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THE JOURNAL has steadily refused to be the bearer of evil tidings, but in view of the fact, that many of the students seem forgetful, we have decided to make an exception and announce that in three weeks examinations in Medicine, in five weeks examinations in Arts, and in six weeks examinations in Divinity, will commence. To the much-enduring, honest student, who has worked faithfully since the 1st of October, they bring no fear. On the contrary they are welcomed as harbingers of a much-needed physical and mental rest. To those, however, who have been having a good time, to the neglect of college work, examinations become "a fearful looking forward to judgment."

The better class of students, as the dread ordeal draws nigh, will lessen their exertions so as to be in the best of trim. Those who have been rating the slow moving plodder as "desperately slow" will now begin to work for dear life. When they find their memories unequal to the task they are placing on them they will write out, in a very fine type, queer little notes to be used solely for review (?) Well, gentlemen—we beg your pardon—ladies and gentlemen, we wish you every success. We hope that not one of you may be asked to write a five hour paper in one hundred and twenty minutes, that you may all be able to do yourselves justice, and that when the results are pasted on "ye old tyme" bulletin board that under Class I your name may be written there.

The question of examinations reminds us that in days gone by we were of the opinion, that students at colleges, where a month elapsed between the close of lectures and examinations, had much cause for thankfulness. What a chance that month would afford for finishing touches! Lately, however, we have become somewhat sceptical on this point. We are inclined to think that many students would begin but so much later, and would use the extra month in painting the body of their vision of truth rather than in perfecting it. When one is forced by examinations immediately following the close of the lectures to prepare his work as it advances, he surely receives more benefit from each succeeding lecture. In the old story, it was the steady plodding tortoise that in the race beat the fleet footed but fitful hare. Education is no longer regarded as merely a collection of facts. Rather we view it as a gradual advance from less to more adequate views, and the steady preparation of work throughout the entire session is much better calculated to secure this than a "big push" at the last."

* * *

One may learn much from the criticisms of others, and especially from the criticisms of those who are not disposed to be sympathetic. In a recent article *The Catholic Standard* gives an interesting review of Protestantism. It says that at first the different Protestant sects, while proclaiming the principle of free thought over against the Catholic principle of submission to the divinely constituted authority of the Church, assumed—with an inconsistency which was obvious, yet necessary to give each sect an appearance of correctness and stability—authority to teach and define doctrine, concealing as well as it could the inconsistency by the pretence that this authority was not exercised by the sect itself, but by the Bible, which was claimed to be the sole rule of faith and doctrine. But the pretence could not endure; and the principle of free thought, which is the fundamental principle of Protestantism, has now come plainly to view and is sweeping away the last vestiges of this assumption of authority in Protestant sects. Their creeds and catechism are regarded by themselves as mere rubbish, binding no one's conscience! And though subscription or assent to those creeds is still required of Protestant ministers and members, it is regarded as a mere formality

which custom demands, but which, in reality, means nothing, leaving every one to think and believe whatever he chooses. The result of this has been to resolve Protestantism into mere rationalism, and belief in religious doctrine into mere personal opinion. As a natural consequence of this, a membership in Protestant sects is no longer regarded as a matter of duty, but simply of personal preference; and thousands exercise their liberty of opinion and action by dropping entirely out of connection with any Protestant sect. The review is interesting, not so much as a statement or explanation of the facts as it is in showing the view of those outside the "rationalistic movement."

* * *

Now that the A.M.S. is considering ways and means of removing the *Conversazione* deficit, a few suggestions regarding the nature of that event may not be out of place. The Society cannot but be convinced that the last *Conversazione* was in many respects a failure. It certainly was not representative of the university. But few of the students attended and the professors of all faculties were specially conspicuous by their absence.

There must have been some good reasons for such a lack of interest as this in what ought to be a university event. Neither students nor professors of Queen's are lacking in college spirit. To that which is truly representative they have always been found ready to give their hearty support, both financially and otherwise. The reason then for such a lack of interest upon this occasion must, we think, be sought for in the nature of the *Conversazione* itself. It either lacked that which was necessary to commend it to the majority of professors and students, or else it contained elements which were sufficiently distasteful to the majority to keep them away.

To what extent either or both of these elements of failure entered into the last *Conversazione* is the duty of the A.M.S. to determine, and then to take good care that they shall not enter into like events in future. Certain it is that the feelings and rights and principles of any large class in the university cannot be utterly ignored without producing at least partial failure in that which ignores them.

* * *

Harrowing tales reach us at times of students in London or Edinburgh who have managed to live on a few pence per week, by dining frugally on porridge or some such delicacy. While admiring the fortitude of those devoted seekers after truth, we cannot help reflecting that, considering the actual outlay of cash, they fared better than do some of their equally poor brethren at Queen's, whose board bill is ten times as great. For some time there has been an openly-expressed dissatisfaction among the students

of Queen's with regard to the boarding-house system. While we know that students are but human, and that all men are prone to grumble, we know also by sad experience, that there is, in some quarters, very sufficient reason for complaint. There is of course accommodation for the majority of the students in respectable boarding-houses, but some, especially those who come to college for the first time, are, of necessity, driven to places not worthy of the name. A remedy, we think, might be formed in the adoption of some such system as that of the Foxcroft Club of Harvard, which had, in December, 1892, a membership of 221 members. The organization of such a club under a competent management, would be, we think, a great boon to many who are at present boarding at hotels or running the risk of a dyspeptic old age, by patronizing houses run on a strictly financial system.

* * *

In college circles of Toronto, "*Antigone*" has come and gone. A roving breeze from ancient Athens has wandered down through the centuries, picked up Mendelssohn on the way and landed him with Sophocles in the midst of the Queen city. There those "twain kings" of music and of verse sat them down to observe Canadians trying to speak with Greek voices and to see with Greek eyes. And who can say they were not satisfied?

The presentation of the play must have cost the actors and managers a great amount of hard work, but the result is worth it. To the actors there has probably come a vivid appreciation of, and sympathetic with, Sophocles, his characters and his times. This could be obtained by no other method than that of hard effort; and to fully appreciate the characters of Sophocles is to be a long way advanced in knowledge of human nature. *Antigone* and *Hæmon*, *Kreon* and *Ismene* were men and women with hearts like ours, and their joys and sorrows, struggles and fears have power to touch us only inasmuch as we realize this fact. Hence we heartily approve of an "*Antigone*" who is more powerful in displaying the characteristics of a woman than those of a goddess. That is exactly as it should be.

As for the spectators, it were worth the trouble of preparation ten times over, if they left the hall realizing, perhaps for the first time, that a kindred feeling existed between them and the Athenians who first saw the play acted beneath the shadow of the Acropolis, and who were moved to tears at the lament of the condemned maiden; if for the first time they felt that the men of Toronto and the men of Athens are of one kindred, and that many an *Antigone* and many an *Ismene* moves in the everyday world around us. Perhaps there may come to them the further truth that Zeus is Zeus all the world over, and although now, as then, the laws of heaven and the affairs of earth seem not to fall out

rightly, yet now, as then, a deeper insight shows their unity.

Perhaps the preparation was not all work and no play, either; we hear rumors that "Mr. and Mrs." Kreon and their son with the "pure Attic accent" made a decidedly happy family at the rehearsals before the "dark day of their doom" presented itself.

The students of Queen's extend their heartiest congratulations on the success of the play to all those who took part in it and especially to the lady members of the "troupe."

