

QUEEN'S COLLEGE JOURNAL.

VOL. X.

KINGSTON, CANADA, FEBRUARY 26, 1883.

No. 10.

Queen's College Journal.

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

STAFF:

A. McLACHLAN, - *Managing Editor.*

EDITING COMMITTEE:

Divinity—JAMES SOMERVILLE, B.A.

Medicine—T. A. MOORE, W. G. ANGLIN.

Arts—RODERICK MCKAY, B.A. R. M. DENNISTOUN.

J. S. SKINNER. F. W. JOHNSTON.

A. G. FARRELL. J. J. WRIGHT.

GEO. F. HENDERSON, *Secretary-Treasurer.*

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

Matter for publication should be addressed to A. McLACHLAN; Business letters to GEO. F. HENDERSON, P. O. Drawer 1146, Kingston, Ont.

The Editor must be acquainted with the name of the author of any article, whether local or literary.

OUR correspondent who signs himself "Gray" seems exercised over the non-appearance of the lecturer on Elocution. He is evidently not cognizant of the fact that during the session '80-'81, the authorities secured the services of an able lecturer on this subject, who delivered a course of lectures to which all registered students were granted free access. The unmistakable lack of appreciation, however, on the part of the students of the privilege thus afforded them was sufficient, in our opinion, to warrant the discontinuance of these lectures while the then generation of students held the boards.

We have no doubt but that when the students of Queen's show that they wish to benefit by such a course of lectures as the calendar announces the opportunity will be forthcoming.

IN addition to the conversazione which plays an important part in our Convocation festivities, we are to have this year, it seems, a University Banquet, to be given under the joint auspices of the Council and the Alma Mater Society in honour of Chancellor Fleming. The committee appointed by these bodies to make the necessary arrangements is a thoroughly representative and energetic one, and we may reasonably expect that the affair will be a great success. We trust that graduates and students will lend every assistance in their power, and, at all events, make a point of attending.

WE are glad to hear of additions being made to the museum. Were it not for these cursory notices in the columns of the JOURNAL, we can imagine many of the students being surprised to hear that our University has such an institution in connection with it. We confess that our curiosity is somewhat excited at times, to know what the closely barred iron doors at the farther end of the main hall, shut out from our view; and the question naturally arises in our minds, 'When are we going to have access to the museum?'

SINCE our last issue we have had amongst us Mr. H. H. Ragan of New York, who delivered two of his illustrated lectures on travels, in Convocation Hall. Mr. Ragan is one of the finest, if not indeed the finest lecturer whom it has ever been our pleasure to listen to. It is a matter of great regret to the Alma Mater Society, under whose auspices the lectures were delivered, that more

of the citizens did not avail themselves of the opportunity of seeing and hearing what was in every respect a pleasing and intellectual treat. We bespeak for Mr. Ragan a most hearty reception, if it should ever be our good fortune to secure his services on any future occasion.

WE are glad to have the opinion of "Anti-Cram" on the question of the programme of the finals. While we concur in the general sentiment of his communication we are not disposed to admit that the conclusion at which he arrives is a perfectly valid one, viz.: that to announce the order and date of the final examination in the different subjects, say two or three weeks beforehand would be to encourage cramming. What will be the result of withholding the order of the exams. until the evening before the agony actually begins? Simply this: An effort, during the two or three weeks preceding, to cram three or four subjects at once, and hence the best adept at this practice comes off winner in the contest. On the other hand, if the student knew the order of his different examinations he could set about his work systematically, and the general result would be a much higher average percentage.

It goes without saying that by the plan proposed, or rather advocated by "Anti-Cram," many more will fall victims to the dread demon "Pluck" It seems to us unjust that the man whose staying powers on a heavy general cram should survive the ordeal, while his less fortunate classmate whose powers in this respect are inferior should fail.

At least nine students out of every ten seem to regard cramming as a necessary evil, if we may judge by their actions, and we venture to predict that while final examinations are to measure the extent of their knowledge of the subject in hand, it will ever be thus.

The whole question seems to resolve itself into this, whether it is better, by announcing the order of the exams. some time beforehand, to encourage a systematic review of each subject separately, or, by withholding this information, compel a promiscuous and general cram on three or four subjects?

THE petition of the Senate to Parliament for the abolition of the present tax upon all books imported from abroad should receive hearty support from Free Traders and Protectionists alike.

Canada is and must long be in a condition demanding rather a bonus than a burden on the introduction of books of a high class. From every point of view, the tax is a nuisance that should be abolished at the earliest possible moment; and now that there is a large surplus every year, the time has evidently come for abolition of that nuisance, at any rate so far as universities and public libraries are concerned. A Canadian who writes a good book adds immeasurably to the national wealth, but it is impossible to do good literary work on any subject nowadays without knowing what other men have written on it, and also on kindred subjects; and few people have any conception of the difficulties in the way of getting knowledge in Canada. In England a man has only to go to the British museum, and he finds every book ready to his hand. Scotland, France, Germany and the United States have their great libraries. We have no university or public library up to modern requirements, and the individual worker is handicapped by Customs regulations that add a nominal sum to the revenue, at the cost of embarrassing him, wasting his time, and adding considerably to what he has to pay out for the public good. One of our well known authors thus describes the process through which he has to pass:—"I find myself from time to time in want of

some special book. Formerly I went to a local bookseller and gave an order. He would promise to write home. I would wait a month, six weeks, two months, and finally do without it. Now, I always write to a British publisher to send it by book-post. When the book does come, I receive a notice that it has been transferred to the Customs house; and there, after a most vexatious and lengthy process of signing papers and paying fees, the book is at length obtained. The process is the same as though one were importing dynamite or some such suspicious or communistic material." It is no wonder that Canadians who have contemplated and actually commenced writing on subjects of general interest have abandoned their work solely from want of the needful books. The loss to the country in reputation and in all the higher interests of life is incalculable.

From the students point of view the tax is peculiarly odious and indefensible. It adds greatly to the cost of every valuable textbook, and these are the tools with which he has to work, and tools that cannot be made in Canada. Scientific apparatus is now admitted free, and books are the students' apparatus.

We shall be able to judge of the amount of "sweetness and light" in the present Parliament by the reception given to the Senate's petition.

