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QUEEN'S

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WE desire to call the attention of our readers to Dr. Watson's address delivered in Convocation Hall on Nov. 6th, and published in this issue. This address should be pondered over by every student in Canada and by the alumni of all our colleges, for it sums up and presents in concrete form the spirit of true Canadianism which every university should foster in its students. By enlarging the JOURNAL we are able to present the address in full in one issue, and also a picture of Dr. Watson, who has now filled the chair of moral philosophy in Queen's for twenty-seven years. Few men have been less in the public eye than he, and yet it is not too much to say that the higher intellectual life of our Alma Mater finds its dominant note in him. The honor philosophy course is the aspiration, as it is the despair, of most of the students for the church. Moreover it is not difficult to discern that his incisive reasoning, and his comprehensive grasp of the deepest problems of life have impressed themselves upon other and younger professors, to their advantage and ours. To thus impress oneself upon the life of a university for so many years, and to give the right impulse to the thought of the hundreds who go out from its halls into the active duties of citizenship—is this not patriotism of the noblest type?

Probably the universal sentiment of the students, regarding the Sunday afternoon addresses in Convocation Hall, is one not only of appreciation but of gratitude to the Senate for inaugurating them and maintaining them so long, and on so high an average plane of religious thought. In no other University in Canada, so far as as we are aware, are such services held, and in few could they have been continued without enforcing a rule of compulsory attendance. But this makes it all the more wonderful that every student of Queen's, not directly engaged in work that he considers more incumbent on him, does not feel it a privilege and a duty to be present. They are not for the public but for the students. They deal with subjects seldom treated by the modern pulpit. They represent much thought on the part of the Professors, and much kindness on the part of those—generally the most distinguished of our recent graduates—who come from a distance to give us the best product of their reflections on life. And yet there are students who, from no good reason whatever, absent themselves! It is scarcely courteous to the Senate and to those who may be considered our guests. It is not fair to themselves. It is not even just to their fellow-students, for our corporate life is weakened by their indifference.

* * *

A few plain statements regarding the recent trouble in football and athletic circles: All committees appointed by the A.M.S. are responsible to that body for the discharge of those duties for the performance of which they exist, until such time as they are relieved by vote of the society. The football executive is a committee of the A.M.S. appointed for the discharge of certain definite functions. This committee had a grievance against the athletic committee, a body which is equally amenable to the A.M.S. Obviously the honorable course was to protest to the society against the action of the latter committee, and, pending the consideration of this protest, to continue to discharge the duties from which they had not been relieved. But in effect they, and the players also, said that they could not trust the A.M.S. to do justice. They went out on strike

and though a scheduled game with 'Varsity was approaching there was no attempt made by the football executive to perform their duties, and no practice was held after the Montreal game on Oct. 29th until 6 a.m. on November 9th.

To speak plainly, they had the A.M.S. in a hole and they dictated the terms on which they would resume work.

That the captain and secretary had some just ground for complaint all will admit, but we believe that all right thinking students when they examine the question calmly, will express their "hearty disapproval" of the method resorted to. It was not honorable on the part of those who adopted it, and it was humiliating to the A.M.S. to accede to their demands on any lower ground than that of justice.

We are not the custodians of another man's honor, and perhaps the gentlemen really were satisfied with the vindication they received at the special meeting on the 8th. But we cannot help feeling that there is a higher standard of personal honor, and that the athletic committee, however culpable on the point in dispute, have risen nearer to that standard.

After what is generally construed as a direct censure, and vote of want of confidence, carried by a large majority, they shirked no duty or responsibility. They completed all arrangements for the match on the 12th, gave due notice that they would hand in their resignations at the next meeting of the society, then, in the interval, squared all accounts, and before resigning presented their report in a business-like way. Now it will hardly be contended that these men are less sensitive than the others, or that they were lacking in true self-respect when they continued, in the face of the society's rebuke, to discharge the duties of their office, until duly and formally relieved. Whence, then, the difference? Which spirit are we, in our moments of sober and candid judgment, to brand as the true spirit of Queen's, and, further, what is the value of rugby football as a means for the cultivation of self-control, forbearance and true manliness?

* * *

The design which graces the front cover of the JOURNAL is the work of Miss Carey, of Kingston. It is both appropriate and attractive, and has been well received by our readers. The artist has been quite happy in her conception as well as skilful in the execution of it, and we extend our thanks and our congratulations.

* * *

We regret that lack of space compels us to hold over an interesting review of "John Splendid" by our old friend and contributor, T. G. Marquis, B.A. Look for it in next number. Mr. Marquis has kindly

volunteered to give us such reviews of recent fiction from time to time this session, and his articles will be read with interest as in former years.

THE QUESTION OF INTERCOLLEGIATE GOOD-WILL.

