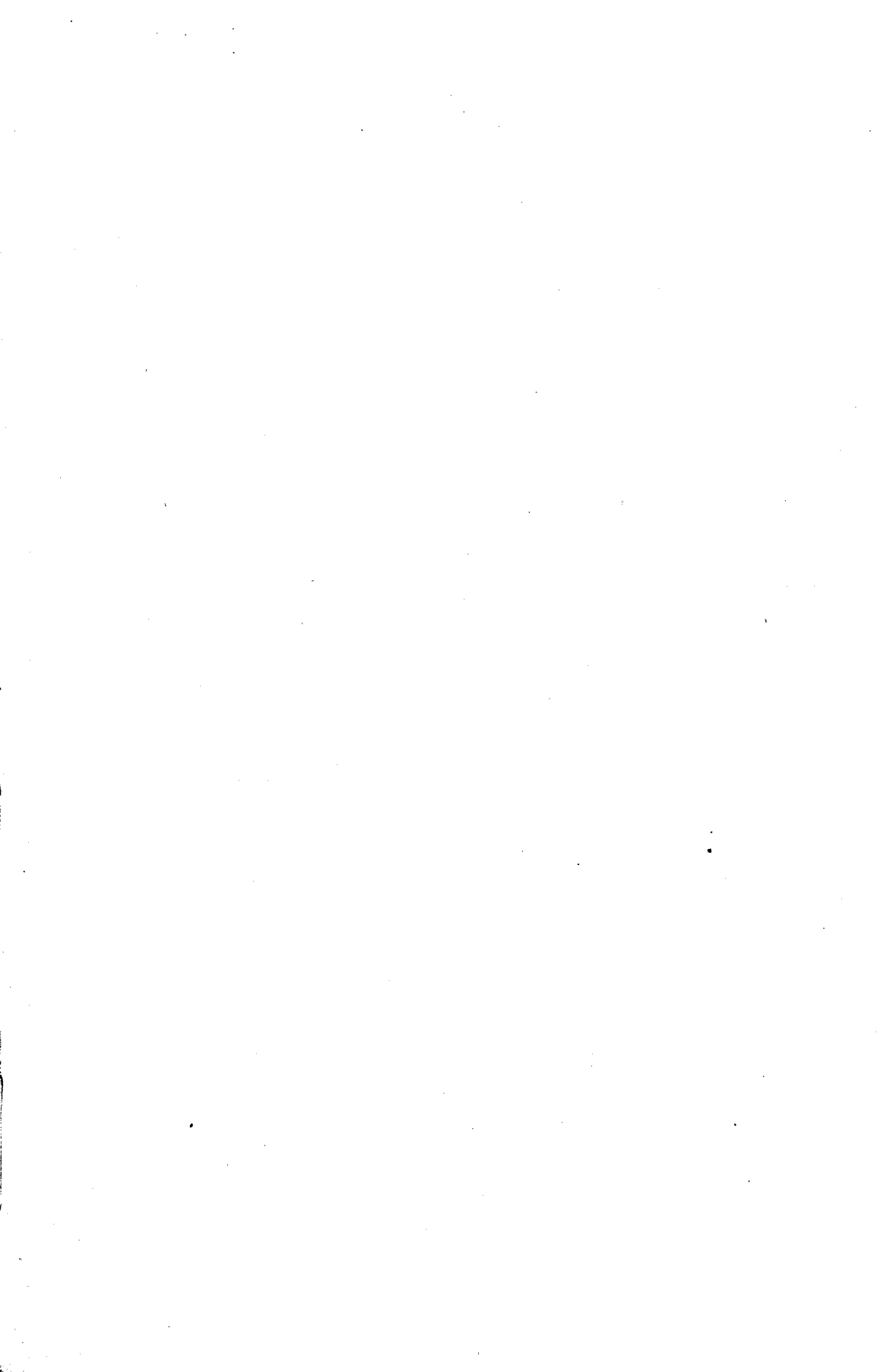
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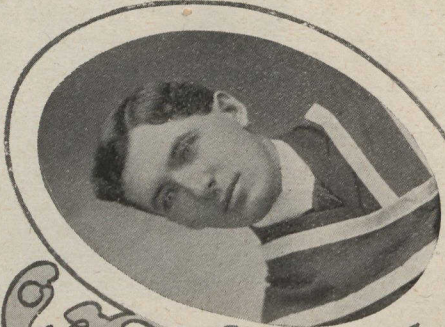
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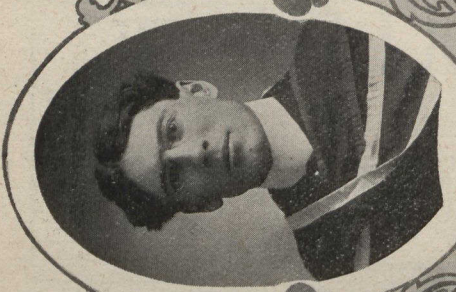




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## STRAY THOUGHTS ON HISTORY.

THERE has been for some time a standing dispute between those who take a somewhat abstract scientific view of history, as a purely disinterested study of facts, without regard to practical issues, and those who incline to the view that 'history is philosophy teaching by example.' The school, however, if it may be called such, which undoubtedly has the largest following among those who aim at definite results and care little for the refinements of learning, is that which regards the value, and indeed the duty of history as consisting almost entirely in promoting a vigorous form of patriotism. To the intelligence of such people nothing appears to be more obvious, than that the history which is permitted to be studied in the educational institutions of one's country, must contain nothing which can in any way reflect upon the ancestry, either personal or institutional, of any section of the community. On the contrary, a soundly written history must prove to the youth of the country, as well as to all others, that its past has been invariably of a noble and progressive character.

In history, as in other wholesome and attractive works of art, things should always work out successfully for the hero, which is, of course, the

nation to which one happens to belong. The villain, on the contrary, being of necessity the nation with which we have most intercourse, must as inevitably turn out badly. Otherwise, where should we get our *corpus vile* upon which to demonstrate the evils of other systems than our own? Once admit serious defects in our development, or any important virtues in that of other nations, and all standards of national honour and self-respect are confused, and the youth of the country can never be certain as to the fundamentals of true patriotism.

Doubtless it is very painful to discover that rival nations are apt to shamefully pervert the history of our country, and as brazenly vaunt that of their own, from the most unworthy motives of self-glorification. But then what can we expect from foreign states with such a tainted national heredity as is invariably the curious fate of the natural rivals of the best nations?

One may not have the temerity to seriously question the principles of the large and popular school of historical method which is here represented. But one may, with more safety, critically consider for a moment the attitude of one at least of its minor rivals.



It is apparently the ambition of a certain school of scientific historians, to place historic studies upon the same basis as those of the special sciences which have to do with phases of the physical universe. Now the criticism of this effort is radical. It is, that the facts of history are not at all like those of physical nature, and therefore require a totally different treatment. The facts of history, however incidentally connected with the physical world, are, nevertheless, as historic data, facts of the human spirit. As expressions of human purpose their whole significance, the links of causal sequence, their actions and reactions, and their varied and subtle spiritual influences disregard all the ordinary standards of physical nature and follow distinctive lines of their own.

Again, while it is both possible and necessary to approach the study of history with intellectual honesty, it is not possible to derive much benefit from it if it is undertaken with colourless motives. The advantages which we derive from history must depend altogether upon the interests which we bring to it. Notwithstanding the centuries during which we have studied the history of the ancients, the whole of this field is being revolutionized at the present time by the awakening of new interests. On every hand the range of historic research is being extended, until history, which was once a comparatively narrow and simple study, is now one of infinite variety and specialization. Remarkably fresh interest has been imparted to those apparently worn out regions, religion and politics, while new light has been shed upon even that crudest, and therefore most familiar field of

all, the tragic region of human feud and slaughter. Now, too, we have our highly specialized and subdivided histories of language, literature, philosophy, science, law, economics, dogma, ritual, heraldry, and a score of other subjects. And these are all the results, not so much of an increase of historic data, as of the immense stimulus of human interest and enlightenment.

History, then, reveals its secrets to us in proportion to the interests we bring to it. It requires, however, in a special degree, the rigid intellectual honesty which must accompany all search for the real nature of things. There is a subtle danger of self-deception in the confusion of those legitimate interests, which are the true incentives to all historic research, with the corporate and selfish interests which are stirred by the nature of the facts revealed.

Now those who are most anxious to reduce the study of history to a purely scientific system are really anxious to guard against this spurious form of historic interest which insists upon going to history mainly for the support of foregone conclusions. But if the method advocated were employed consistently, it would rob history of its chief interest, and render its facts as devoid of human warmth, light, and sympathy, as those of physics itself. As the socialists propose to get rid of the evils incident to private property by abolishing private property altogether, so the purely scientific historian would get rid of the danger of seeking support in history for foregone conclusions, by virtually abolishing all practical interest in the verdicts of history. But history is, of necessity, a subject of the highest



practical value, and the evils incident to this use of it must be remedied, not obliterated along with the whole field in which they flourish.

Canadians, for instance, have quite a legitimate special interest in their own history, apart from the merely academic interest of the world at large. An honest and intelligent interest in the actual processes in the past which have made their country what it is to-day, and which must furnish an indispensable guide for its rational development in the future, will necessarily broaden the range of true historic investigation.

The writing of histories for schools is doubtless a very different matter from the writing of history for reference, as the outcome of special detailed research. Yet why should it be a different matter in point of interest or of honesty? Surely the history of our country is not so unfortunate that we dare not permit our children to know the truth concerning it. School histories, however, cannot be mere catalogues of events, which are only real events in some appropriate setting. The pupil learns history gradually, and requires, as a foundation, the presentation of a connected flow of events, so that the simple story of the country may grow before his mind's eye as an intelligent movement of human interest, and encourage a desire for fuller knowledge. Such histories are written in Britain, and experience shows that the youth of that country do not suffer from having the evils and mistakes of the past presented along with its material successes and spiritual advancement.