THE late visit of Mr. Spencer to this continent and the consequent direction of attention to philosophical systems, the formation of the "Dialectic Club" in our midst, and the accidental notice of some remarks in a work of Sir W. Hamilton's, have occasioned in this article. We are glad to see the study of Philosophy increasing in popularity both within and without college circles. Especial prominence has been given it in our own university. This is as it should be, for no more important subject could be placed on the curriculum. The present may not be

an inopportune occasion for the discussion of its utility and for pointing out that no other study is so well adapted to give men a training such as will carry them far on to positions of influence.

Aristotle says that *happiness* is energizing according to virtue—a healthy unimpeded activity of every element of our nature. We *exist* as we energize; energy is the means by which our faculties are *improved*; and *increased* energy is the end which that development proposes. In energy, therefore, is contained the *happiness, existence development and perfection* of our being. Any collegiate training is therefore good in proportion as it affords a stimulus to greater energy. We have many studies which are, in a secondary sense, of great importance—important because they fit us for social or influential positions among our fellows. These studies, however, while they polish, do not give us increased strength of intellect. The march of intellect is not always a concomitant of the march of knowledge, and the value of any study is to be judged not so much by the complement of truth it gives to us as by the higher degree in which it determines our capabilities for action. As a means to this end metaphysical speculation should have a first place. It deserves this position first because of its dignity. It deals with thoughts the most sublime—God—the soul—the present worth and future destiny of man—are these not subjects which would make any study in connection with them important? But apart from the dignity which thus belongs to metaphysical pursuits, they are among the best gymnastics for the mind; they create the desire for and give the means of having increased energy, and where there is most energy or life, there is most victory. Philosophy commands us to know ourselves. Knowledge drawn from without is imperfect. It makes its votaries fatalists and materialists. We can only know God as we know our-

selves. It has been in the past that philosophy was considered opposed to religion. Churchmen considered it as playing with "edged tools" to meddle with philosophical problems. This opposition drove the philosophical world to take up an unnatural attitude against the Christian world. This position was a false one. Truth is the basis of both Religion and Philosophy, and the temple of our religion has no firmer buttress than true philosophy. This caution, however, was perhaps necessary, and beneficent at a time when crude philosophy might have given rise to wild and erroneous ideas. The truths of philosophy may be "edged tools," but this only makes them tools such as no master builder can afford to do without. History also proves that philosophy is not opposed to religion. Let us take that of France. Voltaire and others thought the sensualism of Locke to be a perfect philosophy. The secret of life had been discovered. Succeeding scholars in that country thought they had only to develop these ideas, and as a result when philosophical discussion dropped religion languished. But the proper study of philosophy is absolutely necessary in our colleges. We philosophize as we think, and if the universities of our land do not give the invigoration necessary for healthful thought we sink into all kinds of error. Let us now apply these remarks to ourselves. Americans, as a mass, read without thinking. A lack of deep thought is apparent in our literature and our education. Christian theology has been comparatively ineffectual in America in silencing opposition, owing to its deficiency of the philosophical element. Of course the power of our religion depends entirely upon the spirit of Christ and the knowledge of 'eternal truth' in each believer; but at the same time a correct view of great philosophical questions is necessary that the attacks now so prevalent on Christian thought and religion may be easily repulsed.

As some one has said concerning the spirit of infidelity so rampant in our day:—"This cannot be exorcised by a solemn reading of creeds or by denunciation, it must be brought into the clear white light of thought, and like every other spectre of the night it will vanish with the dawn." For this condition of things our colleges are in a great measure responsible, and any indication of increased care in this particular branch of study so necessary for nineteenth century leaders should be hailed as a good omen. In our leading Canadian universities the philosophical chairs are as a rule filled by able men. Our contemporaries will pardon the pride with which we refer to our own professor. Dr. Watson, although quite a young man has gained an enviable reputation for acuteness of perception and lucid expression, not only here but in the philosophical centres of the old land. We hope he may long direct the thoughts of our students in a subject the importance of which we have drawn attention to in this article.

EMERSON, THE PHILOSOPHER.

WE can be certain of this much that Emerson was a sort of Idealist. What else he was some critics, believing that there is a schism between the man and his writings, consider will remain a matter of conjecture. He, however, in calling his works his autobiography has evidently precluded the idea of any such schism. It would, moreover, run counter to the whole character of his productions to suppose that he left any essential part of himself unexpressed. We may, then, take it for granted that when dealing with the works we are dealing with their author. Since this is so, after having discovered the stand which Emerson took with regard to Idealism, and shown wherein he was in error, it would be quite in place to deduce from it what should have been his position with regard to other questions, and thus ascertain whether he was self-consistent or not. The latter part of the subject must be omitted for want of space. Systematically to accomplish the former will necessitate our going over considerable ground before we fall in with our philosopher. Even then we will be occupied more with the tendency of his theory than with the explicit statements. Many of his essays would amply repay attentive perusal.

One philosopher comes to the front and asserts that he has found the key that unlocks the universe. When cast

into the smelting furnace erected by him difficulties are resolved and doubts vanish. All that people now have to do is, as they travel, to keep an eye upon the finger-posts erected by him, and they will straightway reach the Delectable Mountains and Beulah land. For them will remain only millenium after millenium of peace. But the next philosopher asserts that the whole theory is a house of cards, and with the blasts of his criticism overthrows the fabric. Humanity once more finds itself grovelling in the mire. Thus the work of construction and demolition goes unceasingly on. But beneath the currents and counter-currents there is a steady onward flow bearing away without deviation towards the truth. There is undoubted progress. Even the fact that the preceding theory is known to be a failure is a step nearer the attainment of the end, or, at least, of making discernible the impossibility of attaining it. The snail may crawl up the face of a rock three inches in the day time and fall back two at night, but in the twenty-four hours it has climbed an inch. Although it should, the next morning, find itself again at the starting point it will have learned that, unless its efforts are increased, all further endeavour at that particular point will be unavailing.

We may now see that even the failures of philosophic research are in a sense successes, and that, accordingly, philosophy is not standing still, but marching forward. The terminus for one generation is only a way-side station for the next. What was an impassable barrier for the thinkers of yesterday has been scaled or circumvented by the thinkers of to-day. Rugged mountains have been reduced to painted canvas. But though we may take by storm a fortification which resisted all the strategy of our fathers, it is only to be confronted by a wall within the wall. Finally we will have to face the citadel which to us and to all future generations will be impregnable. Reason must at this juncture assemble its forces and own its inadequacy. This point has been more or less clearly reached by the Idealists. Indeed, it is contained implicitly or explicitly in Idealists of all ages, ancient and modern.