* * *

A large and representative committee is at work to discover methods of bringing the A. S. into more responsive touch with the Arts' body of students, by enlarging its jurisdiction. Meanwhile a considerable number of those who are entitled to pay fees, securely and demurely keep their hands in their pockets. Of those who act in this economically un-social manner, not all are Freshmen; and this anomaly may explain partially why so very many of the delinquents *are* men of '97. For them some other excuses may be offered. It requires time to convince the wary one of the expediency of falling in line with certain college customs and of the moral necessity of responding cheerfully to the demands of student institutions. The nature of the society, as at present constituted, may not be such as to impress one, at first thought, with the duty of supporting it. Reforms are under way—true reforms are aimed at, in order to conserve and strengthen a society which exists for the Artsmen as a whole and whose establishment is known to have been a long stride in advance of the preceding methods of operation.

The dignity of those who, in a few short years, are to be Seniors demands that they should so act as to pledge themselves to the future good management of college interests. Moreover, let no one misconstrue the notice on the bulletin-board re C. I. et V. Its mortality isn't swallowed up when immortality is imparted to it by the photographer. It is still the natural and bodily ally of the A. S.

The entirely new and original serio-comic burlesque called "Antigone," held the boards at the Academy of Music in Toronto, Feb. 15, 16 and 17. The author of it is one G. MacGregor Sophocles, Ph.D., a young dramatist whose star is just rising to its zenith. He is of Graecian race, we believe, and is a more than ordinarily clever writer, showing, in this, one of his best productions, dramatic force, power of characterization and artistic insight, not to be surpassed by any other South American writer of the day. This is the first tour of his company in America, and the personal superintendence of Mr. Sophocles adds much to its success.

LITERATURE.

ROMANCE IN A ROYAL FAMILY.

WE do not often meet with romance in the matrimonial alliances of Royal Families. These are almost invariably determined by political purposes. But at a period of English History when we might perhaps have least expected it there was a most interesting love match. Henry VII. had four children: Arthur who first married Catharine of Aragon, Henry VIII., Margaret who married James of Scotland, and Mary. Mary, the youngest, seems to have centred in herself any attractiveness and any amiability there was in the Tudor Family. At the age of seventeen she was remarkably beautiful, and was a general favorite. A correspondent, writing from the Court of St. James to Margaret of Savoy, says: "I would not write to you about the Princess until I had seen her several times. I assure you she is one of the most beautiful young women in the world. I think I never saw a more charming creature." She was early betrothed to Prince Charles of Spain, who as Charles V. united under one crown Spain, Austria and the Netherlands. Mary seems personally to have been quite disposed to the match, though she was some three years the senior. But if there was any love on her part it was scarcely reciprocated by the Prince, who, even as a boy, showed that cold, calculating spirit which marked his later years. The Court of Castile was looking for another alliance, and the young Prince himself seems to have had dreams of future power rather than of the young beauty to whom his hand was pledged. During the pending of the negotiations the handsome Princess was consoling herself for the postponement by flirting with young Charles Brandon. But, while the alliance with Prince Charles was delayed, Louis XII., of France, had become a widower. Anne of Brittany had been sought by Ferdinand and Isabella for the young Charles, but married by proxy to the aged Maximilian, and divorced from a husband she never saw, she married Louis XII., and brought to the French crown Brittany, the last of the great and independent feudatories. The body of Anne was scarcely laid in the tomb before Wolsey opened up negotiations for an alliance between England and France, to be sealed by the marriage of Louis with the charming young Princess Mary. The flirtation with Charles Brandon had, however, ripened into a deep and ardent affection, but Mary was too good a trump card to be thrown away in this manner. We do not know what pressure was put on the young Princess to obtain her consent to a marriage with the French King, who in age might have been her grandfather. Perhaps she felt that there was little to choose between the cold, calculating and sickly Prince and the septuagenarian French King. She seems to have extorted from her brother Henry the

promise that, if she now yielded to his wishes, she should afterwards be at liberty to marry whom she listed, and in her strong attachment to Charles Brandon, the Prince from whom she might soonest obtain release might be the more acceptable. Prince Charles was quite young and might gain strength, but Louis had never been very strong, and he had reached the usual term of life, and Mary therefore consented to become Queen of France. The young Queen won all hearts by her beauty and amiability. She entered into all the festivities of the French Court, its tournaments and pageants, and Louis lavished on her the choicest gifts. Never had France and England been so closely united. The scheme of Henry and Wolsey had succeeded, and Louis was willing to do anything for his "deare brother." The salons of the French Court were filled with Englishmen, and Frenchmen were most cordially received at Windsor and at York Place. All went bright, and merry, and prosperous, but only for a short time, for before three months the feeble old King was suddenly called to his rest, and Mary was released to marry whom she listed. But not yet did the stream of love run smoothly. A young and ambitious Prince had succeeded Louis, Francis of Valois. He could scarcely be expected to be friendly to Mary, for she had imperilled his succession, and he was not likely to be more friendly to Henry and Wolsey. But they hastened to send their congratulations to Francis, and an embassy, with Charles Brandon (who had been raised to the Dukedom of Suffolk) at its head, visited Francis to express the kind wishes of the English King, and to thank him for his thoughtful attention to Mary in her late bereavement, and to beseech a continuance of his kind consideration. Francis replied that he "would neither do her any wrong, nor suffer her to take wrong of any other person, but be to her as a loving son should be to his mother." After the audience he called Suffolk and said to him, "There is a bruit in this my realm, that you have come to marry with the Queen, your master's sister." Suffolk, confused, and believing that he saw the frustration of his fondest hopes, blurted out a flat denial, and "begged the King to think that he would never come into a strange realm to marry a Queen without the permission of the Sovereign." "Sire, you will not be plain with me," replied the King, "therefore I must be plain with you. Her Majesty informed me of your mutual attachment, and I have promised on my faith and truth, and by the troth of a King, to do my best to help her." The Duke of Suffolk, after the interview, visited the Queen and reproached her for betraying their secret, when she assured him that she had been obliged to divulge it in order to escape the importunities of Francis. Henry and Wolsey were now, however, forming other plans, and they extorted a pro-

mise from Mary that she would not marry without her brother's consent. She yielded, no doubt relying on his promise that on the death of Louis she might marry whom she listed, and also on the strong friendship which had grown up between Henry and Suffolk. But Henry was now looking to an alliance with Germany, and Maximilian, still older than Louis had been, worn out and penniless, was tempted by an heiress so charming and with prospective advantages. Wolsey indeed furthered the suit of Suffolk, but there were other "hinderers" about the King, especially the Duke of Norfolk, and Henry urged Mary to consent to the marriage with Maximilian. She now assumed a determined and independent attitude, relying on the fact that she, as Queen of France, was her own mistress. She wrote to Henry that she would marry none but Suffolk, and that if this were prevented, she would enter some religious house,—she would marry Suffolk or take the veil. She now induced Suffolk to a clandestine marriage, and in the early light of a spring morning, in the Chapel of the Hotel de Cluguy, and in the presence of a few witnesses, one of whom was Francis, Mary became the wife of Charles Brandon, Duke of Suffolk. This rash act was certain to annoy Henry, and Suffolk therefore wrote a private letter to Wolsey telling him of the marriage, and urging him to intercede with Henry. In his awful orthography he wrote, "Me Lord, sche and I bowth rymyttys thes mattar hollé to your dysskrasem, tresting yt in hall hast possebbyll we schall her from you some good tydynges tocheng howar afyeres."

Henry refused to be reconciled. "Cursed be the blind affection, and counsel," wrote Wolsey, "that hath brought you hereunto, fearing that such sudden and inadvised dealing shall have sudden repentance." He advised that Mary should pay over to Henry her dower as Queen of France, and also all the jewels and plate she had received from Louis. After a time this offer was accepted by the avaricious Henry, and he consented to the return of the lovers to England. From Calais Mary wrote to Henry, "I am contented, and expressly promise and bind me to you by these presents to give you all the whole dote, which was delivered with me, and also all such plate of gold and jewels as I shall have of my late husband." In the whole history of correspondence it would be difficult to find a letter in which sisterly affection, unblushing calculation, and unselfish devotion to a husband are more strongly blended. Suffolk also wrote, in a style rather more beseeching, and a favorable answer having been received they crossed the Channel and were welcomed by Henry. A formal document was drawn up, in which it was stipulated that Mary was to pay £24,000 out of her French rents, in annual payments of £2,000, and 200,000 crowns, her dower remaining unpaid, and all the plate and jewels she had received from Louis.