A. SHORTT.

### THE ENGINEERING PROFESSION.

WITHIN recent years it has become the custom to refer to Engineering as a profession, and thus to place the engineer on a level with the doctor and the lawyer. On examination, however, we find a great difference between the status of the engineer and that of the medical and legal fraternities. Any man can pose before the public as an engineer, undertake responsible work, direct the investment of capital—do anything, in fact, except encroach within the prescribed fields of medicine and law. There is no recognized requirement of knowledge or skill. The tinker, the ambitious mechanic, the artful inventor, the unscrupulous prospector, the man with a smattering of science,—all are professional engineers when an opportunity arises to make a dollar out of the innocent and unsuspecting public. Hundreds of thousands of dollars are wasted annually in schemes which competent engineers would at once pronounce as impracticable. Not only is money wasted but thousands of lives are endangered and many lost. We can all vividly remember the great disaster in the Chicago theatre. We all know that the responsibility was fixed on those in charge. Had a competent engineer—a man stamped by the state as possessing the necessary knowledge—been employed to look after that building, the disaster, in all probability, would never have happened.

Many cases of a similar character might be cited to show that many lives are needlessly sacrificed by incompetent men undertaking work which should be placed in the hands of a competent engineer. This will

continue until the engineer is given a legal status—a status which at once stamps him as possessing a minimum amount of engineering knowledge.

It is true that for certain work, such as the taking charge of an engine, the state requires that the man in charge must be licensed, but this covers only a small part of the field.

Turning to the case of the doctor—and the same remarks apply to the lawyer—we find that he has not only to take a course in a medical school, but also to pass an examination set by a body of experienced physicians, known as the Medical Council. Until he passes this examination he cannot legally practice his profession. This insures a minimum qualification, otherwise the public would be at the mercy of an army of quacks, who would kill as likely as cure.

No doubt there are some deaths directly chargeable to the licensed physician, but the number is very small compared with what it would be were he not licensed, and there is no doubt but that the number of deaths due to "accidents" would be materially diminished were the engineer licensed.

There are many who are opposed to the licensing of the engineer on the ground that no restriction is necessary, that each should be judged according to merit or work done, and that when a responsible work is to be done a properly qualified engineer will always be sought by the managers. The same argument might be used in the case of the medical profession. When a difficult operation is to be performed we do not always take the first surgeon at hand, but seek one whose ability has been tried and is known. The general public

however, will not do this. It is only men of affairs, men of large experience who will seek engineers or doctors of the highest qualifications. The general public take the first engineer, or the first surgeon. Very often those who seek the best are not themselves able to pass an opinion. In all such cases and for the general public there is a certain amount of protection from fraud in the case of the doctor, but no protection in the case of the engineer. For this reason, if for no other, the licensing of an engineer is just as necessary as the licensing of a doctor.

In this respect, however, engineers have failed to a large extent to profit by the great lesson of the nineteenth century, viz., the efficiency of coöperation. Engineers in the U.S. are only now beginning to profit by that lesson. The societies representing the various branches of engineering are coming together with the idea of forming a central organization. Whether or not any steps will be taken to place the profession on a legal basis remains to be seen. In Canada the various engineering societies seem unfortunately to be getting further apart. They have been unable as yet to come together with that broadened horizon which would result in mutual benefit. This is no doubt partly due to the fact that we in Canada are not fully awake to the advantages which accrue from coöperation, and are not yet able to bury small differences.

One of our Canadian engineering societies has undertaken to place the profession on a legal basis in Canada, and has succeeded in some degree in two or three of the provinces. It is doubtful, however, if the work done

will be permanent. Any effort in this direction to be beneficial and effective must be carried out with the coöperation and support of all those interested. As this has not been done in the case referred to, the probability is that it will only result in delaying the time when all can come together for their mutual benefit, and coöperate in setting a standard for the engineer in Canada.

THE WORK OF THE ENGINEER.

All history shows that progress—national progress of every kind—depends on a few individuals rather than on the masses. Whether in religion, literature, art, commerce, or government, the new ideas, the great steps have been made by individuals of superior quality and training. The position of the English race to-day is due to the efforts of such men as Watt, Arkwright, the Whitworths, the Armstrongs, the Kelvins, with many others of equal importance. These men by their remarkable genius have produced ideas which have permeated the whole race. Their efforts have won for England the title of the workshop of the world. Why? Because they enabled her to manufacture goods cheaper than any other nation in the world. How long she will continue to hold that proud position will depend upon her ability to produce engineers of a higher order than those of her rivals.

The prosperity of a country depends on its industries, and it is easily understood that if one nation can produce and put on the market a product cheaper than any other nation it will soon have a monopoly on the sale of that product. Politics and tariffs may give temporary advantage to one nation or the other, but in the long

run it is a question of cheap production, and cheap production depends on the engineer.

The nations which are at present battling to wrest from England her proud title fully realize that their most important weapon is the technically trained engineer. The conflict is one in which science and brains take the place of the sword and the rifle.

We thus see the importance of the engineer in the national organization. His work is to direct the energies of the nation and maintain a state of maximum efficiency in production. This is the noble task of the engineer. To some it savours too much of commercialism when stated in this way. In reality it is the scientific statement of the fact that it is by the development of the industrial system that the people are enabled to become more civilized and more intelligent, wiser and more cultured. Maximum of wealth means maximum of opportunity; maximum of opportunity means that the people will follow their higher aspirations and steadily gain in moral, intellectual and physical riches. In other words maximum of wealth means a tendency toward the ideal man and the ideal life.

The engineer's problem in its most general form is, therefore, always a financial one. It is to obtain a required result in construction or production in the way that will give the maximum return on the investment. Whatever he may be called upon to do he is finally judged successful or not according as the work undertaken by him results in giving more or less profit on the commercial undertaking with which his work is connected.

In selecting an engineer the manager will ask these questions:—Has he tact? Has he good business ability? Has he mental capacity to develop? Is he diplomatic, and can he negotiate? Can he develop ideas without being erratic? *Can he get results?* Many people are to-day looking for engineers and would gladly pay a salary of \$6,000 to \$10,000 for men who have the right qualifications. It would be easy to find hundreds of men with plenty of general education, and many with sufficient technical education, but this is not all that is necessary. It will be observed that the engineer to be successful must have more than mere technical knowledge. He must have ideas, and above all be able to get results. Engineers are not made in the technical school; they are only trained there. The man who is born with the essential qualifications will have his head turned into a mental factory at the technical school, while the man who mistakes his vocation—and there are quite a number—will have his head turned as far as possible into a mental storehouse, and will be barren of ideas. The former will be successful while the latter will usually find his proper place in some other profession or business calling.

Years ago engineers were individuals of little consequence, compared with men of the learned professions. Their importance to the nation was not recognized even by themselves. Now they require a very extensive training to meet the demands imposed upon them. Gradually they are being recognized as the pioneers of civilization, as the foundation of

whole social organization. Now they form national societies which receive the highest recognition. Even the state within recent years has shown a willingness to honour them. As yet, however, they do not fully recognize their own importance and strength. Their reward is as a rule not adequate to their services, but the time is approaching when they will rise in the strength of united effort and receive their just recompense.

The tendencies of the nineteenth century reveal in dim outlines the engineer of the twentieth century. He is to deal with large things in a large way. He is to be closely related to every department of modern life. He is to become the chief factor in organizing and operating the intricate mechanism of a new civilization. He is to advance to administrative positions for which his knowledge and training peculiarly fit him. We have even now some notable examples of this. At the head of the Pennsylvania Railroad, directing its vast affairs and planning to meet future demands, is an engineer, surrounded by engineers. At the head of all the great Westinghouse interests is a man who is an organizer, a financier, a manager, a genius, but first of all an engineer—George Westinghouse. The engineers of the twentieth century will have increased responsibilities with coming years. It is theirs to build the foundation of a new civilization; it is theirs to establish that material prosperity which is the underlying condition of a broader, fuller, and higher life.

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## Editorials.

IT is a well-known fact that theologians are extremely conservative. In all matters which concern their theology they change, if they change at all, very slowly and cautiously. It therefore is not very surprising that although earnest men have been for years applying the method of historical criticism to the study of the Bible, there are still many who regard Higher Criticism as "learned lunacy." Throughout the whole civilized world, but especially in Germany, the Bible has for many years been investigated from a rational or scientific view-point. Matthew Arnold's *Literature and Dogma; An Essay towards a better Apprehension of the Bible*, has been before English readers for several decades, while a great deal of modern literature is permeated by the scientific spirit. And yet when the *Contemporary Review* recently published an article on "The Future of the Bible" from the pen of Canon H.

Hensley Henson, an old-country clergyman and eminent scholar, there were still those who thought that such ideas as Canon Henson holds, tended towards the breaking up of the very foundation of Christianity. Doubtless much of the storm of protest, which this article has evoked, is owing to the Canon's recognized position in the Church of England and his authority as a scholar. But on the other hand, the clear and plausible manner in which he states his position, seems to require some reply from those who still hold orthodox views.

In this admirable article then, the Canon gives it as his firm conviction that the Bible must be studied in a scientific manner. All matters must be decided before the bar of reason and evidence. Whatever meaning "inspiration" and "canonicity" may have, they do not influence in the slightest degree the modern students' treatment of biblical documents. "The day has gone by," he states, "for proof-texts and harmonies. . . Does any thoughtful man find in the fact that the Book of Esther is 'canonical' any reason for revising the unfavourable judgment which he is certain to form of that work? Or does the absence of 'canonicity' in the case of the Book of Wisdom detract in the slightest degree from its historic interest and its spiritual value? Canonicity, of course, in the simple sense of ecclesiastical acceptance and liturgical usage will remain a convenient notion enough, but as carrying any kind of authoritative certificate either of spiritual value or of historic truth, it has ceased to have reality. The student does not ask whether a book is canonical or inspired. He applies his methods of investigation

without any embarrassment or reservation on these accounts."