Here, naturally, there comes to be considered the question as to what reason has actually done. What have the employees of the mental workshop turned out as indubitable fact? Over what extent of country does reason now possess undisputed sway? What land is still debatable?

Thinking men hold it beyond a doubt that God is. They assert that He is manifested in the intelligible order of nature in conjunction with the intelligible character of man. However much materialists may dispute this proposition, Emerson and the students of Queen's will not yet come to blows. Just as Christopher Columbus set out from a country, whose boundaries were all clearly defined upon the map, to discover a new world, so philosophers now set out from the starting-point of the existence of God to discover the nature of his relation to man. It is here that the mist of the ages is still to be

dispersed. This mist, like a peculiar atmosphere in the Arctic regions, has rendered dimly visible to all explorers only startling and misshapen monsters, and the best and hardiest of our pioneers have returned disappointed. Reason has at all times failed to clear away this obstruction. It is at this time somewhat outspokenly acknowledging its failure. In groping about this realm of darkness many a one has taken hold of something and gloried in the imagination that he had solved the mystery. When brought to the light his prize was found to be only a ghost. One of the best works of Kant is his demonstration that everything, as yet discovered in this region of obscurity, has been but ghost and shadow—that, in his own words, each of these philosophers had been occupied with an illusion. He has further shewn that if we are left to the guidance of reason, this illusion is inevitable. His most suggestive work, I think, is that he shows what must be the form which the relation of God to man is forced to take in order that it may be adapted to the nature of man. Here, then, we have on the one side illusions, and on the other the outline of a reality.

In the entire course of speculation two theories have been put forward regarding the nature of the relation of the infinite to the finite—of God to man. Each ends by declaring that it is unnecessary to seek for any relation, since on examination the two are discovered to be essentially one. One makes the finite infinite; the other makes the infinite finite. The first says that man is God; the second, says that God is man. The latter has been adopted by the great majority of heathen nations. Each of the gods of Greece and Rome is a human being enlarged indefinitely in one direction only. Jupiter, for example, is all-powerful, but far from being all-wise; while some of the other gods were put to rout by the heroes of the Trojan war. The former has been adopted by the Hindus and by a school of philosophy represented by Emerson. The worshippers of Brahma, by stopping up their ears, eyes and nose, and by lying motionless, except that they muttered the mysterious syllable 'Om' (which performance, as this word has no meaning for themselves or anybody else, was equivalent to an absolute negation of human reason), believed that they became one with God. Emerson considered that every atom in the universe exhaled the Deity. He says, 'Nature is too thin a screen—the glory of the One breaks in everywhere.' An ordinary mortal will call a rock a rock, and nothing more. A geologist will examine the object in order to learn its composition and the character of its formation. A geologist of a speculative turn of mind, on finding that even a pebble is an almost inexhaustible field of research, may be led by a process of reasoning to infer an intelligence capable of comprehending the universe. He sees through a glass darkly. Only the mystic leaps beyond the sensible barrier and stands face to face with God. He needs nothing finite whatsoever. Processes of reasoning are too dull and sluggish, He disdains all contact with the things of earth. To him nature is a perfectly

transparent glass through which he plainly sees the infinite. If such is the case, then there can be no great reason for retaining the transparent glass. When it has been removed the finite has been removed with it, and man and God are one.

Historically, it may be stated thus. Plato, the great Idealist, recognizing the finite and the infinite, endeavoured to connect them by all the powers of reason at his command, and failed. Plotinus, a Neo-Platonist, accounted Plato's failure as a failure of reason, and so declares that if man and God are to be connected, the bond of union must be ultra-rational. This bond must now be sought in the froth and foam of ecstasy and mysticism. Man must henceforward sit aloof upon a tripod. Emerson, while silently ignoring the froth and foam, clings still to mysticism, and, though thus denying the efficacy of reason, would still commend his scheme to reason's advocates as a rational mysticism. But on examination the very name is seen to involve a contradiction. The mystic is as a kite which soars high above the heads of the boys on the commons below. It tugs and strains to be free; it is impatient of its fetters. As the breeze presses it and passes on, it seems as if it were anxious to follow and be as independent as the wind. At last it breaks away. For a moment it pauses—for another moment it soars aloft, but soon it tumbles ungracefully earthward, and is taken in tatters from the branches of a tree, or be *bedrete* dragged in the mire. The cord which bound it to the earth was also the means of keeping it in the air. So with the mystic. He chafes at the restraints of human reasonings. He wishes to part company with everything finite. Should he succeed in the attempt he would find himself bereft of all that would make him man, and possessed of much that would make him brute. Though we must of necessity be limited by reason, yet our limitation is our strength.

We have noticed the illusions. We will now turn our attention to the outline which Kant draws of the unknown reality. There is no idea, perhaps, more frequently present to the minds of men generally than that which is contained in the words, expressed or only thought, 'It might have been.' Engraven on the tablets of the mind are recollections of opportunities omitted, occasions unheeded and chances lost. There are many tides in the affairs of men which are not taken at the flood, consequently there are many voyages of life bound in shallows and in miseries. Even to those making prosperous voyages are often present glimpses of voyages more prosperous still. Though man may travel far and obtain much, he still asks himself the question, 'Is not the arrow beyond thee?' The sorrowful and the expectant both admit that they have fallen short—have failed to realize their ideal. That men should thus fail is a necessity of reason. That men should still continue to attempt to realize the ideal is equally a necessity of reason. Why our failure is always a foregone conclusion will be seen when we understand the nature of the ideal. This ideal is an idea of an infinite Being, infinite in all His attributes, of power, wisdom, holiness, &c. Men want to embody this idea. It is too vague and indefinite. They must bring it down to the level of human comprehension. Thus the Greeks and Romans endeavoured to realize the ideal in their gods. They found it impossible to worship an idea merely. They soon saw, however, that representing an infinite individual was just as impossible, for to represent, picture, and so limit the ideal was to destroy