A public marriage was celebrated at Greenwich, and the private marriage was never divulged to the nation, but was known only to a few.

All's well that ends well. Suffolk and Mary retired from Court, and spent the twenty years of their married life in the happy seclusion of their country seat in Suffolk. Mary continued to be Henry's favorite sister, and when Parliament granted Henry the privilege of settling by will the succession he left, in default of heirs of his own, the crown to Mary, and her heirs, especially excluding the older sister, Margaret of Scotland, and her heirs. It was on this will, and the questioned legitimacy of Mary and Elizabeth, that Lady Jane Grey was, on the death of Edward, raised to the Throne. There were three children, the issue of Mary's marriage with Suffolk, Henry, who never married, Frances, the mother of the unfortunate Lady Jane Grey, and Eleanor, who married the Earl of Cumberland.

CONTRIBUTED.

DIGNITY AND IMPUDENCE.

MOST of us have seen the picture, for copies are thick as blackberries, in real life as well as on canvass or on plates. A dog's impudence is amusing, partly because it is unconscious; but when a biped brat airs his "wit," on occasions that demand decorum, the indecency should be summarily suppressed by the nurse or—in her absence—by school-mates or fellow-students. For, alas that it should be so! the brat or brute sometimes gets into College, and the only way by which he can attain notice is the way of folly. It is possible for the most insignificant animal to be offensive, and the more dignified the scene in which he happens to be the greater the offense. He can emit noises by the aid of a horn, interrupt a Governor-General or mock the Almighty and the devotions of those whom the country delights to honour. Traditions of Pandemonium that characterized the Encoenia of Oxford when idle aristocrats and gentlemen commoners reigned supreme have floated across the ocean and the snob fancies that this is still the *role* by which he proves himself a gentleman. What is the good of having a *Concursus*, if that sort of thing cannot be kept out of our Convocations? The *Concursus* having failed, nothing remains, if the offenders continue to be tolerated in the gallery, but that all students—save the graduating classes and the prize and honour men—he excluded from Convocation, or that the Senate no longer invite distinguished strangers to be present.

They do things better in Europe, notably at Bologna, the model on which the Scottish Universities, that Queen's represents in Canada, were founded. At Bologna, as distinguished from Paris, the democratic element prevailed and much of the administration

lay in the students' own hands. When Bologna celebrated its Octocentenary a few years ago, even the festivities of the students were marked by dignity as well as enthusiasm. "No rowdyism," says the representative of Edinburgh University in his report of the proceedings, "no drunkenness, no discordant bawling, no songs of dubious propriety; but many a ballad harmoniously sung in parts, many a wild, but never ungraceful, ebullition of animal spirits, and many a warm outburst of *Viva l'Italia! l'Inghilterra! la Germania! la Francia!*" In no less accord with its traditions was the Festival at Harvard, to commemorate its two hundred and fiftieth birthday. The President of the United States and other high functionaries were present. None of them was made the butt for silly jokes or interruptions of any kind. The proceedings were also marked by a homely plainness that would have gladdened the hearts of the noble Puritans who founded the University in the year 1636. After a grand procession, an entertainment was given in strict keeping with the entire surroundings. "The repast," Sir Lyon Playfair reported, "was simple in the extreme; there was no wine on the table, and the eating was soon over." What struck Sir Lyon most was the admirable discipline maintained by the students. "The students' day," he says, "was as orderly as if all the students had been Professors." He adds, "It is impossible not to feel that the greater freedom allowed to American undergraduates has led them to recognize earlier than do English youths the responsibilities of manhood." And again, "The most perfect discipline exists in the classes, and at all public ceremonials. Rowdyism is a crime against academic sentiment, and is *sternly put down by the students*. With all this, there is more fun, and more social clubs and societies than amongst ourselves."

This is the spirit which has generally characterized Queen's and which its friends would like to see maintained at its annual solemnities. Canada boasts that it is a freer and more truly self-governing democracy than even the United States; and the self-restraint needed by democracies should be cultivated in its Universities. Our students include few of the idler and loafer classes, and the sooner those few betake themselves to other pastures the better, unless they choose the nobler part, putting off the old and putting on the new man, and doing their best to exalt the name and fame of their Alma Mater. Visitors during the session are filled with admiration as they note the perfect discipline of the classes and the order in the halls maintained without effort or the presence of a single official. These good impressions should not be destroyed by the wantonness of a few thoughtless persons on an occasion when we should be seen at our best; and as all rightly constituted students are jealous of the honour of their University, we have a right to expect them to take measures to

make our Convocations reflect worthily its aims, its dignity and its life.

G.

A CLUB SUGGESTED.

An interesting question, for those who are at present in Divinity Hall, and those who intend entering in the the course of a year or two, is: "What has been the influence of the Alumni Conference on the Divinity students, on their methods of study and their theological ideas?"

A desirable result, tho' one which we may candidly say has not yet been attained, would be to shew the ordinary student his lamentable ignorance of the latest development in theological and biblical thought. This is not said in a fault-finding or censorious spirit, but rather with a feeling of humiliation, for the writer can frankly say that he is one of a large number for whom the vast field of modern thought is almost untouched and who are at the same time conscious of the necessity of progress. That we are not exaggerating this ignorance is shewn by a remark that our Principal has made more than once, that in asking the simplest questions regarding the Old Testament Literature, he is greeted by nothing but blank stares even in his own class. Making due allowance for the becoming modesty of many students as to answering questions, there is undoubtedly a large element of truth in that statement. The majority of students have, no doubt, read many of the O. T. books in a semi-devotional way, with doubtful profit, but how many have made any honest and connected effort at understanding their contents and purposes? Further, how many have taken, as a guide, such standard works as Driver's Introduction, Robertson's "Early Religion of Israel," or G. Adam Smith's Isaiah, and gained an adequate and intelligent grasp of these authors and their subjects?

Again, an amusing reference was made sometime ago by the editor of a religious journal, to students as theological veal. But we might remark that the tone of the average religious journal of to-day and our recent contact with the Alumni (of course with some notable exceptions) has shewn us that theological veal is not confined to college halls and students' rooms. It is to be feared then, that, when we pass out from good old Queen's with its mighty inspiration we, too, shall sink into a semi-comatose state and remain stranded on the bank while the deepening river of progress sweeps by.

In view of these considerations, our proposition briefly is that the Divinity students and all Post and Undergraduate men in Arts who feel inclined to join them, form a club or association for a free discussion of the questions that are troubling all thinking minds.

Every true student knows how essential it is to read extensively outside of the prescribed work of

classes, and yet to do so without interfering seriously with this work. The aim of this society would be to habituate its members to a *thorough* and *systematic* study of the best and latest productions of biblical criticism and modern thought, to indicate a valuable course of reading and to keep them informed as to the publication, scope and method of these productions. Besides the books mentioned above we might mention "The Expositor's Bible," "The Works of Profs. Bruce and Fairbairn," W. Robertson Smith's "Religion of the Sinutes," and "The Prophets of Israel," J. Caird's "Philosophy of Religion," E. Caird's "Evolution of Religion," and "Essays on Literature" and others. The theological and social views of the great authors and poets and also the lectures received in class could be freely discussed. It is impossible and unnecessary to go into detail in this space but we have emphasized its need and indicated lines of work.

What are some of the objections that will be urged? Are we not burdened already with class attendance? Have we not more societies now than we can properly manage? Are not these books and subjects dealt with in the class-room. Will not the Conference from year to year give this opportunity of study?