The work of the Higher Critics on the Old Testament has received fairly wide acceptance; but when it comes to the New Testament, the attempt has been made to arrest the advance of criticism. But the thoughtful person will see no adequate reason for studying the Jewish writings of the New Testament on principles different from those on which the Jewish writings of the Old Testament are investigated. Doubtless there is less in the New Testament which offends the reason, and very little which hurts the conscience, but much or little, it will have to meet the same fate as the Old Testament wonders. To the educated man, imbued with the scientific or the philosophical spirit, miracles are seen to be impossible; he is continually seeking to see reason in things and is unsatisfied until his search is successful. The universe is only intelligible to him when it is seen to be rational.

Canon Henson advances three considerations which justify the paramount place which the Bible has traditionally held in Christian society. His first reason is that "the Bible remains after all the educational discussions of our time, the best manual of fundamental morality of which experience has knowledge. The excellence arises, perhaps, from two causes. On the one hand, in the Bible, morality is always linked with the enthusiasm of religious conviction; on the other hand, morality is constantly illustrated by famous examples." No substitute can indeed be found for the Bible as an inspirer of moral conduct, and he would be very foolish indeed who would ignore or under-estimate the

value of the universal esteem with which the Bible is still regarded.

His second consideration is that "the Bible is still the best corrective of ecclesiastical corruption. . . . The distribution of the Scriptures widely amongst the people thus serves as a check upon ecclesiastical action, and presents that too-intimate association of the religion with the ecclesiastical machine, which, whenever it exists, lends strength to the one by imperiling the other."

"In the third place, the Bible, and especially the New Testament, "is perhaps the most effectual check we have on the materialistic tendencies of modern life. . . . There is something in the social atmosphere created by a widely-diffused acquaintance with the Scriptures which moderates the acerbity of economic strife, shames the arrogant selfishness of prosperity, and mitigates the embittered resentments of want. Far better than intermittent disquisitions from a supreme Ecclesiastical Authority is the stamping indelibly on the public conscience of that conception of human duty which is expressed in the Gospel. This great service to peace and to social reformation is rendered by the Bible in the familiar usage of the people."

Canon Henson's article has, as we have said, called forth a great deal of unfavourable criticism. A certain Anglican clergyman of Montreal, in a recent sermon, asserts that his position is illogical and proceeds to demonstrate this assertion under the following three heads:

1. The Higher Criticism, and What it Stands For.
2. What Holy Men Think in Opposition to Higher Criticism,



### 3. What God Thinks of the Higher Criticism.

Of the first and third of these we must confess we believe the clergyman is equally ignorant. He characterizes the Higher Criticism as "a compact between certain learned men of England and the rationalists of Germany. It is a panic movement, instituted for the purpose of meeting the views of, and retaining in the church, those men who are being overcome by German rationalism." Does this statement indicate a knowledge of the history of Higher Criticism, which may be said to have begun with Masius, Simon and Spinoza? The Higher Critics did not form a compact for the purpose of keeping men in the church, although it is our opinion that they will effect this with greater success than their opponents; the primary aim of the Higher Critics has been to get at the facts, no matter what may be the result.

The reverend critic of Canon Henson has also presumed to assert that God is opposed to Higher Criticism. He says "Finally the Living God identifies himself with the Old Testament. Does he not say he is the God of Abraham, Isaac and Jacob? He said so in the burning bush and on many occasions since." Why a person is to conclude from this that God is opposed to Higher Criticism we leave to the reader to find out, for we cannot.

But under the second heading, "What Holy Men Think in Opposition to the Higher Criticism," the minister asserts that it is an absolutely unfounded statement that all educated men are on the side of the Higher Criticism, implying of course that there are many educated and

holy men who are opposed to the Higher Criticism. This no one denies. What we do deny is that such a question as that of Higher Criticism is to be decided by a majority vote. No matter how many holy men are opposed to it or in favour of it, the Higher Criticism will ultimately be judged on its merits and will continue to flourish only in so far as it is found to warrant confidence. Canon Henson, we believe, has done an inestimable service by his vigorous and clever presentation of his views. If it leads thinking men to study these matters with an open, independent mind, it will have accomplished a great deal indeed.

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EXAMINATIONS are over, the results are out, Convocation exercises are over, and we all are glad of a rest and change. We are fairly well satisfied with the year's work; some, of course, are disappointed, some are pleasantly surprised; but a few feel that their standing on the examinations—or their failure to get a standing—is not a fair measure of their year's work. And as it is universally admitted that the examination system is not a very satisfactory system, no one blames them for being dissatisfied. But surely to admit that the dissatisfied have good reason for dissatisfaction is not enough. An attempt should be made to remove some of the causes for dissatisfaction, and it may not be presumptuous on our part to offer a few suggestions that occur to us.

The reasons why there is any dissatisfaction with examinations are manifold. The student cannot be expected to remember in detail at exami-

nation time things studied early in the session, whereas it is possible to study a great deal in one day and remember it long enough to get it down at the examination; hence examinations tend to discourage faithful work all year and to encourage cramming. Besides this some students have wonderful memories and therefore do well at examinations, while others get more culture and breadth of spirit from their work but find it difficult to put down in so many words what they know and feel, hence examinations encourage mechanical and not vital methods of study. Then some students are nervous or weak and cannot stand the strain of examination time, and therefore do not do themselves justice at the examinations. Considering these points, it is wonderful that there is so much satisfaction expressed at the results every year; but it must be admitted that if a student feels satisfied with his own standing, or feels that the right man has secured first place, it is generally because he has taken all these points into consideration and has accepted the inevitable, and not because he feels that his standing on the examination is the true measure of his year's work.

What improvements could we suggest? By far the most important is that honest work through the year should be encouraged by all the means possible. This end is of course attained by means of essays and exercises and monthly examinations, and one or all of these methods might well be adopted in every class. But in the case of essays it should not be enough to get them handed in the last thing before examination time, there should be definite dates for handing them in, and they should come up to a certain

standard before being accepted; and the monthly examinations should be compulsory. And then the student's standing in these essays and monthly examinations should be considered in his final standing, or else the final examination paper should be set on work which these essays and examinations have encouraged him to study. In this way the student will be encouraged to do good work during the year, and also to feel that if he has worked faithfully all year he has a reasonable chance of getting a fairly good stand in the finals without cramming. And a student who has not done faithful work during the session should not be given a very high stand, no matter how well he may do, for one may be sure that in such a case sheer memorizing is responsible for much of the success; whereas a student who does well all year, but does poorly in the examination, should be given a higher place than his final paper would justify. This would not only discourage cramming, it would also discourage mechanical work by encouraging the student to get the correct point of view and the proper training, as would be manifested in the essays and exercises. This would also give weak and nervous students a chance, instead of handicapping them in the race with students who can study all night and who can go to an examination without a tremor.

Of course honour students are expected to have learnt to do faithful work all year without the continual goad of an essay or monthly exam. But in such a case the final examination should be such as to enable the student who has a general grasp of the subject to get through. It may be desirable to have a few questions

testing the student's knowledge of the details of the work, and to demand answers to these questions before giving the student first division; but the inability to answer these questions should not be sufficient to deprive the student of some standing in the class; for the work required might be work which the student had covered faithfully enough, but so long ago as to have forgotten the details.

Of course these principles are all employed more or less by all the professors, but their universal and systematic adoption would, it seems to us, do away with much of the injustice of the present system.

SOME of us are looking back to four jolly years spent at "good old Queen's." In some ways they have been years of failure, we have not got all the good out of them we might have, so many things we would do differently if we had them to do over again. But on the whole they have been most pleasant years, we have enjoyed them to the full of our capacity and regret that we had not the capacity to enjoy them more, and we feel that we are the better for having been here. It naturally occurs to us to ask what is the good we have received, what are the happiest memories of our College course. Shall we ever forget when we came in as Freshmen, bubbling over with importance? Have we ever felt bigger than when our seniors addressed us as "members of the incoming class," or felt prouder than when we went out and cheered to success the first Queen's team we ever set eyes on, "our team" now? And when did the yell sound better than when Thurlow Fraser gave it for the benefit of the

Freshmen in Alma Mater? No initiation, no trembling before our seniors, no fearful ordeal to undergo. We were welcomed at once and made to feel at home; we were made to feel that the class of 1904 was indispensable to the welfare of the University, and we have kept on feeling so. And we hope that every year that has come in has felt the same. This is, we believe, one of the best, if not the best, thing about Queen's, that every student is made to feel that he has a place to fill in College life, insignificant it may seem, but it is indispensable.

And then when we have been here awhile our ordinary standards of judgment change. A man is not bad merely because he swears. We heard students whom we worshipped using expressions that we would not put in print because in print they would appear so different from what they sound, and yet we no more regarded that habit as jeopardizing a person's soul than the habit of turning one's toes in or of using a knife to carry food to one's mouth. On the other hand we came to see that a person may be pious and attend Y.M.C.A. meetings, and yet be a jolly companion, enjoy his cards and his dance, and be the best man on the football field,—but he had learned to keep his amusements within proper bounds. We then learned that the sin consists not in playing cards and dancing, but in playing too long and dancing too much. We also learned that it is a sin to develop our mental and our moral natures at the expense of the social and physical sides of our nature, but also that it is possible to be a good student and a good Christian and yet enjoy life and be agreeable.