its infinity. Instead, therefore, of realizing an ideal infinite in all attributes, they represented an idea of a being infinite in some particular attribute of power as Jupiter, of wisdom as Minerva, &c., and thus became the victims of the illusion described above, viz: that of making the infinite finite. The same process is revealed in hero-worship. Different people are naturally inclined to admire different virtues. One man, *e.g.*, has a reverence for courage. He will in all probability lower his ideal, which contains the attributes of gentleness, peace, &c., as well as courage, to the level of some courageous person known to him through history or in actual life. With this hero he will find no fault at all. Again we see the same law operating upon those under the influence of ardent affection. Juliet is the personification of all that is sweet and loveable. Romeo is the beau-ideal of all that is manly and honourable. The same tendency is carried to its extreme amongst idolatrous nations who fall down in adoration before statues, paintings or images of their gods. This is the great illusion—the necessary illusion of reason. If this is the be-all and end-all of human existence, then the utmost we can know is that we must try to deceive ourselves—that we must walk into our own trap. Then man's life will be an unsolvable enigma. But Kant does not stop there. He says that if a connection is to be made between God and man, it must be in dispelling this illusion, and making it a reality. Having said this reason unaided has done its utmost. In its extremity revelation comes to its assistance. Christianity solves the problem. Jesus is the embodiment of the ideal, and though an embodiment is infinite still. Hence the illusion is dispelled, the mist of the ages is cleared away, the outline of Kant has received its content, the ghosts of the darkness fly squeaking and gibbering to other shores, when there is heard a voice from the throne of the Eternal with an imperial disregard of Emerson's unnatural naturalism, disdaining to avoid the seeming paradox, referring to the man Christ Jesus as He lived and died and rose again—"Behold, I show you the MYSTERY—God manifest!"

CONCERNING ETIQUETTE.

AN eminent author has remarked that "no station, rank or fortune can ever excuse a man for neglecting the civilities due from man to man." This is a fact too often disregarded by many professional gentlemen, not to speak of the *οἱ πολλοί*, or mixed multitude of mankind. Those *savants* imagine politeness to be inconsistent with independent feeling, or to indicate a disposition to yield and cringe to others. But such is not the case. Earl Dufferin is noted for his urbanity, which he carries to an extreme degree, but none would ever think of calling in question his firmness, or his feeling of independence. Men of rude behaviour, in not respecting the feelings of others, do not respect themselves, their very awkwardness showing them to be clowns at heart, and their arrogance proving their intense selfishness by their endeavouring to win by an exhibition of impudence what others do by conciliatory conduct.

Others suppose it to be an unmistakable proof of genius, or at least of a superior mind, to be ill-mannered and uncouth. They must be of the opinion that the *habitudes* of our city lanes and alleys are extremely clever, as they excel in such kind of manners.

We have thought the matter over profoundly, and have come to the sage conclusion that a man may be respected

in spite of his violating the rules of good breeding, but that he would be doubly respected were he to observe those rules.

There is really no excuse for the exhibition of blunt and boorish manners, and it is a great mistake for any man to think that his profession is his character, and relying on this baseless fancy to despise, or affect to despise, the recognized rules of refined society.

Sometimes ambitious youths, when they behold some distinguished clergyman, or physician, or advocate, who is noted for his boorish behaviour, command the admiration of the world, by his wonderful skill or eloquence, deem it commendable to imitate his manners, even when they must know it is impossible for them to equal his celebrity.

But a difficulty arises as to what really constitutes good breeding as manifested in ordinary conduct.

A certain living clergyman thinks it is perfectly consistent with refinement for him to pull off his boots in a lady's parlour, and to elevate his bootless feet to the seat of a neighbouring chair.

A certain physician, who prided himself in his acting *a la Abernethy* towards the public, answered gruffly in monosyllables, or in scowls, the humbler enquiries of trembling patients. This conduct he considered the *ne plus ultra* of professional etiquette.

A considerable number of clever men eschew the hair brush, and even make the tooth brush a subject of ridicule.

A still larger number utterly disregard all attempts at tables. They will smack and gulp and crunch in the most alarming manner, and when the appetite is satisfied lean back on their chairs and pick their teeth with their fingers or their pocket knife. In all this they were not aware of any impropriety.

This state of things is pitiable, for it largely arises from ignorance of what really constitutes good breeding. Many of these gentlemen are most amiable and estimable in their lives, and all they need is some friend to correct these faults, and show them a better way of conducting themselves.

These are the men we so often encounter in the world who, notwithstanding their popularity as professional men, always exhibit something in their behaviour to excite ridicule, or disgust, and thus greatly mar their usefulness.

We do not write concerning social savages, who wantonly outrage all attempts at politeness in order to prove themselves to be men of mark, for we consider them irreclaimable; but of those who affect singularity of manners at the expense of what is refined and agreeable, and of others who are sadly deficient in this respect from sheer ignorance. The vulgar crowd generally value such men at their own price and rightly esteem them not a whit superior to themselves.

A few years ago a New York newspaper published a card of warning to all the clergymen expecting to attend the meetings of the Religious Societies in that city, that if they were invited into the houses of the citizens they

should be careful not to spit upon the carpets. How much better it would have been had these reverend gentlemen been thus cautioned in their student days, before their evil habits had run riot over the earth, and the civilized citizens of a city were obliged to issue such a warning.

We are humbly of opinion that our professional men should rather be patterns of propriety, if they would have the respect of the community, and studiously avoid exhibiting conduct savouring of the kitchen or the barn-yard.

It is true that many of our professional men were originally of humble origin and unaccustomed to what is termed good society. They came from localities where the conduct here commented on would not be noticed as improper or indecent, and it is true that when they went to college they were secluded from society within the college walls, and altogether confined to the companionship of youths of similar culture, so that never having learned the forms and uses of ordinary politeness, they learned not only to neglect, but also to despise them. Thus they acquired habits which marked them as rude, if not clownish, for life.

Some of them, as students with a view to the holy ministry, are regarded humanly by the Christian world as the HOPE of the church. Kindly feelings are extended to them. They are treated well for the sake of the calling they aspire to, and they, observing this, feel themselves at far greater liberty to receive than to bestow deference even upon their superiors in ability, education and social standing. The indulgent public hope that experience will correct such blemishes, and wear away such irregularities of conduct, but mostly hope in vain, as such kindly treatment rather confirms them in their ill manners than effect a reformation.

Addison's whimsical description of his walk with his friend, Will Honeycomb, should have a corner in every student's note book, and his polite deference concerning the lost watch he imitated. Nor less, should there be reserved in brief space for the story of the Scotch Laddie who was leading his callie by a cord tied around its neck, which he did not want the doggie to ken was there, lest it would hurt his cannie feelings. What a delicate regard for the feelings of another, and that other in this instance only a Scotch Callie.