As regards time, an hour or two a fortnight, if it could serve the purpose indicated, would not be a waste or a burden. There are of course many other societies and many of them do not receive the support they merit, but not one of them could supply this need without losing interest for a large proportion of its members.

The third objection is worthy of more consideration. We students of Queen's, where there are so many incentives to a broad and cultured life and where the deepest problems of Philosophy and Literature are discussed according to the best critical methods, do not perhaps realize how great our advantages are when compared with those of twenty years ago. In a part of our Divinity course there is much that is helpful and stimulating, and we appreciate it highly, as also every effort of our Professors to make the work more adequate, but the fact still remains that the greater part of our course is not fitted to satisfy or even to guide the deepest yearnings of the thoughtful student. The extent and nature of our curriculum, APPARENTLY, does not permit of our being led as satisfactorily as we would desire, over the rich fields of modern theological thought. Some of us feel compelled to seek a deeper grasp of the living questions of the day in post-graduate work, in Literature and Philosophy, but the difficulty is that we do not here approach them from the Theological side or through the best theological writers. Hence the need and value of this proposed society, that advanced work may be discussed to supplement what we are already

doing. Besides this, the statement and discussion of their investigations and difficulties by students cannot be as free in the class-room as when by themselves. For this reason, too, the annual conference does not meet our case and is, moreover, too short to work itself into student life.

The most serious objection in the mind of the writer is the undoubted tardiness and unwillingness of the students to give, with any degree of enthusiasm, even a small portion of their time to such work. The need is apparent. Few students outline and carry out rigidly a good course of private reading. They get carried away with a narrow view of college work as a *cram* for examination or prize and leave college mere machines and not intelligent, well-read and cultured men. It should not be said of us, who are entering the ministry, that we can but gaze vacantly at the title pages of the best products of the times and say that we have not read them. Should we not rather, by some such plan as has been roughly indicated in this article, keep abreast of the times and help each other for the few years we are together to get a deeper grasp of those subjects that are moving the theological world.

The formation of such a society would be impracticable this session, but we invite further discussion on the subject and believe that if this plan commends itself to those concerned it would not be too premature to make some movement towards organization in the spring that next session might lead to some valuable results.

COMMUNICATIONS.

Dear Mr. Editor:

NOW that Maria has, happily for herself, broken the icy fetters that bound her to that cold-blooded and calculating philosopher; now that the good little boys of the football team have been duly ticketed and bangled; and the Illuminati have taken their light from our midst, perhaps you may have time to tell us what it is that worries Quasi-Modo. The poor soul appears unable to rest and, like proverbial misery, seeks to stir up companions. Or perhaps we should rather say, like Adam, of old, he seeks an Eve on whom to throw blame. We always thought it shabby of Adam, but—history will repeat itself. However, this time, although our Quasi-Adam has conclusively proved his descent; he has shown himself less knowing than his great forefather, who certainly recognized Eve when he saw her; whereas our Quasi-Adam mistakes masculine gush for "female authorship." Poor Quasi-Adam! And, Mr. Editor, will you break it gently to him, that no girl at Queen's would be guilty of discussing the "latest fashion in flounces," because, you see, there is no such thing to discuss. Flounces

have been out of fashion for ages and ages, while sewing circles are the exclusive use of the mothers of the Church.

But Quasi-Adam seems to fear the ladies expect "special attention,"—whatever he may mean by that. The only special attention the ladies look for is simply such courteous treatment as one *gentleman* naturally accords another, and we have never understood that accusations of deliberate falsifying came under that head. For example, when the relations of the lady students to the A.M.S. were being discussed two years ago—to which discussion your correspondent refers, I think—a lady student representing the Levana Society, and at its special request sent to the JOURNAL, over her own initials, a statement of what she then believed and still believes to be the true state of the case. The exceedingly discourteous reply of Quasi-Modo—who designated several portions of it as deliberately false, without taking the trouble to show them to be so—effectually prevented any further discussion on the part of the ladies. If this is what Quasi-Modo means by "special attention," thanks, no; the lady students desire it as little as they do sewing circles, or polemics on fashions. And as for the relations of the ladies to the A.M.S., it certainly seems to trouble Quasi-Modo much more than it does them. For they know they are always sure of courteous treatment when they choose to attend, provided Quasi-Modo does not read his latest effusion, or try to force the flounces of their grandmother's times on their unwilling notice.

LEVANAITE.

POETRY.

THE THYROID GLAND.

IN response to the earnest request of many Meds., we transcribe the following from the Glasgow Magazine:—

" We hear thee speak of the thyroid gland,
But what thou say'st we don't understand;
Professor, where does that acinus dwell?
We hashed our dissection, and can't quite tell.
Is it where the mascula luter flows,
And the suprachoroidal tissue grows?"
—" Not there, not there, my class!"

" Is it far away where the bronchi part,
And the pneumogastric controls the heart?
Where endothelium endocardium lines,
And a supericardial nerve intertwines?
Where the subpleural plexus of lymphatics expand?
Is it there, Professor, that gruesome gland?"
—" Not there, not there, my class!"

" I have not seen it, my gentle youths,
But myxœdema, I'm told, it soothes.
Landois says stolidly, 'functions unknown';
Foster adopts an enquiring tone.
Duct does not lead to its strange recess,
Far below the vertex, above the pes,
It is there, I am told, my class!"

A STUDENT OF QUEEN'S.

Question—

What is a student of Queen's?

Answer—

A student of Queen's—why really
The question's a sticker I own!
It depends on the way that you view him,
And whether you view him alone.
For instance—on fine Sunday evenings,
As he speaks with his girl at the gate,
And leaving her softly says—"Mispah,
I hope you don't think this too late!"
In such a case one must discover
That a student of Queen's is a lover.

—ANONY.

THE SONG OF THE GRADUATING CLASS.

This is the song that the final men,
Wearily nodding at 1 a.m.,
Hum in their sleep as their heads sink down,
And they dream that their woes are o'er—that the crown
Has been placed—so to speak—on their heads at last
By the old man and Nathan,—the agony past.
This is the ode that they warble in sleep,
O think of the wakening, kind reader—and weep!

* * * * *

Past is all the four years' cramming,
All the lamming,
All the ramming
Of the work into our noddles till the air was full of psalming
Past, the philologic tangles,
Latin roots and pollyangles,
Fancy, theory and mystery,
Pol. econ. and—horrors!—history,
Metaphysics, truths eternal,
Earthly facts and facts supernal.

Ay, and past is four years' fun,
All the larks
And the sparks

With the girls,—especially one;
Past, the gallery jublations
Raising Cain at convocations;
Past, the conversats and dances,
Beauty, blushes, bliss and glances;
Past, the hallowed moonlight walks
With *someone's* arm in ours, the talks
With *her*, the rink,—it's a shame, we know,
To leave it all, but we've got to go.

No more shall we hear the Principal swear
At the gallery; no more proudly wear
Our colors at football spees, and aid
With voice and horn in the street parade.
No more shall we manfully "play our parts
In making love and winning hearts,"
(As saith the hymn,) or help to swell
The hurricane roar of our Highland yell.
We have had our turn; we must slide, make tracks,
Get out, as it were; vobiscum pax!

REFRAIN.

(To be repeated in chorus; Polly, a generic term, to be changed in
each man's mind to suit his own case.)

Happy as the blooming clams,
All the day!
For we're through our last exams.,
So they say;
With our hearts so light and jolly,
We have said farewell to Polly;
Hallelujah! Fire a volley!
Let us pray!

SPORTS.

QUEEN'S II. VS. PETERBORO.