Our standards have been almost completely reversed, we have been given a new point of view, and from this point of view the world looks so rational and good and yet wonderful that all the shakings over hell-fire could not induce us to take our former position. We have come to see that it is not the man who can subscribe to every article in the creed that is the good man, but that it is he who has got the essentials and to whom the dogmas and doctrines of the creed appear unessential and childish, as indeed they are. We have come to see that all men are to be judged by the same standard. The Divinity student is for that reason no better than the Medical. Nor is the Science student therefore more of a sportsman than the Arts student. There is therefore the greatest sympathy and good feeling between the faculties. The good man in one faculty is admired by all the rest. And we go out from Queen's having learnt that the three essentials are faith, hope, and love, and that the greatest of these is love; and that he who can talk intelligently and sympathetically to the mechanic and miner and man in need is better than the preacher who consigns to hell all who disagree with him.

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AS the time approaches when our editorial duties will be at an end, we must confess to feeling a great sense of relief. The worry of seeking suitable copy, the delays of the printer and of the engraver will no longer ruffle the smoothness of our temper, a smoothness in which we take great pride, and which we never desire to have roughened. But notwithstanding the many little vexations which have been inflicted on the edi-

torial body, there have been many compensating features and much that was very pleasant, in the session's work. We are far more indebted than we can express to our Principal and Professors from whom we have received much valuable help. Many of our graduates have written us encouraging letters and the students have nobly come to our support.

As to the quality of the work done during the year, we can only say that it has been our constant aim to make the JOURNAL representative of the best in every faculty of the University, to keep our Alumni in touch with Queen's and to give the public some idea of what our Professors are doing in their respective departments. How close we have come to our ideal we leave to our readers to judge. In now saying farewell to our readers, we are, as we have noted above, conscious of being relieved of a heavy responsibility. We would not, however, deny that regret is mingled with pleasure at the prospect of laying down the editorial pen; regret, because we have found much that was of interest; pleasure because we can now throw aside all journalistic worries. That our successors in office may enjoy a very successful year is our closing wish.

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#### EDITORIAL NOTE.

We cannot allow this opportunity to pass of recording our appreciation of the courteous treatment accorded us by all in connection with the *British Whig*. Our relations with them have been of the happiest and most amicable nature and we trust that our successors may find their intercourse with them one of harmony and mutual good-will.

## ARTS, SCIENCE AND DIVINITY EXAMINATIONS.

THE results of the recent examinations in Arts, Science and Divinity are here given:

### DOCTOR OF PHILOSOPHY.

Rev. James Elliott, B.A., Professor  
in Wesleyan College, Montreal.

### Honorary Graduates.

#### LL.D.

Right Honourable the Earl of Dundonald, General commanding the militia of Canada.

#### D.D.

Rev. John Pringle, B.A., Yukon.  
Rev. John Neill, Toronto.

### University Medals.

Greek—Macdonnell, J. M., Kingston.  
Latin—Duncan, T. S., Westport.  
German—Jackson, Fannie L., Lindsay.  
French—Clark, Grace, London.  
English—Polson, S. N., Kingston.  
History—Pettit, L. J., St. Thomas.  
Philosophy—Brown, T. C., Richmond.  
Political Science—Guggisberg, W., Hamilton.  
Mathematics—Allen, J., Napanee.  
Chemistry—Slack, E. B., Williamstown.  
Botany—Ayers, M. H., Beamsville.  
Animal Biology.—W. E. H. Whinton, Kingston.

### Masters Of Arts.

Allen, J., Napanee.  
Andrews, D., West Lorne.  
Ayers, M. H., Beamsville.  
Bailev, W. L., Gravenhurst.  
Brown, T. C., Richmond.  
Clark, Grace, London, Ont.  
Dark, T. A., Wicklow.  
Duff, K. Isobel, Otonabee.  
Duncan, T. S., Westport.  
Froats, W. C., Morrisburg.  
Ferguson, T. R., Warton.  
Might, L., Kingston.  
McCallum, S., Brewer's Mills.  
Macdonnell, Logie, Fergus.  
Simpson, B. L., Peterboro.  
Teskev, Kathleen, Appleton.  
Truscott, S. A., Svdnham.

### Bachelors Of Arts.

Asselstine, Elizabeth C., Kingston.  
Asselstine, E. B., Wilton.  
Avlesworth, Mabel E., Bath.  
Birch, Beatrice D., Kingston.

Black, B. S., Kingston.  
Black, Jean B., Hamilton.  
Boyd, Agnes M., Kingston.  
Brown, G. A., Oak Grove.  
Buchanan, Mabel A., Lanark.  
Caldwell, J. S., Watson's Corners.  
Caldwell, Maxwell, Lanark.  
Calvin, J. D., Kingston.  
Campbell, D., Eganville.  
Carefoot, G. A., Newmarket.  
Cattanach, Jessie S., Williamstown.  
Dunlop, J. E. S., Ventnor.  
Errett, Bessie D., Chatham.  
Ferguson, J., Fergus.  
Fetterly, H. B., Winchester.  
Fleming, A. G., Craigleith.  
Gibson, A. S., Kingston.  
Guggisberg, W. W., Hamilton.  
Hainer, F. L., Stouffville.  
Hall, T. F., Cobourg.  
Hunt, Sarah A., Pakenham.  
Hutchinson, R. A., Walsingham.  
Kilmer, E. E. C., Aylmer, Ont.  
Keyes, S. J., Cornwall.  
Lang, Maybelle, Kingston.  
Lindsay, M. A. F., London, Eng.  
Mahood, A. E., Kingston.  
Malloch, Eleanor E., Hamilton.  
Marshall, D. H. J., Campden.  
Miller F., Avening.  
Montgomery, Fannie L., Kingston.  
Moore, Margaret B., Avonmore.  
Munro, M. F., Lancaster.  
Murnhv, G. B., Brockville.  
McKellar, Kate, Martintown.  
McLeod, Lola, Kingston.  
Pentland, G. E., Heathcote.  
Pettit, L. J., St. Thomas.  
Pierce, Ada, Willetsholme.  
Platt, E. O., Plainfield.  
Purdv, Mav. C., Kingston.  
Reid, E. J., Centreville.  
Robb, J. J., Battersea.  
Robinson, F. A., Louisville, Ky.  
Spence, H. B. L., Kingston.  
Stewart, J. R., Waba.  
Sullivan, J. F., Ottawa.  
Tompkins, Louise H., Brockville.  
Watson, G. A., Williamstown.  
Williams, Marv I., St. Thomas.  
Wilson, Annie J., Carp.

### Bachelor Of Law.

Sexsmith, M. E. (B.A.), Centreton.

### Bachelor Of Divinity.

Watts, J. R., (B.A.), Shelburne.

### Theology Testamurs.

Beckstedt, I. N. (B.A.), Guelph.  
Borlev, H. D. (B.A.), Delaware.  
McLennan, G. B. (B.A.), Walkerton.  
Petrie, J. A. (B.A.), Belleville.  
J. A. Caldwell, B.A., Lanark.

**Bachelors Of Science.**

Brown, Thorpe, Hawkesbury, (in mining).  
 Cavers, T. W., Carleton Place (in mining).  
 Corkill, E. T., Sydenham (in mining).  
 Dennis, E. M., Woodstock, (in mining).  
 Ferguson, M.V., Kingston, (civil).  
 Gleeson, J. V., Kingston, (chemistry and mineralogy).  
 Malone, E. V., Toronto, (in mining).  
 McKay, R. B., Cornwall, (in mining).  
 McLennan, K. R., Lindsay (civil).  
 Reid, F. R., Kingston, (chemistry and mineralogy).  
 Squire, R. L., Kingston, (civil).  
 Walker, H., (B.A.), Morewood, (civil).  
 Workman, J. K., Kingston, (mineralogy and geology).  
 Webster, A. R., Gananoque, (electrical).

**Scholarships In Theology.**

The Chancellor's, \$70.—S. E. Beckett, Kintail.  
 Spence, \$60.—H. T. Wallace, B. A., Hamilton.  
 Leitch Memorial, No. 2, \$80 (tenable three years), Logie Macdonnell, Fergus.  
 Anderson, No. 1, \$40, 1st Divinity.—J. A. Donnell, M.A., Beaverton.  
 Anderson, No. 2, \$35, 2nd Divinity.—C. C. Strachan, B.A., Glencoe, Ont.  
 Toronto, \$60, 2nd Heb.—M. F. Munro, B.A., Lancaster.  
 St. Andrew's church, Toronto, \$50.  
 O. and N. T. Criticism.—J. R. Watts, P.D., Shelburne, Ont.  
 Rankine, \$55, Apologetics.—J. A. Petrie, B.A., Belleville.  
 Glass Memorial, \$30.—Church History.—J. N. Beckstedt, P.A., Chesterville.  
 Mackie, \$25, The Early Apologists.—J. N. Beckstedt, B.A., Chesterville.  
 H. T. Wallace, B.A., Hamilton.  
 James Anderson Bursary (Gaelic).—J. D. McKinnon, Lake Ainslie, C.B.

**Prizes In Arts.**

Gowan Foundation in Botany.—Henrietta Twohey, Hamilton.  
 Latin Prose Composition.—T. Duncan, M.A., Westport.  
 The Sir John A. Macdonald prize in Political Science given by Hon. Senator Gowan, C.M.G., G. B. Murphy, B.A., Brockville.

Roughton Prize in German.—Helen McIntosh, Dundas.

Professor's Prize in French.—Hattie Solmes, Waupoos.

New York Alumni Prize in Biology.—E. Bolton, Phillippsville.

Calvin Prize in Latin.—Caroline McRae, Perth.

Rogers Prize in English.—A. G. Cameron, Montague, P.E.I.

**Other Prizes.**

Greek prose composition—J. M. Macdonnell, Kingston.

"McLennan," in Greek—A. G. Cameron, Montague, P.E.I.

The Bruce Carruthers scholarships in mining were won by D. D. Cairns and G. C. Bateman.