As we cannot suppose the citizens of any city to be so philanthropic, as to take enough interest in verdant students, as to invite them to their houses and win their confidence, so far as to get them to listen to a few certain lectures on how to eat, drink, talk, and behave generally. We shall venture, by way of conclusion to drop a few hints for our own benefit, as well as for that of our student readers.

Imprimis. We should endeavour to cultivate the habit of being easily pleased. This will tend to neutralize a tart, crabbed, censorious, mental habit, which is so apt to grow on studious persons and make them uncivil.

Denide. We should seek to cultivate a cheerful state

of mind. Ascetic and bilious men are detested. Poor wretches! They may have good cause for their moroseness. If so they are the more to be pitied, although the sad exhibition which they make of their bad feelings are none the less intolerable.

But to be cheerful we must *feel* cheerful. To accomplish this we must feel comfortable in mind and body. With tormenting anxiety, or pallid fear, or raging anger rampant it is impossible to feel cheerful. The mind must be content, and the health must be good to attain this desirable end. Therefore, we simply sing a slight variation of the time-honoured ditty on frugal diet, pure air and suitable exercise as a matter of prime importance to the cultivation of etiquette, not to refer to any higher or other consideration. Who has not admired the cheerfulness of a pic-nic party, or of a sleighing party, or of a hunting party, which is largely due to the fact that the party have dismissed all care, and have been taking agreeable exercise in the open air. The cheerfulness of some people is proverbial.

Demigne, we should cultivate friendship. The warmer the affections we give forth the warmer the heart becomes. "There is that giveth and it tendeth to plenty." The latent fire burns all the brighter when stirred by the breath of friendship. Probably no place is better calculated to beget and perpetuate lasting friendship than the college. Hearts are there welded together in the fervid heat of youth, which neither time nor space can dissever.

It is noticeable that the warmer the friendship the more delicate and considerate the conduct of one to another. Here, then, is a sufficient motive for all to understand the importance of possessing a cheerful mind, resulting as it does in many blessings, and not the least among them that of urbanity towards those around us. Cheerfulness, therefore, is a sacred duty. It is essential to complete success in our pursuits. It is a source of true pleasure to ourselves and others.

We have indulged in this somewhat prolix lucubration more to stir up our editorial selves to attend to the amenities of life a little closer, and to endeavour to incorporate them in our own system of behaviour, than to dictate to others, who are probably our superiors in this respect, for we are conscious that the beams which transfix our own optics are larger and more offensive to ourselves and others than the notes that dance in the sunbeams of our neighbours' eyes. *Sat sapienti*.

UNIVERSITY BANQUET.

IT is particularly requested that all graduates who expect to be present at the University Banquet to be given on or about the 24th of April, send their names as soon as possible to Mr. R. V. Rogers, M.A., Chairman of the Committee. Particulars as to the price of tickets, etc., may be found in another column.

FRESHIE—"What is the derivation of the word ovation?"

Senior—"Ovation, my little fellow, comes from the Latin word *ovum*, an egg. It arose from the custom of applying rotten eggs to distinguished political speakers, which was called giving them an ovation."—*Ex*.

DONATIONS TO THE MUSEUM.

SEPT., 1882. From Gill, Allan & Co. All their specimens of Gypsum, ground and unground, exhibited at the Dominion Exhibition at Kingston. This contains some fine crystals.

Rev. Dr. Honeyman. A fine collection of ores from Nova Scotia.

Mr. A. Macaulay. A pig with six legs, preserved in alcohol.

Rev. R. Chambers, Erzerroom, per Dr. Williamson, 1 ink-horn and pen, 1 pair wooden sandals elevated from the ground by cross-pieces under heel and toe, 1 pair shoes, 3 kinds of wooden spoons, 6 coffee cups and saucers, beads, tooth-pick, 2 Bulgarian towels, 2 pin-cushion coverings, 1 card case, 1 bit for bridle, and 1 horse shoe.

In addition to the above the museum received last June a collection of 330 representative specimens of rocks and minerals, and 71 fossils from the Geological Museum at Ottawa.

PETITION OF THE SENATE TO PARLIAMENT.

To the Honourable the House of Commons of the Dominion of Canada, in Parliament assembled:

THE petition of the Senate of Queen's College and University, of resident graduates and others, humbly sheweth,

That the present tax on books is to the prejudice of Canadian literature and of that development of Canadian literary talent which every Parliament that would encourage a national spirit must desire to foster. Canadian publications are already sufficiently protected by the Copyright Act, but, inasmuch as books written by Canadian authors must be published in Britain or in the United States if they are to find a market among all the English speaking peoples, the duty simply interferes with the sale in Canada of the best fruits of Canadian authorship.

That taxes upon knowledge can only be justified when they are indispensably necessary. This has been recognized in various ways in all civilized countries. But no tax upon knowledge can be more opposed to national well-being than one that burdens every student of science. Almost every work required by university students must for many years be imported from abroad. At present philosophical apparatus for laboratories is free from duty. Much more should the apparatus that every poor student is obliged to use, especially if he desires to go beyond text books to original authorities, be also admitted free.

That the curators of university libraries will always import their books directly from foreign publishers. In this case the present tax is neither in the interest of booksellers nor of the public. Neither is the trade the better for the duty, nor would the trade be the worse if it were abolished. The duty simply takes away directly from the colleges a considerable portion of the scanty funds which they collect on behalf of the intellectual development of Canadians. In view of the fact that there is not yet one good public or university library in Canada, the injury thereby done to all the higher life and true interests of the country is manifest.

In view of the above and other considerations, your petitioners pray for the abolition of the tax upon books, should the state of the revenue warrant your Honourable

Body in making any remissions of duty whatever.
And your petitioners, as in duty bound, will ever pray.
Kingston, February, 1883.

Signed by

GEO. M. GRANT, M.A., D.D., Præf.
JAMES WILLIAMSON, M.A., LL.D., Prof.
J. B. MOWAT, M.A., Prof.
N. F. DUPUIS, M.A., Prof.
GEO. D. FERGUSON, B.A., Prof.
JOHN WATSON, M.A., LL.D., Prof.
JOHN FLETCHER, M.A., Prof.
D. H. MARSHALL, M.A., F.R.S.E., Prof.
GEO. MCGOWAN, F.R.S.E., Prof.
ALEX. B. NICHOLSON, B.A.
JAMES CARMICHAEL, Lecturer in Ch History.
JAMES FOWLER, M.A.
THOS. G. SMITH, D.D.