QUEEN'S II. started for Peterboro on Tuesday, 13th, missed connections at Sharbot Lake, and finished the trip on a freight the same day, but arrived too late to play Tuesday. As a result the game was postponed till the following evening. Queen's were, undoubtedly, handicapped by the narrowness of the rink, but they do not claim at all that this accounts for their defeat. They were outplayed from start to finish. Peterboro has a good, fast team. In fact they should be in the senior series as they were last year, for they certainly outclass any junior team in Ontario. This is shown by the score they rolled up against our 2nd line. At the end of half time the score was 2-1 in favor of Queen's, but this was owing largely to the magnificent defence play of Rigney and O'Donnell, who stopped a number of hard shots. Peterboro had the best of the play even in this half.

Queen's expected to do better in the second half, when they became more accustomed to the rink, but Peterboro set so fast a pace that our team was kept on the defensive most of the time. The score at the end of the game was 8-3 in favor of Peterboro.

For Queen's MacLennan played a star game on the forward line, while Hedley and Phelan did probably the most brilliant work for Peterboro. The teams were:

Peterboro—Goal, Dixon; point, Montgomery; cover, Parsons; forwards, Wonham, King, Phelan, Hedley.

Queen's—Goal, O'Donnell; point, Rigney; cover, Fleming; forwards, Brock, Cunningham, MacLennan and Weatherhead.

Referee—J. D. Knowlson, of Lindsay.

Goal Judges—T. Kelly and J. Hurley.

QUEEN'S I. VS. OTTAWA.

Queen's 1st team went to Ottawa on the 19th to play the first of the home and home matches with the Ottawas. They went down with the idea that if the score was held down pretty well in Ottawa they might make a tolerable show in the home game, On account of the soft condition of the ice the game was slower than it otherwise would have been. In the first half Queen's had slightly the better of the play, but this was no doubt owing to the fact that their opponents were somewhat stiff after their hard game in Montreal the previous Saturday.

Queen's also did not play their best game in the first half, as they knew that the Ottawas would do better work in the second half and they would require all their energy to keep the score down. This proved to be the case as Ottawa scored 4 goals while Queen's scored only 1.

For Queen's Taylor, Waldron and MacLennan played a steady game, while Young, Russell and Kirby were the stars on the Ottawa team. Rayside was hurt early in the game or otherwise he would have prevented Russell's shining so brilliantly. It is unnecessary to comment on the default of the Ottawas, as this, along with the action of the executive has been fully discussed in the sporting columns of the daily papers.

But just here we take the opportunity on behalf of the officials and members of Queen's Hockey team of denying all knowledge of any such letter as was published, purporting to come from the secretary of our team, in regard to the treatment by the Ontario executive, of Ottawa, and the Limestones of this city. No such letter came from Queen's. The only communication between Queen's and Ottawa was the following telegram, expressing the sentiments of our club:

To J. Murphy, Sec'y O. H. C.:—

"Sorry you defaulted. In case we win you will be the virtual champions. Good luck for Saturday night."

Sgd. GUY CURTIS.

The teams at Ottawa were as follows:

Ottawa—Goal, Morel; point, Pulford; cover, Young; forwards, Russell, Kirby, S. McDougall, J. McDougall.

Queen's—Goal, Hiscock; point, Curtis, cover, Taylor; forwards, Rayside, MacLennan, Waldron and Weatherhead.

Referee—F. Chittick, of Ottawa.

Goal Judges—Dr. Echlin and Jackson Booth.

COLLEGE NEWS.

A. M. S.

THE debate between the senior and junior years having been postponed, the regular meeting on Feb. 17th was short but business-like. J. S. Rowlands, the auditor appointed to examine the books of the retiring business manager of the JOURNAL, reported that he had audited the same and found them correct. He suggested that in future the accounts of the various institutions of the Society be audited by the Treasurer of the A.M.S.

On motion of Mr. R. Burton, the Society authorized the editor of the JOURNAL to publish in detail the annual financial report of the Sec'y-Treas. of the Athletic Committee.

A committee was appointed, with Mr. W. L. Grant as chairman, to solicit subscriptions to reduce the deficit incurred through the *Conversazione*.

The Secretary announced with visible emotion that it would be to the interest of the Society to exchange our minute book for a new one, and the majority of the Society agreed with him. Hence

we lose the most regular attendant of the Society for the past ten years, one which has seldom failed to be in its accustomed place no matter who presided in the chair or who moved the motion to adjourn, one which has written in its bosom the words and actions of the Society's most illustrious members. And it was ordered that as a reward for such long and useful service that it be entrusted to the Library, where undisturbed by the despairing stammerings of the Freshman, or the well rounded periods of the self-confident Senior, it may enjoy a well earned rest, and where the slowly accumulating dust will soon enshroud this record of the thoughts and actions of so many true and tried sons of Queens.

The executive committee showed their usual good judgment in arranging for an open meeting in Convocation Hall last Saturday evening, on the occasion of the presentation of the trophies to the Champion Football Team. The large attendance of students and their city friends showed that the interest and enthusiasm exhibited at the time of the Montreal Queen's match had not abated. A very choice programme had been arranged, and the following pieces were rendered before the presentation took place: Quartette, Messrs. Begg, Carmichael, Back and Turnbull, members of '95; Instrumental Duet, Miss Walker and Mr. Howell; Violin Solo, Prof. Telgmann. Vice-President Peacock then took the chair and called Mr. and Mrs. Dr. Herald to the platform. Mayor Herald, before making his address, called the members of the Team to the front of the hall, and with the heroes of '93 before him, he referred in a pleasing speech to the history of football in Queen's, and the present enviable record of last year's team. The speaker said that he was a student at the University at the inception of the College Football Club. At that time Association Football was played throughout the Dominion and consequently at Queen's. Queen's succeeded in winning the Championship Cup from the different Association teams of Canada, and has retained that coveted honor ever since.

When Rugby Football was introduced the interest in the Association form of the game declined, and since the innovation Queen's has been determined to place the championship trophy for Rugby Football alongside of the Association cup, and the trophy on the table before him to-night showed that the team had succeeded. Although the team had met with many years of hard luck, yet they had not been discouraged, but with characteristic Queens' perseverance they had endeavored and won.

He did not agree with a certain class which decried Football as a rough sport, but he maintained that Football instead of having a deteriorating influence tended to make men better, stronger and wiser. The team must see to it that the trophy remains here at least another year.

Mrs. Herald, with becoming grace and dignity, then presented the trophies, small gold balls resembling footballs, suitably inscribed, to the following members of the team: Messrs. T. H. Farrell, H. H. Horsey, Guy Curtis, A. B. Ford, J. Farrell, A. E. Ross, J. Cranston, J. Kennedy, W. C. Baker, C. B. Fox, A. McRae, C. Wilson, C. Webster, W. Moffatt, J. Johnston, R. Laird, T. S. Scott, T. Mooney, J. S. Rayside, F. McCammon, R. MacLellan, E. Moore.

Mr. H. R. Grant, President of the Ontario Rugby Union, in a few well chosen remarks congratulated the team, as President of the O. R. U. and also as a student of Queen's. He referred to the team of '89-'90, of which he was a member, which team broke the ties that bound the championship trophy to Ottawa College. He mentioned the other championship team, Osgoode Hall, which with a new style of play had won and maintained the championship for several years. However, the speaker was glad to say that after so many years of defeat Queen's had won the trophy over both these teams.

At the conclusion of the presentation the programme was resumed, and the following numbers efficiently rendered: Song, Miss Greenwood; Piano Solo, Miss Dupuis; Solo, A. E. Lavell, B.A.; Recitation, Miss A. Jackson, B.E.

On behalf of the Executive Committee, Mr. A. E. Ross, B.A., moved, seconded by Mr. E. R. Peacock, that a vote of thanks be tendered to Dr. and Mrs. Herald, and all those who had so kindly taken part in the programme.

Dr. Herald, in accepting the vote of thanks, referred to the pleasure it had afforded him to take part and thanked the Society for the honor accorded him.