**Scholarships In Practical Science.**

Chancellor's, \$70.—G. J. McKay, Owen Sound.

The "Graduate," \$50.—M. M. Farnham, Prescott.

The Bruce Carruthers, in Mining, \$100 each.—G. C. Bateman, Kingston; D. D. Cairnes, Grand Forks.

**Arts.**

AS this is the last JOURNAL for the session just brought to an expected but hardly welcome climax, the editor for Arts hath the desire to open out his heart and say much. Nevertheless, he will mercifully refrain from afflicting his readers with a real, sincere statement of his opinions and sentiments regarding these most important final ceremonies. He will not lay bare to the gaze of an unsympathetic world the natural sentiments of regret or joy occasioned by the sight of the late departed graduating class, who, "Departing, leave behind them footprints on the sands of time." It is the character of these footprints that makes us incline to sentiment whether they are the big heroic marks

of a course well spent or the distorted and uneven trademarks of a thoughtless and vagarious youth. Our sentiments on this however will only bear suggesting and we can only say, that though we are glad to have finished a somewhat arduous course of study, we are sorry that we must leave Queen's. The past week has been filled with ceremonies of interest to the final year. The last class meeting of the undergraduate year of '04 was held on Friday evening, April 23rd, and took the form of a happy social gathering of the senior students, who were just beginning to find out how like old friends they had grown to be.

Games were played and a little dancing was indulged in, and all present enjoyed themselves as only naughty four boys and girls could do. The refreshments were very dainty and the entertainment in general, furnished by the thoughtfulness of the committee in charge, impressed all so much that the last year meeting was undoubtedly the hardest one to break away from. All agreed that the dispersion of a body of friends has just as much sentimental regret about it as the separation of individuals.

The Principal and Mrs. Gordon, however, tendered a reception to the graduating class the following Monday evening, April 25th, which gave the year another opportunity of reuniting, which they are pleased to do on every possible occasion as are all good clans like '04. Mrs. Gordon and her two daughters received and another very delightful evening was passed.

Music and conversation filled in the pleasant evening, songs being sung by Miss Clark, Mr. Low and Mr. Watts, while Mr. A. G. MacKinnon gave an

enjoyable recitation. All seemed bubbling over with relief after the hard-won victories. A pleasant feature of the evening was the presence of our esteemed Chancellor, Sir Sandford Fleming, who went about chatting with those whom he was to cap the following Wednesday.

After refreshments were served Auld Lang Syne was sung and the year of 1904 dispersed well pleased with itself, and all its members more loyal admirers than ever of their beloved Principal and his gracious wife. It is such occasions as these that seem to emphasize the appropriateness of designating a university by the name of "Alma Mater," especially in the case of Queen's, for it is surely the dearest and most loyal on earth—barring none.

The valedictories were unusually good this year and the Arts valedictory was no exception. Mr. W. W. Guggisberg, B.A., was the Arts valedictorian and he gave an address we are proud of. Although Mr. Guggisberg dwelt especially on the many good points of his Alma Mater, such as the Queen's spirit of devotion and self-sacrifice, which is a distinctive feature of her graduates, he did not entirely overlook her weak features, though they seemed slight defects in comparison with her virtues.

He criticized in the first place the method of conducting examinations, the lack of punctuality in delivering the papers, the general lack of comfort of the students in the examination room, and the painfully evident way in which the presiding examiners attempted to fulfil their duties.

Mr. Guggisberg also criticized the tendency shown by some of the students, in recent years, towards excess



in social functions, and alluded briefly to the introduction of the first Greek Letter Society, and pointed out that its failure was due to the democratic nature of Queen's students.

### Divinity.

“ANOTHER year! Another deadly blow!” But the blow is past now and has not been so deadly as once we feared when Hebrew Exegesis haunted our dreams. A few scattered remnants can be collected even after the wreck and the Divinities face the future once more with their customary courage and cheek.

Another graduating class goes out. It sounds like a platitude to say that it is the best graduating class in years, but we are willing to have one assertion tested in the cold, clear light of facts, namely, that the present graduating class in Theology contains more good preachers than any class of the last seven years. We venture to predict too that it will be another seven years before Queen's will produce as good a set again. In fact it behooves us to make a few remarks on some of these veterans of the fight who go out from us to return no more, unless to some special gathering of the clan. Who are they? Whence came they? What have they done during their seven years in Queen's? Let us begin with John Caldwell, B.A., the father of the Hall. John hails from Almonte High School and belongs to the distinguished class of '01 in Arts. He has been President of the Missionary Association and Pope of Divinity Hall. At one time he was crier of the Arts Court and made freshmen stagger with his threats of doom. Now he is a full-fledged divine and a

preacher worth hearing. An undercurrent of rare humour characterizes John's speech. He is a man full of kindness, proverbs and common-sense, and if you consult him about any difficulty or disappointment he will probably tell you that a man can't expect to win every time.

Next comes T. C. Brown, M.A., who is likewise from Almonte High School. Tom is a quiet man and when he has anything to say very frequently doesn't say it. But Tom can do anything where strength and brains are required, shove in a Divinity scrimmage or carry off a medal in Philosophy. He is a first-class man in Political Science and a man of weight everywhere. He has been President of his year in Arts, President of the Y. M. C. A., and treasurer of the A. M. S. The congregation will be lucky that gets hold of T. C. Brown, for though, like Eliphaz the Temanite, he does not think it right to utter vain knowledge, he is a powerful man in the pulpit and knows how to drive truth home.

We feel like taking the next two names together, H. D. Borley, B.A., and J. R. Watts, B.A., B.D. It is the word *music* that suggests the coupling of their names. Howard has been President of the Mandolin Club, and John of the Glee Club. The former has also been President of his year in Arts, President of the Y.M.C.A., and Vice-President of the A.M.S. He came to Queen's from Strathroy, but goes, we are sorry to say, to the States, not however to stay long if we understand correctly. John Watts has this advantage over his fellows that he comes from near Fergus. In spite of this, however, he has limitations, chief among them being his

habit of coming to breakfast early, before anyone else except Tom Brown. He is the great authority on Old Testament literature and those who know John understand why it is that Dr. Jordan never gets into difficulties with the Hebrew. John is an old campaigner on mission fields and is eminently fitted to preach in any pulpit.

Next comes I. N. Beckstedt, B.A., Moderator of the Hall and winner of the highest scholarship at the time of his Divinity matriculation. Last year he made a most capable Editor-in-chief of the JOURNAL. Two years ago he and John Watts helped to land the championship of the Debating League by defeating McGill in Montreal. "Beck" is a good student and as sane a man as you will meet in a day's journey. He has too an abundance of calmness, courtesy and diplomacy. We have several times had to appoint deputations to the authorities with knotty problems to present. Beckstedt is invariably a member and generally chairman of such a commission with the result that the decisions have always been satisfactory to the Hall.

G. B. McLennan, B.A., is a first team scrimmager and was last year President of the Football Club. He also, like John Watts and John Caldwell, possesses the inestimable privilege of belonging to the year '01 in Arts. His home is in the County of Bruce and he can tell you things about Scotland and about voyages thither. So can some of the rest of us, can't we, your holiness? G. B. like many others in the Hall has been President of the Y.M.C.A., and was once on the executive of the A.M.S.

J. A. Petrie, B.A., comes from Belleville and is a Hebrew gentleman, that is, he is Tutor in Hebrew. Aleck hates a great many things which his mother wit helps him to endure. He will probably be with us again.

J. Y. Ferguson, B.A., has been President of the Arts Society and a prominent worker in the Missionary Association. He will next year be a graduate in Arts, Medicine and Theology, and we believe contemplates work in foreign lands. Jake is a genial, happy soul and gets along well.

There they are then. We could mention one or two others who belong to the final year, but their course has been so devoid of prominence that we would find it difficult to say anything definite about them, and we have not the patience necessary for research work. Besides we don't believe in men going out without testamurs unless they have some better reason than laziness to give for it. But the men we have named above go forth with the stamp of Queen's upon them and the reputation of Queen's is safe in their hands. Chips of the old block every one of them, representatives of the old Queen's breed, haters of Greek letter societies and all such truck. It is said that there is one of them who is not engaged to be married, but we don't believe it.

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' The only important change we notice in the arrangement of scholarships in Theology is that henceforward the Chancellor's Scholarship is to be for work in Theology instead of for honour work in Arts. It is a departure from tradition, for the glory of Queen's has been that her theological students were well trained in

Arts. However it is dictated by the wisdom of the powers that be so we refrain from comment.

We are delighted to hear that the Greek Letter Society has broken up into factions. Satan divided against himself cannot stand. The paltry ideal of Greek letter societies is entirely alien to the spirit of Queen's and we are glad to be able to say that no one of any intellectual weight, so far as is known, has cast in his lot with the aggregation here whose actual title we have forgotten. Queen's holds out far higher ideals of comradeship than are to be found in Greek letter societies, and so long as the spirit of our fathers animates us no such diseased thing will live among us. We don't want the evils that Greek letter societies have brought to Toronto and McGill, and may the day never come in Queen's when, as happens in American universities, a footballer will turn out with the colours of his fraternity instead of the colours of his college. That is the state of things that Greek letter societies naturally lead to.

George Mackinnon, B.A., has taken unto himself a wife in the person of Miss Florence Gardiner, both of the class of '00 in Arts. George graduated in Theology last year and like a true Queen's man is going west to fight the battles of the church in the new land. The blessing of Queen's goes with the happy couple.

And now we lay down our pen, having completed our fourth year of active service on the JOURNAL staff. We have always enjoyed and do not lament our connection with the JOURNAL.

It has cost many an hour's hard work, but the work has often been of a profitable kind. We bid a fond farewell to all the final men (and women) in all faculties, almost wishing that we were going with them, but remembering that it is our intention to make one more appearance at old Queen's.