And others.

➤ CORRESPONDENCE. ◀

* * * We wish it to be distinctly understood that the JOURNAL does not commit itself in any way to the sentiments which may be expressed in this department.

[We have received two or three communications, which from lack of space have been crowded out of this number, but which we hope to be able to insert in our next issue.]
—ED.

ELOCUTION LECTURES.

To the Editor of the Journal:

I HAVE been expectantly waiting, as I know many other have likewise, since the Christmas vacation, to hear the lectures in Elocution announced. But it would seem as if the waiting and watching were to be in vain, but why it should be, I cannot see, for does not the calendar give us to understand that such a course of lectures are to be given? Does it not tell us that there is an Elocution Lectureship, founded by the Late John Watkins? Or is it just so many words put in to fill up the Calendar, and like the extensive and valuable collections in the Museum, to be heard of but not seen, although the Calendar says, "occasional demonstrations are given to the students." If this is the way the bequests of the friends of Queen's are to be treated, it does not seem to me that it will be much of an incentive to others to follow up their example. Hoping that the Calendar announcement on Elocution will soon appear in the trangible form of a lecturer.

I remain yours,

GRAY.

MONTHLIES VS. FINALS.

To the Editor of the Journal:

IN your last issue of the JOURNAL I noticed a paragraph in which it was suggested that a certain standard taken on the monthlies be accepted as an equivalent can pass on the final or University examinations. The idea is certainly a good one, and were it properly ventilated I am positive that the arguments in its favour would be sufficiently strong to induce almost all students to its support.

The object of Queen's University is to lay the foundation of a thorough education, and the examinations should therefore be conducted in such a manner as is best calculated to produce that thoroughness.

At present the energies of the majority of students are bent on simply passing the final examination, and all work not bearing directly on that final is naturally avoided.

What then is the best means to induce students to get up their work in a more thorough manner?

The idea suggested in the last JOURNAL seems to me the best method of overcoming the difficulty.

It is needless to dilate on the benefits arising from the introduction of such a system, suffice it to say, that the spirit of indifference which now seems to pervade all departments of study would shortly disappear, and a spirit of emulation such as had never yet existed would be the most natural outgrowth.

In addition to this fresh encouragement would be given to the professors in seeing their work receive its proper attention, and the bonds of sympathy which should naturally exist between professors and student would in a certain measure be strengthened. Hoping to hear the opinion of some of the old students, I remain,

Yours respectfully,

UNDERGRAD.

DEGREE OF B.A.

To the Editor of the Journal:

THE Senate has seen fit to make an innovation contrary to all the traditions of Queen's College, in establishing a course for the degree of B.A. part of which is honor work. Till the present time all honor work has been additional to that necessary for the degree of B.A. But the influence of Toronto University has proved too strong for Queen's, and she has adopted an honor course, as well as a pass course, for the degree of B.A. Doubtless this will enable more students to graduate with honor, but they will certainly leave College with less general knowledge than they would receive under the old curriculum. This change has taken place at an inopportune time, for the alumni of Toronto University are agitating for a change in its curriculum which will make all honor work additional to the ordinary pass work.

However, as the change has been made, and the Senate has recommended a particular order of taking up the subjects in the several courses, I wish to suggest that as many of the compulsory classes as possible meet in the forenoon—honour and optional classes, when necessary, being left till the afternoon in preference to others. This would leave the afternoon free for study and recreation. The present arrangement of classes causes great inconvenience to students, e.g., last year I had one class from nine till ten o'clock, another from eleven till twelve, a third from three till four. I hope the members of the Senate will see the force of this, as the order of their classes is a bugbear to many students at present. Again, in the calendar, under the heading "Academic Year," the

information which is most important to a student is omitted, viz., the dates of his pass examinations. It would entail no extra labor on the Senate to publish this important item of information in the calendar, and it would relieve the students of much anxiety.

MAC.

PROGRAMME FOR THE FINALS.

To the Editor of the Journal :

WOULD it be in accordance with correct views of education and especially of the purpose served by examinations that the programme of the finals should be made public two or three weeks in advance? Evidently, a good many students think that it would. With submission, I think that it would not, and it is just as well to look at the subject from the different points of view. What are the subjects taught in a University course? Not so much those that are of immediate practical utility, but those that are the best mental gymnastics. It is considered to be of far greater consequence to train the mind, so that it may work upon any subject forever after with precision, vigour and clearness, than to give it a number of facts that are of merely technical or professional value. How shall the student get the greatest possible good then from the subjects he studies? By the amount of mental exercise he receives. By the formation of the best habits of studying, thinking and expressing himself. In order to acquire these habits he must learn the fundamental facts of each subject and their underlying principles, and he must make these so completely his own that they shall constitute part of his mental furniture. In this process the great enemy to be avoided is cram, or overloading the memory with mere facts or formulas with the intention of unloading whenever the immediate object has been served.

Now, what would be the result of announcing two or three weeks beforehand the order in which the examinations are to take place? Simply, an encouragement to cram. There are some men whose capacities for cram are prodigious. In a fortnight, with the aid of notes, digests, an appreciation of the examiner's strength and weakness, and a good memory, they could manage to "make a pass" on almost any subject. They would waste the whole session, and leave college with a reputation for quickness which some mistake for intellectual ability, and yet be really as ignorant as when they entered. Such men have missed the whole object of college life. They have grown in nothing but self-delusion and conceit. The fewer of that class who get degrees the better for the reputation of the university.

The present system of examinations is intended to guard against those evils, and to ascertain as accurately as possible which of the students have profited most by the work of the session. The monthly examinations are intended to oblige men to call a halt occasionally, to review their work so far, and to get themselves in a condition to summarize it readily and accurately. The man who cannot pass the monthlies is warned in time. The man who pass-

esthem well is sure of his ground when the 'dies irae dies illa' comes upon him in April. To go to the monthlies inspired by the hope of getting a book is childish. The true student has infinitely better reasons for not evading one of them. Having methodized his work from time to time, having passed it through his mind until it has become an abiding possession, he is not taken at unawares. Thereafter, in the great college of the world, he will not usually get a fortnight's notice when called upon to speak or act, or in any way to bring out the best that is in him.