Y. M. C. A.

The subject on the program for Feb. 16th was: "Greetings from Alumni." Accordingly at 4 o'clock a good audience of students, Arts and Theologues, ladies and gentlemen, assembled in Convocation Hall. The President presided, and after opening hymns, and prayer by Rev. S. S. Burns, Rev. John Young, of Toronto, gave a short but interesting address.

He noticed some of the changes that had taken place since he left, seven years ago, and in referring to the growth of Christian Associations said, "Verily the mustard seed has become a great tree." Mr. Young was Secretary of the first Y.M.C.A. in Queen's and in those days it was not as popular an Association as it is to-day. At one of their meetings in the old Medical College, when they attempted to open by singing "Work for the Night is Coming," the crowd in the hall started up a college song, and for a time there was competition. However, the Y.M.C.A. men sang on to the end of the hymn, and soon the opposition ceased. All went

well till they wanted to go home, when they found the door barricaded. Fortunately the bell rope came from above into the room, and by means of it some of the number descended from the window and released the prisoners.

The speaker next threw out a few suggestions gathered from later experience. One of these was that we cannot fit ourselves for the best life by merely lopping off individual sins or practising individual virtues. Development is not an eternal matter, but, like the growth of a plant, must be the result of an inner life.

He then referred to the numerous agencies for christian work with their mutual encouragement, and most important of all to the fact that the great leader is Jesus. Having received a grasp of His "conquering hand," like Wellington's lieutenant, we can go forward and dislodge the enemy from any position whatsoever.

After prayer by the Rev. S. Childerhose, Rev. Jno. Sharpe spoke of the aims of these weekly meetings. One great object is to cultivate a devotional spirit. By this he did not mean mere sentiment or excitement, but an openness of the soul to truth. That which in Scripture is called "singleness of eye," and which Carlyle calls "sincerity," was what he called openness of soul. This is the beginning of wisdom and is the spirit of true devotion.

A second object is that we may here seek for a higher and nobler view of truth than we already have. We profess a certain religion and know something of its truths. But there is still much to learn, and we should come here with an earnest desire to see more clearly into that truth which unites God and man.

Rev. James Binnie then extended a few words of greeting to the students, among whom he still ranks himself. He was followed by Mr. L. E. Hunt, of the International Committee of the Y.M.C.A., who spoke regarding the Detroit Convention.

Last week R. F. Hunter was leader and gave a suggestive talk on "Our Possessions." From the words "all things are yours" may be inferred the greatness of man, for God would not give such means for development where there was not the capacity to use them. All things are man's, not in the sense he has already used them, but that he may do so. As Emerson says in speaking of nature, the man who would know her secrets must so read that he will see with "new eyes." He can do this only by becoming a new man in relation to nature and this she furnishes him with the means of doing. In the same way we see Christ and become possessed of Him. Though He changes not, we are changed, and see in Him what was before hidden. These new views of Christ and of what we ought to be may sometimes depress and cause us to feel that we are no nearer the goal than we were at the start. But

this is because our ideal has advanced with us. What we are, determines what we see, so that our new view of the greater distance between ourselves and the ideal is really the result of having approached the ideal. While, therefore, the apparently widening gap humiliates, it should not discourage, but should lead to a more complete appropriation of what is for us in Christ.

Messrs. McIntosh, Leitch, Turnbull and Thompson took part in the discussion that followed.

Y. W. C. A.

Never before has the Y. W. C. A. shown a more interesting programme than that of '93-'94. One of the most interesting of the topics, and one deserving special mention, was the little address made by our President on her return from Toronto. Although some time has passed since then, she has kindly handed us some notes of which the following is a synopsis:—

A paper was read by Mr. Milliken on a Comparison of Religions; this was a graphic summary of Brahminism, Buddhism, Zoroasterism and many others. He logically concluded that while we may regard heathen religions with sympathy and rejoice that they have supplied higher ideals, yet they have not sufficient power to lift the masses of the heathen world. Their ideals are low and their practices debasing. How could this be otherwise when their conception of a deity was immoral and corrupt? They fail to show the true purpose of life and that failure is death! The paper upon Educational Work in India provoked a lively discussion. The point at issue was whether it were better to have in the schools, which permit of no religious teaching whatever, instruction on topics or not. The natives believe in something, however debased. They imagine every river and mountain a god. When they learn geography the god vanishes. Their eager minds grope for something better, or more real, and if a grander, fuller idea is not substituted they become often confirmed atheists. Mrs. McCartney's address was most impressive. It is difficult to write intelligently on her personal magnetism, the enthusiasm and inspiring earnestness of this noble woman. She spoke of the immensity of the work, the teeming masses of Chinese. The cry after conversion is the pathetic reproach—"Why were we never told before?" and their greatest mystery is that there should be one soul in a christian land who having heard about Christ will yet refuse to accept Him.

Under what cruel difficulties, she said, Dr. J. F. Smith laboured. Would we help? When we remember that one of our own graduates, Mrs. Kilborn, lies in that far country, it ought to be dearer to us. Miss Lund spoke then of the Bible in Japan, written so that even the women may understand. It was mentioned that Mohommedans are the hardest to reach.

They lay down their lives readily for their religion and those who convert them must be equally ready to do this. The work too among Toronto children was bearing fruit. But that work—at our own doors—was in itself a great life work. Mr. Kelso complained of the bitter heartlessness of the parents who care not a jot what become of their little ones. An address on this question was given by Nurse McIntyre, one of noblest women of the kind. A street waif in Edinburgh, reclaimed by the city mission, she has given up her life to reclamation of fallen women. Wonderfully has her work been blessed! What power lay in her simple story of one reclaimed yesterday and the day before for a life of daily service. Dr. McKay then spoke but only a few words. They fell on everyone distinctly—"What the world needs to-day is the grand old truth—Christ and Him crucified." He reiterated these many times and his presence made them all the more powerful. That alone, he said, could meet all soul-weariness in the world. Impossible to hear such words as those heard at the Convention and not wish to be more and do more for Christ. More of His mind till we will not give our work because we are sorry for these people or because they need it, but because we cannot help it! The humblest christian in the most hidden corner may be a sharer in this most noble work.

'94.

The regular meeting of the senior year was held on the 13th ult. The meeting read an invitation from McGill University asking a representative be sent to their annual *Conversazione*. John Johnston was appointed as our delegate.

The committee appointed to choose members of the year to take part in the inter-year debates, reported that they had secured two good men to uphold the honor of '94.

G. R. Love then gave a brief account of the enjoyable time spent at Knox College *Conversazione*.

A motion regarding a class dinner was the next item of business. It was unanimously decided to have the dinner immediately after exams., and a committee was appointed to make all arrangements.

At a special meeting held on the 15th, J. C. Brown brought in a motion regarding a change in the relation of certain student institutions of the College to the Arts Society. His proposals were very much in line with the letter on that subject which appeared in a recent *JOURNAL*. However, the members of '94 felt that as they were nearing the end of their regime as Seniors, it would be better that all changes of special importance to Seniors should be primarily suggested by the class of '95. Accordingly a committee was appointed representative of the different years and institutions with instructions to outline such changes as they deemed advisable, to present

the same to the Juniors for their approval and modification thereof, and to report to the Senior year as soon as practicable. Two recommendations were sent down to this committee from '94. They were: 1st, That the Alma Mater Society be requested to hand over the control of the Arts reading room to the Arts Society; 2nd, That all mass meetings of Arts students be called by the Arts Society Executive in the name of the President and Secretary.

The meeting then adjourned.

MEDICAL NOTES.

Last week Mr. Hunt addressed a meeting of the first and second years to impress upon them the importance of the District Convention. A mass meeting was held to select a representative, but the choice did not satisfy many, so a second meeting was called and a second representative chosen. The Medical Faculty will thus have two representatives, Messrs. McLaren and Scribner.