**A LETTER TO THE EDITOR.**

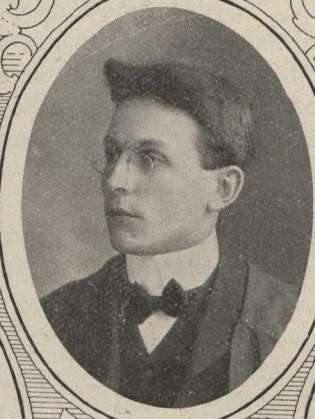
*To the Editor, Queen's University Journal:*

DEAR SIR:—The attention of the Senate should be drawn to what seems to be an oversight in arranging the Arts course. Some of the Honour Philosophy papers had German quotations, and yet German is not obligatory on an Honour Philosophy course. At least Junior German should be made obligatory on the course, or else it seems unfair to expect the candidate to know German. But students proceeding to Divinity are expected to take some Greek, in fact it is desirable for them to take both Junior and Senior Greek. On the honours course, however, a student has to take the Junior and Senior courses in two languages, of which one must be Latin; thus it is impossible for a student to have both German and Greek without taking an extra class. Would it not be a good idea to substitute Junior German for either Senior Latin or Senior Greek, for students intending to take Honour Philosophy?

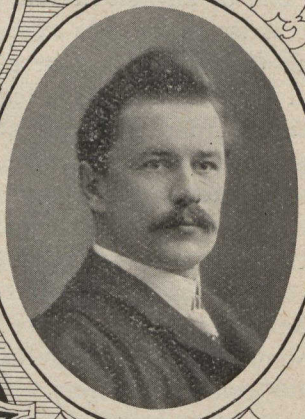
Would it not also be well to state in a more conspicuous place than on page 116 that students intending to take Divinity should take some Greek in their Arts course?

Yours sincerely,

"A STUDENT."



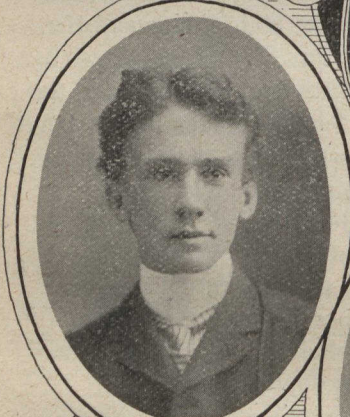
L. J. PETTIT, B.A.  
- History -



M. H. AYERS, M.A.  
- Botany -



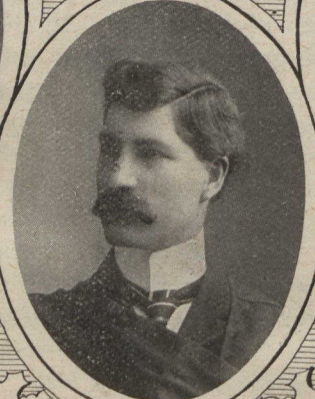
MISS GRACE CLARK, M.A.  
- French -



J. M. MACDONNELL  
- Greek -

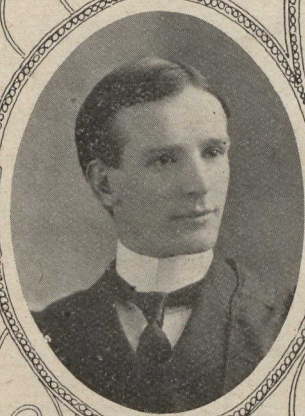


STUART M. POLSON  
- English -



T. C. BROWN, M.A.  
- Mental & Moral Philosophy -

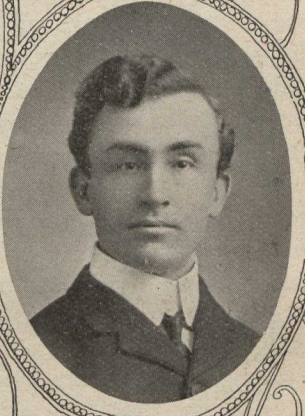




T.S. DUNCAN  
—M.A.—  
Latin



MISS  
F.L. JACKSON  
German



JOHN ALLEN  
—M.A.—  
Mathematics

# MEDALLISTS



W.W. GUGGISBERG  
—B.A.—  
Political Science



W.E.H. WHINTON  
Animal Biology



F.B. SLACK  
—B.A.—  
Chemistry

**THE BUILDERS OF CANADA,**

THE title of this interesting book is enough to give one an idea as to its purpose, and also to fill one with great expectations, which a perusal of the book will only tend to confirm. Mr. Marquis is a Queen's boy and is still remembered around the halls as much for his prowess on the Rugby field as for his literary ability. A large number of the sketches are from his pen. There are contributions from nine other writers; and of these one name in which Kingstonians are interested is that of Agnes Maule Machar. Many of the students have had occasion to enjoy the hospitality of Miss Machar's home, and it is to her sketches we turn first, more naturally so, as the first two chapters in the book are contributed by her.

But first of all let us quote from the preface the principles which have governed the selection of names to be included in this book, as it is manifestly impossible to include the names of all the prominent men who have figured in Canadian history. "In the case of such a prominent soldier as Montcalm," the publishers tell us, "so much of his life is woven into the story of Wolfe that it was deemed unnecessary to devote a separate sketch to him." However, interesting and vivid as is Mr. Marquis's sketch of Wolfe, very little is told of Montcalm except that he defended Quebec gallantly and with consummate skill, with the one exception which caused the fall of that citadel, his attack on Wolfe's position on the "Plains of Abraham" when he should have remained behind the walls. Of Montcalm's life and character little is given.

"Again," we are told, "in dealing with men of a more recent age, it was

thought best to consider only those men who have played their part in the history of the Dominion as a whole, and, therefore, such prominent Canadians as Principal Grant, Sir Daniel Wilson, Sir William Dawson and others have been omitted." It would, perhaps, have been more correct to say that these names are omitted because their field extends beyond the Dominion. They are men who have left on Canadian life an impress of culture and manhood, and to that extent are they "Builders of Canada." But they would have done as much for any nationality into which they might have been born; they have not given to Canada any distinctively Canadian feature; and they have therefore been omitted. "It was deemed advisable to include all the Premiers of the Dominion, for, although several of them were men of comparatively slight importance, their position and the questions that were associated with their names make them, as it were, national figures."

Having seen the scope of the book, let us turn to its contents. We have not the time to read the thirty-three sketches given, much as we would like to do so, but we can glance at a few. The first two sketches are about Jacques Cartier and Samuel de Champlain. The style is simple and vivid. The salient feature of the lives of these men are given, and an occasional remark shows an appreciation of the historic value of certain events, which, in themselves, might appear unimportant. But the chief characteristic of Miss Machar's sketches is the appreciation and vivid description of nature. We cannot refrain from quoting a paragraph.

"Cartier now laid up his two larger ships in the St. Charles, and in his smallest vessel, the "Hermerillon," set sail again on the noble river. The September sunshine lay soft and golden on the yellowing forest, as the little bark floated slowly on between the high, wooded shores. Cartier marked all the features of the scenery with keen eye and eager observation; the broad windings of the river, the strange luxuriant foliage and clinging grape-vines that stretched their clustered festoons from tree to tree, the immense flocks of water-fowl they started as they passed, the bright plumage of the golden oriole, the scarlet soldier-bird and the woodpecker, and the novel notes of the blackbird, robin and whip-poor-will, in which last the imaginative Frenchman tried to believe they heard the voice of the nightingale once more."

The other sketch from Miss Machar's pen is the life of Robert de La Salle, a name intimately connected with that of Frontenac. Miss Machar shows a great appreciation of the heroic and the picturesque, intensified in the case of La Salle by the pathos and tragedy of his life. But the most interesting paragraph in this chapter is, perhaps, the description of Frontenac's expedition and his council with the Indian chiefs "on the shore of the bay commanding the outlet of the Katarakoui, as it was then spelt."

Pere Bréboeuf, the heroic missionary to the Hurons; Adam Daulac, who, with sixteen other Frenchmen and five Indians, defended himself so bravely against over five hundred Iroquois that even though he was defeated the Indians had no heart to attack the French settlements at Montreal,

Three Rivers and Quebec; and Frontenac, the defender of Quebec, are three of the striking figures of this time, and have found a happy historian in Mr. Marquis. The style is vigorous and animated, and the heroic and martial elements are given with vivid appreciation.

With the death of Frontenac we bid adieu to the romantic period of the French cavalier. The next name is that of Wolfe; and the name of Montcalm, the heroic defender of Quebec and the last to defend the *fleur de lis* in Canada against the *Union Jack*, is only casually referred to. We have still deeds of heroism to record, the colony has still to struggle for existence not only against the Indians but also against a new foe from the south, the newly independent states. Where Frontenac had successfully defended the Gibraltar of Canada against Phips, and where Montcalm had been unsuccessful, Guy Carleton, Lord Dorchester, the "true founder of British North America," successfully repulsed Arnold, and by his good management won the hearts of the French in the Province of Quebec. Then come the life of John Simcoe, Lieutenant-Governor, with his seat at Kingston, and the founding of York, now the city of Toronto.

General Brock, who died fighting the Americans and the Mohawk chief, Joseph Brant, and the Shawnee chief, Tecumseh, are the last of the warriors. After them comes a list of statesmen and others who strengthened and unified the Dominion and developed her resources. Among other names are those of Joseph Howe, Bishop Strachan, Dr. Ryerson, and many another name with which every Canadian should be



familiar; and because this book presents all these names in a compact and interesting form, it is a welcome addition to one's library. We sincerely regret that we have not time to look over the rest of the sketches. The lives of Sir John Macdonald, Lord Strathcona, Sir Wilfrid Laurier, and others of the great Canadian statesmen must be very interesting. Whether they are told without prejudice, or whether the smoke of political enmity or friendship blinds the eyes of the writers we cannot tell, not having read the sketches; nor are we in a position to judge, even if we had the time to read them. But were it only for the lessons to be learnt from a study of the heroism, faith, and nobility of those who founded the Dominion and the inspiration to be derived therefrom, apart from all considerations of purely political and historical interest, we must commend this book to all young Canadians.