Formerly, nearly a week was allowed to intervene in Queen's between lectures and final examinations. This was a mistake, for it tended in the wrong direction to which attention has been called in this communication. In this year's calendar, what I conceive to be the true system is announced. Lectures cease on Friday and examinations on the whole course begin on the following Monday. This is the method of the great British Universities. So far as honour students are concerned, they do not know till the moment they enter the hall, on what subject they are to be examined. It is felt that honour men should be "ready, aye, ready," It is expected that students come to college, not to have "a good time," but to study, and to study from the beginning to the end of the session. That by no means excludes amusements and athletics. The best students find it necessary to take their share of both.

ANTI-CRAM,

QUID REFERT?

"THEY had lived and loved, and walked and worked in their own way, and the world went by them. Between them and it a great gulf was fixed; it cared nothing for them, and they met its every catastrophe with the *Quid Refert?* of the philosophers."

DE LA ROGUE

What care we for the winter weather,—

What care we for set of sun,—

We, who have wrought and thought together,

And know our work well done?

What do we care though glad stars glitter

For others only? Though mist and rain

Be o'er our heads? Though life be bitter,

And peace be pledged to pain?

What care we? Is the world worth minding,—

The sad, mad world with its hate and sin?

Is the key worth seeking for, or finding,

Of the Cretan maze we wander in?

What care we though all be a riddle,—

Both sea and shore, both earth and skies?

Let others read it! We walk that middle,

Unquestioning way where safety lies,

And care not any for winter weather,

And care no more for set of sun,—

We who have wrought and thought together,

And know our work well done!

GEO. F. CAMERON, '86.

It is well known that the Salvation Army does not wish to allow any into its meetings, except non-church-goers and people of the lowest class. The nicety of their discrimination was shown the other evening, when two of our Juniors were refused admission, but as they turned away they had the pleasure of seeing two seniors readily admitted. We draw no comparison, for 'comparisons are odious.'

→PERSONAL←

THE Rev. Gilbert C. Patterson, M.A., '80, of Summers-town, is in the city.

THE Rev. D. Kellock of Deseronto, a graduate of Theology in '81, has accepted a call to Spencerville.

THE Rev. Dr. Smith, pastor of St. Andrew's Church in this city, has received a call to St. Andrew's Church of St. John, N.B.

WILL. Lavell, M.D., '80, notwithstanding his popularity in Merrickville society, has left there for Windsor, where he hopes to be allowed to heal the diseased.

WE regret much to announce the death of Gilbert J. VanVlack, M.D., who died suddenly of heart disease in California, on the eve of his return to spend his remaining years in his native County of Prince Edward.

JOHN R. Lavell, B.A., '77, of Smith's Falls, for several years one of the editors of the JOURNAL, has went and gone and done it at last. On the sixth of this month he was united in the holy bonds of matrimony with Miss Silla P. Macalister of this city, by the Revs. F. McCuaig and John Macalister, B.A., '65. Two of the oldest graduates of Queen's were present at the ceremony, the Rev. Wm. Bain, M.A., D.D., who graduated in '45, and the Rev. Geo. Bell, LL.D., a B.A. of '47.

→ DE + NOBIS + NOBILIBUS.←

A FEW days ago three Professors and a student "shoved the stanes" against a rink of the best city players. We are glad to mention that the College curlers were victorious.

MISS SMITH, a student in the Royal College, we are sorry to say is seriously ill. Of course we can't allow such a favourable opportunity to pass without saying, "we told you so." Is this a practical instance that woman's delicate constitution cannot undergo the severe strain of a college course, without the result as exemplified in this case?

LIST of University Preachers for the next month; February 25th, Rev. John Jenkins, D.D., L.L.D., Montreal. March 4th, Rev. Professor McLaren, Knox College, Toronto. March 11th, Rev. R. Campbell, M.A., Renfrew. March 18th, Rev. R. J. Laidlaw, B.A., Hamilton. March 25th, Rev. J. Edgar Hill, B.D., Montreal. This list promises well. None of the gentlemen on it have yet preached in Convocation Hall.

MR. F. C. HEATH, B.A., musical director of Queen's College Glee Club, has composed an Easter Cantata, which he intends to produce in Convocation Hall some evening in Easter week. The chorales and solos were composed by Mr. T. G. Marquis, '83, and are considered by those who have seen them to be well worthy of the author of 'Nausicaa.' The chorus will be rendered effectively by the help of several city ladies, some of whom will take solos. The male soloists will be Messrs. T. Cumberland and J. Sherlock. From what we have heard of the first two or three rehearsals we have no hesitation in predicting a great success for Mr. Heath in the undertaking.

ONE of our new Professors states that he sees no fun in tobogganing, and speaks of it disdainfully as—"sliding down hill on a board."

THREE Professors engaged in a snow-shoe tramp on the Lake, on Shrove Tuesday. We would be glad to see them at the next club tramp.

DANIEL MCTAVISH, M.A., '82, treated his fellow theologues last Tuesday evening to an oyster supper in his rooms on William Street. Just think of it, the divine and saintly theologues actually eating oysters; pandering to the sensuous desires of their bodies! Verily, verily, we greatly fear that they do follow after strange gods, even after the god mentioned in Phil. iii, 19. And what is worse, one of their number, we are told, not only bowed down to him and worshipped him, but also fasted nine hours beforehand, in order that he might get the full benefit of the feast.

AT A preliminary meeting of the banquet committee, held on Tuesday afternoon, it was decided that until it was ascertained how many would probably be present it would be inadvisable to make any further arrangements further than placing the price of the tickets at one dollar, and appointing sub-committees to canvass the graduates and students. After doing this, therefore, an adjournment was made. The committee is composed of R. V. Rogers, M.A., G. M. Macdonald, M.A., Professor McGowan, Dr. Saunders, D. A. Givens, B.A., Alex. McLeod, E. H. Britton, A. McLachlan, J. C. Anderson, A. Givan, W. J. Anglin, W. J. Shanks and J. J. Wright.

NUMBER OF STUDENTS THIS SESSION.—The number of students attending classes in Arts is 191; in Theology 20 in Law 5; and in Medicine, at the Royal, 88. This would apparently make the total number of University students 304; but as 48 of the medicals and half a dozen of the jurists and theologues attend classes in Arts, the actual total is 250, the highest number ever reached in Queen's. There is an increase this session in every Faculty. If this thing goes on new buildings will soon be required. The ladies number 10 in Arts, and 7 in medicine. As the Royal has more students this year than in any previous year of its existence, Dr. Stewart's regime of course always excepted, it is manifest that the admission of ladies has on the whole told favourably on the attendance. Some may have been deterred from facing the ladies, but evidently a good many more have come because of or in spite of them.