Mr. Bannister, after several weeks' illness, is again able to attend classes and look after the interests of the Freshmen.

On Saturday the Fourth Year, the Concursum, and the Executive of the Æsculapian Society occupied the photographer's gallery for the most of the day. The Class photo will show that unanimity hardly prevails among the Seniors.

One matter demands the attention of the Æsculapian Society, the Court, Tom, or some other authority with power. It is quite noticeable that the Den is gradually becoming a loafing room for several who have no connection with either faculties. The room is intended to be a waiting room for students between classes. If some people have formed a wrong opinion about it, it will be much easier to correct the same than when it has become known as a general loafing resort for all chance comers. We suggest as a platform for next year's candidates, the better arrangement of papers in the reading room and the appointment of a committee to admit only students to the Den.

THE LEVANA ON MEN AND WOMEN.

At a recent meeting of the Levana Society a debate was organized on the motion: "Resolved, that the mind of woman is superior to that of man." The proceedings opened with a lively discussion on a proposal to admit reporters, but in view of the fact that the JOURNAL staff consists mainly of the other sex, it was decided that freedom of discussion would be impossible without the exclusion of Journal-ism. In spite of the closed doors much of the debate oozed out of the Levana Hall into the press circle; and we who are engaged in press-work embrace the opportunity of airing the bright ideas of the bright-eyed-dears. A difficulty had arisen as to the selection of an impartial judge, and a committee recommended the choice of a well-known dandy on

the ground, that, that being had compensated for his inability to be a woman, by showing his inability to be a man. An amendment was brought forward urging that a member of Divinity Hall be appointed. Others complained that, as is well-known, theological training tends to produce a distaste for womanly society and such a gentleman would not feel comfortable amidst a group of ladies. It was also objected that a Divinity would seek to direct the course of the debate; and one member cited the authoritative oracle, "There's a Divinity that shapes our ends." The originator of the proposal took this as personal and withdrew her amendment, whereupon the committee's suggestion was adopted.

The debate was then opened by the mover of the resolution. Her line of argument would be scientific. There is a popular idea that the brain of woman is smaller than that of man; but statistics prove the average weight of woman to be so much less than that of man as to make the proportion of brain superior. [At this stage a senior objected to the speaker making disrespectful insinuations against her.] But the quality of brain is found to be of more importance than its quantity, and the recognised intricacy of woman's movements—emotional and intellectual—indicate a more involved state of cerebral convolution. [Applause from the honors natural science class.] The speaker urged that grey hairs are more prominent on the heads of the other sex and this argued that in the female the grey matter is retained within the cranium, thus adding to the bulk of brain. On this basis of scientific fact there could be built up an argument showing that the finer physical organism indicated a superior mind. The speaker then proceeded to give some interesting facts culled from history, biography and anti-biography, all showing that a woman can rule a man out, and failing that can show him out. The president ruled the speaker out of order for wandering from the point and for reflecting on those who were absent. But the speaker protested that she had only exercised her womanly prerogative of speaking without reflecting at all. The meeting, amidst much excitement, upheld the decision of the chair that that prerogative had been long ago surrendered. . . . Accounts vary greatly as to what followed and our reporter finds it impossible to compile a consistent statement.

The leader of the negative then replied that though many facts had been adduced as the basis of argument, no argument had followed. Why was that? [Cries of "Because."] Yes, we have had enough of "because," what we want is some "therefore." What is the conclusion to which all the facts of life tend? [A timid voice "Dying."] Yes! to dye the grey hairs which others boldly allow to appear. [A philosophy student here objected to all argument being based only on experience.] If

mind is the measure of man, woman is the measure of mind. Has not George Eliot told us that "love cannot be fed on learning?" Does not this prove that woman cannot be brought to a high intellectuality? Against the argument based on scientific authority we place the greater authority of the world's literature and history. When has the world ever produced a female Raphael, or a female Newton, or a female Shakespeare, or, even in the line where one might expect her to be supreme, a female Cicero or Demosthenes? We are told that "the hand that rocks the cradle rules the world." But this refers to the hand and not to the head of woman. Moreover if this did apply to mind no one will argue that because the hand of woman rules it is larger than that of man. This sally managed to work up a spontaneous outburst of silent applause, amidst which the fair speaker resumed her seat.

The seconder of the affirmative wished to traverse the speech just delivered; if indeed a series of questions deserved the name of a speech. Its closing paragraph reminded one of the cardinal weakness of the male mind, sweeping in its generalisation, but devoid of the detailed accuracy of woman. Whoever rocks the cradle by hand? Every woman knows how to rock the cradle by foot. Now if the foot of woman be so great, what of the head? It is well enough to ask a boy, "what is the chief end of man?" But the chief end of woman is the head, and the head she will be. The quotation from Eliot is a weapon turning two ways, for it shows that woman is so well developed that men's learning can add but little. For have we not found that a woman's love lessens as she advances in male-learning? The failure of woman to overtake men had been pointed out; but it is forgotten that men had the start at first. Woman did not appear on the scene till later—give her time. Even now she has produced a great poet. We speak of the genius of Browning—he had a good genius in his wife. What could be more womanly or more spirited than her "Lady's Yes?" [A harsh voice from a post-mortem, "The Everlasting No."] As to literary authority we are content with Sir Edwin Arnold's dictum, "The thoughts ye cannot stay with brazen chains, a girl's hair lightly binds." [Loud cheers.]

This proved a conclusive, but not a concluding speech, and overproved the negatives. The debate dragged along but after these stirring addresses all seemed tame. Attitudes which they managed to strike; latitudes wide of the mark; platitudes which could not strike any mark—these were plentiful. The negatives recovered after a time but grandiose generalities and plausible puellalities* formed the bulk of the speeches which filled up the time till the

judge intimated that the points which were being made were like those of geometry, presumably having position but certainly without magnitude. In the scene that ensued the judge soon took the floor for a motion of a vigorous nature reached the table—he retired hastily declaring that as a motion to adjourn had prevailed he had been prevailed upon not to adjourn his motion. The Treasurer was instructed to invest the balance of the society's funds, \$1.43, in chocolates and the meeting adjourned to meet at the call of the chair. We await eagerly the decision of the Levana Society as a representative institution on the live issue which occupied its attention throughout the lengthy and crowded session. We understand that the judge is now convalescent and the furniture repaired.

COLLEGE NOTES.

On Sunday, Feb. 18th, Rev. S. Bland, of Cornwall, and on Sunday, Feb. 25th, Rev. W. W. Carson, of Detroit, delivered Nos. 2 and 3 of the Sunday afternoon Addresses. The JOURNAL leaves the publishing of these Addresses to the syndicate.

On account of lack of space we have been compelled to hold over a most interesting account of the much appreciated lectures given during the Conference by Professors Watson, Dyde, Shortt and Milligan.

J. Johnston was appointed to represent Queen's at the McGill dinner.

The debate between '94 and '95 will come off a week from to-night. Messrs. Gandier and Lowe will represent '94.

A. J. McNeil, '95, and A. D. McNeil, '97, left for home last week on account of the serious illness of their mother.

Several students in this University would like* to know if some means could not be found whereby at least 40 percent. of the dust could be removed from the seats in Convocation Hall. In the gallery especially the dust of centuries seemed to repose in an eternal calm, and to the students who occupied it last Sunday afternoon, it was, to say the least, uncomfortable and annoying. Certain is it that the students did their share to remove a considerable amount of the dust upon their clothing; nevertheless, what remains is not a little.