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#### CONVOCATION WEEK.

THE closing days of college were this year marked by many enjoyable features. The final year held a reunion, Mrs. Gordon entertained the graduating class, the valedictorians gave excellent addresses, and the Convocation proceedings were, as usual, very enlivening. Students' Day was held on Tuesday, April 26th, when the students, a few professors and a few friends assembled in Convocation Hall to hear the valedictorians in Arts, Science and Divinity. Mr. W. W. Guggisberg, B.A., was the representative of liberal culture; Mr. A. R. Webster, B.Sc., spoke for the various branches of engineering and practical science, while Mr. G. B. McLennan, B.A., said a last farewell on be-

half of his fellow-students in theology.

Wednesday, April 27th, was, however, the great day of the week. Shortly after 1 p.m. the City Hall was opened and in a short time there was only standing room left. At 2.30 p.m. the "noble host" advanced and found their places on the large platform. After prayer by the chaplain for the day, Rev. A. H. Scott, M.A., Perth, Principal Gordon announced the re-election of Sir Sandford Fleming and spoke both of his fitness for the position and his service to the country and the empire. Sir Sandford in his speech said:

*"Members of Convocation:*

It is fitting that I should allude to my presence here to-day as presiding officer of this Convocation of Queen's University.

Owing to the business before us my words must be extremely few, but I am unwilling to allow the opportunity to pass without expressing my grateful acknowledgment to the Council and graduates for their confidence so frequently renewed.

If I still require your most kind indulgence,—if I must again ask you to overlook my shortcomings, I am unable to plead as I might have done long ago that I am unaccustomed to the duties of the high office to which you have again elevated me.

I cannot claim to be a stranger within these walls. I am now entering on the ninth triennial term of office as Chancellor,—nine times have I been chosen to assume the duties and responsibilities of the position,—nine times have I sworn fealty to the University; and as there can be no duty more agreeable to me, or more honourable, than to be associated with the life and progress of this seat of

learning, for the ninth time I formally and very cordially thank you for placing me here. I shall continue as in the past to give my best efforts to the discharge of the duties and obligations which rest upon me, and I promise faithfully and earnestly with what power may be given me to uphold the rights and promote the best interests of the University."

The graduates in Arts, Science and Divinity were then lauded, while the students near the piano accompanied the remarks of the speakers on the platform with wise and witty utterances of their own.

OUR FIRST PH.D.

In presenting Rev. James Elliott, B.A., Professor of Philosophy and Church History in the Montreal Wes-



Rev. Jas. Elliott, B.A., Ph.D., Professor of Apologetics and Church History, Wesleyan College, Montreal.

leyan College, for the degree of Ph.D., Prof. Watson remarked that quite a number had commenced the course

leading to the Doctor's degree from Queen's, but none had ever completed it until this time. He said he was not going to explain this statement. However he was prepared to state that Rev. Mr. Elliott was fully equipped to stand an examination before any university in the world. Professor Watson spoke of Mr. Elliott's remarkable humility and devotion to truth. The students and others present gave him a very cordial reception.

Rev. John Pringle, B.A., '75, the Yukon missionary, and Rev. John Neill, of Toronto, received the honorary degree of Doctor of Divinity and made short and pertinent replies.

Principal Gordon in a witty speech then presented the Right Honourable the Earl of Dundonald for the degree of LL.D. He referred to the distinguished members of the Dundonald family in by-gone days, relating the story of the brave Lady Grizel Cochran. The present Earl had added fresh lustre to a famous name, having been "guilty" of several inventions. The Principal spoke with admiration of the General's style as an author on cavalry training, which would compare favourably with that of Wellington and even our late esteemed friend Julius Caesar.

Lord Dundonald received a great ovation when he arose to address Convocation. He felt greatly indebted for the honour conferred on him, although he felt his services did not entitle him to the distinction. He was afraid that Generals received too much honour when, as a matter of fact, they were indebted for their successes to those who served under them—like that gallant Mulloy. He referred with pleasure to the fact that Queen's University was modelled

largely after Edinburgh University, where many of his own family studied. Travelling through Canada he had been struck with the loyalty of all classes, who were ready to fight for their king, if need be. In conclusion he paid a tribute to the great work which the Chancellor, Sir Sandford Fleming, had done in binding the different parts of the empire together, and added: "We must unite and be one nation, under one flag forever."

Before the close of Convocation, Principal Gordon took occasion to express the University's indebtedness to the City of Kingston for according it the freedom of the City Hall for Convocation gatherings in years gone by. He did so on this occasion because this was likely to be the last Convocation held within the walls of the historic City Hall. Grant Hall was nearing completion and in it all subsequent Convocations would be held. The relation between the city and the university had always been of the happiest and most cordial nature, and he trusted that it would ever remain so.

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### Science.

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WHEN the Medical Convocation was over and on the eve of the Science Surveying exam., Sir Sandford Fleming whilst strolling through the grounds of the University came upon two sophs. studying the mysteries of the transit. He kindly gave them a few pointers and after arousing the interest of the students by his easy manipulation of the instrument, remarked: "A surveyor should know the transit as well as he knows a pair of old shoes,"

The graduating class in Science were well represented at Mrs. Gordon's reception and all report a very pleasant evening.

L. W. Gill, Professor of Mechanical and Electrical Engineering in Queen's University, had the degree of M.Sc. conferred upon him at the McGill Convocation. Mr. Gill is one of McGill's most distinguished graduates and we congratulate him upon his deserved success.

Jas. Bartlett, '03, who has lately been doing mining engineering in Colorado and other states, spent a few days in Kingston visiting old friends.

Many of the students are looking forward to Prof. Dupuis' new book on the Calculus. It will no doubt have a great sale and be of much benefit to the final mathematics class, and perhaps to the graduating engineer. The Professor's treatise on Trigonometry has been of great help to the Science student and contains as much in it as books of three times its size.

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### TWA LIMERICKS.

There once was a man named Mc-I-n-s,  
Who thought by a bluff he could skin us,  
But by a good streak  
We got onto the leak,  
Now his name is not "Billy" but  
Dinnis.

---

There once was a doctor named Casey,  
Though he tried to play hockey, was  
lazy,  
So his visage contorted,  
A sweet maid supported,  
And when he got up he was hazy.  
I-4-C,



**Our Alumni.**

WE beg to announce two recent weddings in which many of our graduates will be interested. The first is that of Rev. A. G. MacKinnon, B.A., of Ottawa, to Miss Florence Gardiner, of Kingston. The ceremony took place on Wednesday, April 27th, with the assistance of Rev. Dr. Chant, Rev. Dr. Antliff and Rev. Malcolm Macgillivray. Only a few intimate friends were present.

The second marriage was that of Mr. E. B. Slack, B.A., of Williams-town, Glengarry, to Miss Edith M. McCormick, of Kingston, granddaughter of Mr. Armstrong McCormick. Rev. Dr. Mackie, of St. Andrews church, performed the ceremony. Both couples have our hearty felicitations.

Revs. James Wallace, N. M. Leckie and W. W. MacLaren said farewell to their respective congregations in order to attend the Convocation proceedings.

Mr. W. L. Grant, M.A., of St. Andrew's College, Toronto, was in Kingston to attend Convocation and a meeting of the University Council.

Mr. Jas. Douglas, LL.D., was one of the noted men at Convocation. He came to Kingston to be present at a meeting of the Board of Trustees.

F. D. Reid, B.Sc., J. V. Gleeson,, B.Sc., R. H. Anson-Cartwright and T. F. Sutherland have gone on a prospecting tour in the district about North Bay.

Our readers will, we are sure, be pleased to learn that Principal Gordon has been honoured by Dalhousie University which recently conferred on him the degree of L.L.D. The honour was well merited.

**Exchanges.**

THE successful teacher does not regard teaching as a stepping-stone to something higher, but as the one profession in which he feels he can be a success, and sees in it one of the highest and noblest callings.

"The cool, self-control of the teacher can conquer worlds of unrest in the pupils.

"The successful teacher must have an unconquerable will.

"He understands child-nature, and has a different method in dealing with each pupil.

"He will know thoroughly what he has to teach. He will know how to excite and retain the interest of his pupils.

"He will make himself winsome to the children.

"He will not exhaust all his nervous energy before the day is half over.

"He will instil into the child a love of all that is pure and holy.

"The teacher must look on the child as the sculptor views a block of marble, and must try to chisel out of him an image of the Creator."

*The Educational Monthly.*

"Nature never gives up. Not a pigmy weed trodden under foot of man and overwhelmed with rival growths but battles for its life with vim. Nor does it ask for what it battles. Neither does it question why more favoured plants are so carefully nurtured, and it, poor thing, dragged up by the roots."

*Arnold Haultain.*

The Rev. Canon Brown, in the "Educational Monthly" for January, makes a strong appeal for religious

teaching in schools. With his general position all true educationists will heartily agree. In doing away with sectarian religious teaching there is a danger of doing away with religious teaching altogether. In breaking the chains that hamper our fullest religious development we too frequently break the only bonds that bind us to what is good. But should we therefore be content to grow up in a narrow, circumscribed, religious atmosphere? Is religious education necessarily instruction in dogmas and doctrines of a certain creed? Is it not rather instruction in the fundamental principles which are too grand to be bound by any doctrines, too mysterious to be defined by any dogmas; which one must feel rather than define, just as one feels the influence of nature and of good books and of noble companionship, without knowing just how much good one has received from each of these? Only when the teacher approaches his subject in a reverent spirit, whether it be the ten commandments or the structure of a leaf, can the instruction be truly religious. An irreverent teacher could do little good by teaching the Bible. A reverent teacher can teach the child to see God in the beauty of the sunset and in the order of mathematics. Nor need we fear that undenominational education will necessarily become irreligious. For as no body in space can get beyond the influence of the mysterious force of gravitation, so can no soul get beyond the influence of God.