CURLIANA.—The pen is mightier than the sword. The final ties in competition for the Carruthers' gold medal were played off this week. The play had narrowed down to a triangular contest, the participants being Major Short, Mr. Stewart and Mr. Dennistoun, '86, of the JOURNAL staff. The two first were drawn against each other, and their game was somewhat remarkable. The score stood 13 to 5 in favor of Stewart, and that gentleman was "lying shot." Not content with this he threw another stone for 14. This shot knocked all his stones out of count, leaving 3 or 4 of the Major's in the circle. Mr. Stewart never made that fourteenth point, and the gallant Major passed him. The JOURNAL man now came upon the scene, and as a result has brought glory upon himself and the editorial circle of which he is a member. We congratulate our brother editor, and hope that Mr. Dennistoun's success will give much point to an article which appeared in our last issue advocating the formation of a college rink.

A SOPH'S AMOROUS SPEECH.—BRILLIANT ORATION.—
On the 13th inst. the train going west carried a Soph. and a Divinity student to a place called S—, where a "bun fight" was to be engaged in, and in which these two "gownsmen" intended to participate. The entertainment began at 7 o'clock in a large hall, and on a large platform in company with some distinguished personages, these two mashers, and grinders of hash, planted themselves. Whereupon the Soph, standing upon his feet, rolling his eyes, stretching his legs, opened his mouth, and spake as follows:—"Hear, O ye people of S— and vicinity, the words which I shall speak unto you, for I am a Soph. of Queen's College. I wear a mortar board upon my head six days out of seven, and taking pity upon you, I, in company with my brother "Divine," come forth to unfold some of the deep mysteries, and to solve some of the problems which we learn in K—. For it hath ever been upon my mind to address you upon a subject which lies very close to this soft heart of mine, and which pertains to the good of all men, (viz.) "Matrimony." Mine eyes have been propped wide open every night for a long time past, thinking upon this wondrous theme, and so I propose this night to give some good advice to the folk young in years, tender in heart, like myself, and I trust that my remarks may not be in vain. (At this juncture the "Divinity Hero" rolled his eyes, flapped his ears, and his knees smote one against the other.)

Ladies and gents,—I rise to address you upon the subject of matrimony, and my words must have weight, for I am no stranger to either you or my subject. I know whereof I speak, for I am a disciple of "Cupid," having graduated with honours in his school. Many a fair damsel have I loved, and many will I love in the future, and as I see before me so many of the youth of our land, I shall address not a few of my words to them. A young man ought to be of reasonable size. He should have a good head; if he can grow a beard it is well, but many imagine that if they sport a few spears of a moustache that they are men. Hark and listen, O ye people! A small moustache is only second mourning for want of brains, (at this point the Divinity Hero, with turned up eye, thanked the Gods that he was always clean shaven. His teeth chattered and his knees smote one against the other.) Soph continued, "Young men, many a girl who is not afraid or ashamed to work, never mind the looks, beauty is but skin deep, but, oh, ugliness goes clean to the bone, (at this juncture the "Divinity" elevated his feet, behind which he completely hid himself, his nasal organ alone protruding.) After giving some striking illustrations, the clever Soph, with chin erect, gave forth a problem to the audience: "If I can court, love and kiss other girls in one night, how long will it take a man who has his equilibrium to perform the same task?" To this question there was no reply, as the two cases were so far separated. When the stillness was becoming painful the Divinity lowered one foot (which obscured the light from half the hall) and elevated his nasal organ to a horizontal position. The Soph did not repeat his question. The oration was now near its close. His voice was shrill, his eyes distended, his mouth ajar, a look of agony was upon his face, whereupon the "Divinity," knowing the cause of his trouble, stood upon his heels and cried aloud, "Bring, oh, bring cakes, pies and buns, also a pail of water, for we are hungered and require meat." The rest of the night was taken up in devouring the fruit of the vine, and the product of the field. Thus ended one of the most brilliant amorous speeches ever delivered by a Soph, and people at S— and vicinity look sad when this Soph is mentioned, and if a bun fight is ever held in S— again care will be taken to have more grub for this Soph, and also to have his oration delivered beforehand.

→ ITEMS. ←

ONE of the girls says: "Eating onions not only keeps the lips from chapping, but also keeps the chaps from lipping."—*Ex.*

St. Valentine's day has come and gone, and as a result the walls of our sanctum boast of quite a few additional adornments, the bequests of generous hearted students who were the happy recipients of artistic 'one-centers.'

We are indebted to one of our exchanges for the following specimen:

Dere Gane:

I ain't mutch on a rhyme,
I don't no feet and time,
I bot this valentyne fer u
To tel that I to u are tru.
I don't go mutch upon its sense;
It's just chuck full of sentimense.
So take the farvant love of him
Who sines hisself

Your Willyum Jim.

See!
He
Goes whirling out the door.
Ah!
Pa
Has lit on him once more.
I
Sigh
To see him used like that.
Bad
Dad
To spoil his Derby hat.—*Ex.*

MCSTAGGERT (on his way home, having jumped over the shadows of the lamp-posts, etc., brought up by that of the kirk steeple). "Eh—" (Pauses.) "Ne' mind! 'Sh no help for it! (Pulls up his pants.) Shall have to wade thish!"

HAMILTON College, on consideration of an endowment of \$500,000, is to become a Presbyterian college, subject to the Synod of New York. The endowment is to be collected chiefly by contributions taken in the various churches.

A CLEAN SCORE.—First gent: "Madame, permit me to introduce my friend, who is not nearly the fool he looks"—

Second gent:—"That is where my friend differs from me, madame."—*Ex.*

SCENE, recitation room, Wellesley College, class in Latin. Professor (who is a Harvard graduate, and consequently bashful)—"Miss A., will you decline the pronoun *hic*?" Miss A.—"*Hic, hæc, hoc, hug-us, hug-us, hug-us.*" Exit professor amid great excitement.—*Ex.*

TO OUR SUBSCRIBERS.

It is now getting near the end of the Session, and a large number of our subscribers have not yet sent in their dollars. This may appear trifling to them, but it is a serious matter for us. We sincerely hope that this matter will be attended to without further delay.

GEO. F. HENDERSON,
Sec.-Treasurer.

Box 1146.