To all whom it may concern: Know all men by these presents—for that matter all women also,—that Mr. Samuel Alfred Mitchell, Business Manager of Queen's University JOURNAL, in as much as he is an Honor student in Mathematics and intends graduating in the Spring, will be, as examinations draw nigh, increasingly busy preparing for the said dread ordeal. He, therefore, begs us to intimate to all delinquent subscribers that they will gain his eternal gratitude by straightway, presently, forth-

* Puellalities, "It is the sign of a master mind that he makes language bend before him."—PROF. CAPPON ON CARLYLE.

with, directly, instantly, that is to say immediately, transferring to him legal tender to the extent of one dollar. On receipt of same he will be much pleased to forward a receipt that he feels will be long cherished; firstly as a cure for an uneasy conscience, and secondly as a thing of beauty and as a joy forever.

It is interesting to keep noticing that Queen's is never far behind the times. Last year we held a very successful Theological Conference, and this year Knox concluded that such a gathering was highly desirable. Last year Queen's founded a University Quarterly, and this year the *Fortnightly* editors thought a similar effort in connection with McGill University would be much appreciated. And now the *Glasgow University Magazine* has the following: "There would, we are sure, be no difficulty in securing contributors to *The Glasgow University Quarterly*—sounds well, very well indeed. Such a journal would help our graduates to keep up their connection with their college, and would be a bond uniting men of many professions in many lands. Moreover, Scotland up-to-date has not managed decently to support any Scottish magazine, with the exception of *Chamber's Journal*, and there is therefore, an ample field, for men of enterprise and courage. Or perhaps the four Universities might combine. Anyway, there's the idea, and when you have got it into working shape don't forget to give us a small thank-offering that we may have our wrapper free from advertisements."

Judging from the manner in which "The Kingston Daily News" prints clippings from the JOURNAL without, by your permission, or in any way giving credit, one might conclude that all that is necessary to run a \$5 a year daily paper is a pair of scissors, a glue pot, a large exchange list, and one or two reporters whose main business is to pervert facts.

Two prominent members of '94, a mathematician and a member of Science Hall, who are interested in Hockey, went down town last Monday night to learn the result of the match in Ottawa. On hearing from the telegraph operator that the score was 4-2 in favor of Queen's, they allowed their *spirits* to get the better of them, and expressed their delight by invading the peaceful homes of their fellow-students. Having entered a house on George street, they were promptly ejected, after a vigorous resistance on the part of the Science man. We understand that the next morning found the enthusiasts in the possession of sore heads and a bitter disappointment.

The following is a list, from memory, of the Divines seen in and around the halls during the Conference. The Professors, Milligan, Macdonnell, McTavish, Lyle, Carson, Houston, Sharp, Fleming, Connery, Sinclair, McRossie, Binnie, Wright, Elliott,

Young, Childerhouse, Aston, Griffith, Laird, Daly, McGillivray, R. McKay, Campbell, McMorine, Coleman, Lang, N. McKay, Burns, Gloag, McPhail, Bland, Knowles, Johnstone, Givin, Patterson, Gracey, Boyd, Cumberland.

Complaint is made that the exchanges in the reading room are thrown on the tables rather than placed on the files.

Delegates from Queen's to the Student Volunteer Foreign Missionary Convention are as follows: From the Y.W.C.A., Miss Lizzie Murray; from the Medical College, J. S. Drummond, Arthur McLaren and J. F. Scribner; from the Y.M.C.A. of Arts and Theology, D. A. McKenzie and D. McG. Gandier.

The Hockey team on their trip to Ottawa had a wait of three hours at Brockville. The sleeping accommodation in the G.T.R. station house was rather limited, so they scattered themselves in all the positions they could find. The captain being the chief personage slept on the table, the secretary climbed into the chandelier, the star goal keeper being the smallest one on the team crawled into the rungs under the benches where no one else could get, and the rest slept on the floor.

The voices of the Alumni are heard in the halls no more. Now there is nothing left to look forward to but the "*dies irae*," the Ides of April.

Judging from the January number of the *University Monthly*, co-education and its benefits is quite a live topic at the University of New Brunswick. The De Omnibus Rebus column contains most amusing accounts of wars and rumors of wars between the ladies and gentlemen attending the University. How different is the situation at Queen's! "Not a wave of trouble rolls across our peaceful breast." Our sixty or seventy ladies have their own societies, manage their own affairs, and in no way interfere with established customs. And the boys—well the boys never have an occasion to come into conflict with them. The reason or the result—we are not sure which it is—is that we love them all.

"Mr. Volume filled the Presbyterian pulpit on Sunday. His smiling countenance was admired very much by some of the young women at the social on Saturday night."—*Tichborne Cor. of News*.

The pictures of the champion team, just finished, are fully up to expectations and reflect much credit on the artist.

Dr. E. B. Echlin, an ex-student now practicing in Ottawa, officiated as goal umpire for the Hockey team in their recent match at the Capital.

During the Alumni Conference the old familiar sound of—"Bells! Bells!! Bells!!!" and "R-a-roll on, thou deep and dark blue ocean, r-r-ro-o-oll," resounded from basement to attic, as Prof. Connery drilled his elocutionists in the English class-room.

MILLIGANISMS.

The author of Job is sometimes funnier than a little waggon.

The devil always has his umbrella handy when there are signs of a storm.

Talk about prohibition in the land! They prayed for lakes of whiskey and mountains of cheese.

When a man starts down hill all creation seems greased for the occasion.

* * *

A. J. McNeil, '95, and his brother have had to leave College, being called to the bedside of their sick mother in Cape Breton.

F. A. McCrae has again found it necessary to give up classes for a time. He hopes to return next Xmas. We hope you will F. A., hale and hearty.

What has become of the banjo and guitar club? Has it gone into liquidation?

There must be something radically wrong when a certain student visits Bath three times in two weeks.

Our heartfelt sympathy is extended to P. A. Grange, '95, whose only sister passed away suddenly at Newburgh on Thursday of last week. She had been in her usual health, but becoming frightened at a runaway horse she fainted on the street, and in a few minutes died of heart failure.

DE NOBIS NOBILIBUS.

H. H-r-y (at Bath).—"Couldn't I drive you out, Miss R—?"

Miss R—"I'm so sorry, but mother would be sure to object."

H. H-r-y—"But perhaps she doesn't know I'm in *Divinity Hall!* Impress on her that I'm a *Divinity*, and it will be all right, I'm sure. (And it was.)

Overheard at *Convocation Hall*, Saturday evening:
First Lady—"What in the world does that middle chart represent?"

Second Lady—"That? Why that's a diagram of the Big Cheese."

First Lady—"But why is it labelled Purgatory?"

Second Lady—"I suppose it had to be sent there for purification after being in Chicago."

Rev. Alumnus to Professor of Polycon—"Aren't most of men fools, Professor?"

But much to the relief of the class, who might have regarded the answer as based on personal study, the Professor refused to commit himself to an opinion.

If I'm not like Hughie Walkem, it's not my fault.—"Mary" Morr-son.

I wonder if the Levana Society would undertake to sew four buttons on my vest?—J. St-w-t.

We will "scorch" the fellow that wrote the article about the Limestone match in the *JOURNAL*.—*The News*.

I spoke as president of the Union and not as an ex-coach.—H. R. Gr-nt.

"Now, gentlemen, start a bidding; how much am I offered for this trophy" (voices of 5c., 10c., 15c.) "Going, going at 15c. Oh, come, gentlemen, bid lively—fifteen I'm offered, fifteen, fifteen—oh, bid higher. Who'll give me a dollar for it?—here goes.—A. McKrae in the rink after the presentation.

Influence of environment:—Rev. G. M. Milligan now shakes with his left hand.

O, Miss C-nn-ll! how are you, and is marriage a failure?—Lady Student.

Browning's "Grammarians' Funeral" is a combination of familiar commonplace colloquial platitudes and highly speculative, metaphysical transcendentalisms.—Rev. E. Th-m-s.

Hegel died in 1832. He wrote this work before that date.—Prof. Dyde.

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