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“The tallest man in the world is a Maine man. He is so tall that he has to get upon a step-ladder to take off his hat.”—*The Adjutant*.

## A LEGEND.

*From the Arabic.*

Softly fell the twilight on Judea's silent hills;  
 Slowly crept the peace of moonlight o'er Judea's trembling rills.  
 In the temple's court, conversing, seven elders sat apart;  
 Seven grand and hoary sages, wise of head and pure of heart.  
 “What is rest?” said Rabbi Judah, he of stern and steadfast gaze.  
 “Answer ye whose toils have burthened through the march of many days.”  
 “To have gained,” said Rabbi Ezra,  
 “decent wealth and goodly store  
 Without sin, by honest labour—nothing less and nothing more.”  
 “To have found,” said Rabbi Joseph, meekness in his gentle eyes,  
 “A foretaste of heaven's sweetness in home's blessed paradise.”  
 “To have wealth and power, and glory, crowned and brightened by the pride  
 Of uprising children's children,” Rabbi Benjamin replied.  
 “To have won the praise of nations, to have worn the crown of fame,”  
 Rabbi Solomon responded, faithful to his kingly name.  
 “To sit throned, the lord of millions, first and noblest in the land,”  
 Answered haughty Rabbi Asher, youngest of the reverend band.  
 “All in vain,” said Rabbi Jairus, “unless faith and hope have traced  
 In the soul Mosaic precepts, by sin's contact uneffaced.”  
 Then up rose wise Rabbi Judah, tallest, gravest of them all:  
 “From the heights of fame and honour even valiant souls may fall.  
 Love may fail us, virtue's sapling grow a dry and thorny rod,

If you bear not in your bosoms the  
unselfish love of God."

In the outer court sat playing a sad-  
featured, fair haired child;

His young eyes seemed wells of sor-  
row—they were God-like when  
he smiled!

One by one he dropped the lilies, soft-  
ly plucked with childish hand;

One by one he viewed the sages of  
that grave and hoary band.

Step by step he neared them closer,  
till, encircled by the seven,

Thus he said, in tones untrembling,  
with a smile that breathed of  
heaven:

"Nay, nay, fathers! Only he, within  
the measure of whose breast

Dwells the human love with God-love,  
can have found life's truest rest;

For where one is not, the other  
must grow stagnant at its spring,

Changing good deeds into phantoms  
—an unmeaning, soulless thing.

Whoso holds this precept truly owns  
a jewel brighter far

Than the joys of home and children  
—than wealth, fame and glory  
are.

Fairer than old age thrice honoured,  
far above tradition's law,

Pure as any radiant vision ever an-  
cient prophet saw.

Only he, within the measure—faith-  
apportioned—of whose breast

Throbs this brother-love with God-  
love, knows the depth of perfect  
rest."

Wondering gazed they at each other  
once in silence, and no more;

"He has spoken words of wisdom no  
man ever spoke before!"

Calmly passing from their presence to  
the fountain's rippling song,

Stooped he to uplift the lilies strewn  
the scattered sprays among.

Faintly stole the sounds of evening  
through the massive outer-door;  
Whitely lay the peace of moonlight on  
the temple's marble door.

Where the elders lingered, silent since  
He spoke, the Undeified—

Where the Wisdom of the Ages sat  
amid the flowers—a child.

—*The Xaverian.*

"Buss, to kiss; rebus, to kiss again;  
pluribus, to kiss without regard to  
numbers; syllabus, to kiss the hand  
instead of the lips; blunderbuss, to  
kiss the wrong person; omnibus, to  
kiss everybody in the room; erebus, to  
kiss in the dark."—*Ex.*

The "*Xaverian*" is a splendid paper  
with a number of short stories and  
articles, some dealing with questions  
of the Catholic faith. With all the  
opinions expressed we cannot agree.  
But there is a great advantage in hear-  
ing that side of the question which  
Catholicism lays stress on—reverent  
and unquestioning faith. "Except ye  
become as little children, ye cannot  
enter the kingdom of heaven." Too  
often Protestants tend to lose the  
faith of little children, and in that re-  
spect Catholicism has much to teach  
us. And it is wonderful to what ex-  
tent we agree in the fundamental  
principles—though we might shock  
our Catholic friends if we were to  
enumerate those doctrines which we  
do not regard as fundamental. A  
criticism of "*Milton*" seems rather  
presumptuous; but we did not have  
time to read it carefully.

"Captain (to awkward squad)—  
'When I say, Halt, put the foot that  
is on the ground beside the foot that  
is in the air, and remain motionless.'"  
—*Ex.*

"The Retina" has some very readable stories and poetry, but also very wisely gives much space to College news. It is one of our best exchanges and is a credit to the Toledo High School. In an editorial defending football against the charge that it encourages betting, the editor asks: "Would you say that because our fathers bet on election day, elections are becoming demoralizing?" We would answer decidedly: "Yes! to that extent."

"Pat—'Sure then, doctor, I've been sorely puzzled. The label says, 'One pill to be taken three times a day,' and I can't for the life of me see how it is to be taken more than once." —*McGill Outlook.*

"The various departments of Queen's University have been passing through a period of strife. Even the professors have become identified with the conflict."—*The University Monthly* (Univ. of N.B.)

We must admit that this astounding fact was first brought to our notice when looking over our exchanges. Perhaps we are out of touch with College life, though, to be true, we were in for all the scrapping around College at election time; but of class or faculty spirit "predominating at the expense of true college spirit" we saw none at all. Healthy rivalry, *overflowing spirits*, and good feeling—of these we have abundance. It is our way of becoming acquainted. But when we find some external object to vent our feelings upon, no University, we believe, presents a more united and loyal front. And to drag the professors into the conflict—Ye gods! Imagine Prof. Cappon heading a raid on the Science Building and being doused by water from a hose in Prof. Dupuis' hands. We wonder where our contemporary gets its news, and sincerely regret that anything so prejudicial to the good name of an institution, and at the same time so untrue, should have ever appeared in print.

Our table is crowded with many interesting exchanges, and of most of these we must take a farewell, without the opportunity of quoting the many splendid ideas we find there. To many of our exchanges we have not done justice, and it is with regret we consign them all to the waste-paper basket, and lock the door for the last time. We are among the first to bid farewell and a jolly summer vacation to all our contemporaries.



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Fur and Fur-lined Coats, Caps,  
Collars and Gauntlets in Persian  
Lamb, Otter or Beaver.

**J. T. W. Fairweather & Co.**

84-86 Yonge St., Toronto, Ont.,



# LOGIC!

**S**TORES have a character and a personality of one kind or another, and in time they become known to you just as you learn to know persons.

You can select your business friends just as you select your personal friends—for their quality of character, or their loyalty to your interests—their faithfulness and dependability under all conditions, measuring up to a satisfactory standard of service and efficiency.

There always will be careless buyers and careless stores will suit them—these people always pay dearest for what they get. They are slow to learn differences.

The fact that this store has welded itself to the principle of selling only worthful and satisfaction-giving merchandise is now very widely known.

Our responsibility never ends with a sale.

It ceases with nothing short of complete satisfaction to the customer.

There's unusual safety in that.

*THE STORE'S IDEALS ARE NEVER WRONG!*  
Its people sometimes make mistakes (we are only human); if anything should happen to go wrong you may be sure the store is just as anxious to make it right, as you are to have it right.

*ITS PRINTED STATEMENTS* are as carefully and conservatively framed as its spoken words.

The plain truth tersely told is strong enough for our advertisements.

## JOHN LAIDLAW & SON

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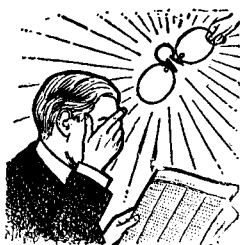
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## Educational Department Calendar

### March:

1. Inspectors' Annual Reports to Department, due.
- Annual Reports from High School Boards, to Department due. (This includes the Financial Statement.)
- Financial Statement of Teachers' Associations to Department, due.
- Separate School Supporters to notify Municipal Clerks.
31. Night Schools close (session 1903-1904.)
- High Schools, second term, and Public and Separate Schools close.

### April:

1. Return by Clerks of counties, cities, etc., of population to Department. due.  
GOOD FRIDAY.
4. EASTER MONDAY.
5. Annual meeting of the Ontario Educational Association at Toronto.
11. High Schools, third term, and Public and Separate Schools open after Easter Holidays.
15. Reports on Night Schools due.  
Examinations in School of Practical Science begin.
21. Annual examination in Applied Science begins.
25. Last day for receiving applications for examination of candidates not in attendance at the Ontario Normal College.
28. Art School Examinations begin.

### May:

2. Toronto University Examinations in Arts, Law, Medicine and Agriculture begin.  
Notice by candidates for the High School Entrance Examination, to Inspectors, due.
6. ARBOR DAY. (1st Friday in May.)
23. Empire Day (first school day before 24th May.)  
Notice by candidates for the District Certificate, Junior Leaving, Senior Leaving, University Matriculation, Commercial Specialist and Kindergarten Examinations, to Inspectors, due.
24. QUEEN VICTORIA'S BIRTHDAY (Tuesday.)
25. Examination at Ontario Normal College, Hamilton, begins.

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

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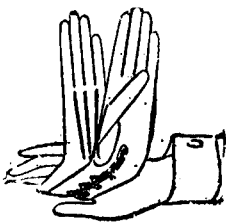
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