The Varsity of Nov. 9th has a well written editorial on "Fraternal Feelings," which is a timely and important contribution on the subject of a closer union and a more friendly relationship among the leading colleges of Canada. The sentiment expressed by *The Varsity* will be cordially endorsed by every student, of whatever university, who has the right college spirit. Such fraternal feelings are quite compatible with the fullest loyalty to one's Alma Mater. In fact no student is truly loyal to his own college who has not a sympathetic interest in the welfare and success of others. The time for petty faction and envious rivalry has gone by, and, happily, the day seems to be dawning when the students of all our leading colleges shall form one great freemasonry with mutual aspirations, the same lofty ideals, and only such a rivalry as is consistent with the closest friendship. But to be a true friend, one must be honest with one's self, and, if this new found friendship among the students of different colleges is to be cemented, there must be honest and searching self-criticism. This fraternal spirit had an auspicious beginning in the formation of the I.C.R.U., and it can best be fostered along athletic lines, though no doubt it will exert a potent influence in many other spheres of college activity as well. It is to our credit here at Queen's that from the outset we were staunch supporters of the scheme for an intercollegiate rugby union, and college sentiment here is strongly in favor of the application of the idea to other branches of athletics.

And yet there is no use shutting our eyes to the fact that at the end of the first season we are to a certain extent discredited in the eyes of the other members of the union. To those of us who mingled with the players and delegates from the other colleges on the night of the rugby union dinner, it was rather painfully apparent that they looked upon us as having in a measure fallen from grace. There appear to be two reasons for this. One is the question of the eligibility of a player on our team, and the other is the style of game we play.

As to the first of these there is probably some misunderstanding, arising out of the discussion we ourselves had over the standing of this player. Whatever his status before the time of the final game, there can be no question as to his eligibility at the time of the game on the 12th, though opinions may differ as to the good judgment of the managers in playing him that day. While they had an un-

doubted right to do so, there are many of us who think that, in view of the circumstances, it would have been better not to assert that right.

The other question is the more serious one. The teams that have met us this year agree in saying that we play an entirely different game from that which is in vogue among the others. It used to be our boast in our palmy championship days that our team could adapt itself with great facility and quickness to the style of play of its opponents, and, after the first fifteen or twenty minutes, invariably play the game that the conditions demanded. This year the complaint is general that we play only the "heavy style of scrimmage game," as *The 'Varsity* reporter terms it. These heavy mass plays are certainly much less interesting to the spectator, and it will be admitted that they are conducive to "scragging," and are more liable to result in injury. No doubt our men are quite willing to take their share of hard knocks, but a team trained to this style of play, while seldom scoring many points, places a team that is trained to open play at a serious disadvantage and is bound to be accused of rough play. Our friends of 'Varsity are sore not merely because of their defeat as may be seen from the fact that the sympathy of outside delegates was all with them.

Who then is to blame? Principally we who are the non-playing element are responsible. It has long been just cause for complaint among our players that our treatment of them after a defeat has been most disheartening. We have practically given the team to understand by our attitude towards them that their first business is to win games. If that can be done in a gentlemanly exhibition of the game, so much the better, but if the game is lost we are not over-nice to inquire whether our fellows played an honorable, manly game, or not. We condemn them off-hand and give vent to our disappointment in sarcasm and ridicule. First then we must treat our team honorably and give them the full assurance that we have committed to them something far more valuable than a mere football score, we must let them see, once for all, that we are one with them in defeat as in victory, and that we can condone anything but dishonorable tactics or unsportsmanlike conduct.

We are not criticizing this year's executive. We believe the root of the matter lies deeper than the mere policy of any executive, and we are finding fault with a condition of affairs which did not spring up in a season. The plain fact of the matter is that our fine sense of what is manly and noble in true sport has been more or less blunted. The cure lies in the cultivation of the love of the game for its own sake, and a more wide-spread interest in and enthus-

iasm for true sport on the part of all classes of students. Until we have set our faces against the old system of things and have fully determined to make the name Queen's as honorable in the arena of sport as it already is in the world of letters, the less we have to say about intercollegiate fraternity and co-operation the better, for we shall be judged by our deeds not by our words.

Contributions.

CATULLUS.

(Continued from last issue.)

WE come now to Lesbia, but first of all it must be remarked that his picture of an ideal love seems to be sketched in the little story of Septimius and Acme, who with mutual passion love and are loved—"who ever beheld a pair more blessed or love more auspicious?" His own love was very different. Lesbia was a *non de plume* for Clodia, the sister of Cicero's great enemy, Clodius, and a woman of infamous character which grew progressively worse with years, if we are to believe Catullus, though an advocate might suggest that the poet's view was coloured and that the lady was not materially different at the end of their acquaintance from what she had been at the beginning. The earlier stages of the intimacy are immortalized in some poems, the best and the truest he ever wrote. What, for example, can be compared to the two poems on Lesbia's sparrow? The first I give in a version whose only merit, if it be a merit, is that it is in the metre of the original, otherwise it very inadequately represents the charm and spirit of Catullus.

Sparrow, darling and plaything of my mistress,
Whom she plays with and takes into her bosom,
To whose kisses her finger tips she offers,
Now provokes to a tiny fit of pecking.
What time she of the glancing eye, my sweetheart,
Has the humour for some lighthearted nonsense
So her pain may obtain a little solace,
Or, I ween, when her passion's power abateth.
Would I, too, in my turn with thee might dally,
Send the cares that afflict my heart a-packing:
'Twere so dear as they tell us from of old time
Was the apple of gold to Atalanta
Which at last won her lover for the maiden.

Of the clergy of the sparrow I give the happy
Scotch setting of Dr. Donald MacAlister:

Lament, ye nymphs, ye cupids a'
Lament, ye lovers blithe and braw,
My Jeanie's tint her birdie sma',
Her birdie's dead.

He was the apple o' her e'e,
Sae couthie and sa crouse was he,
And hiney-sweet as sweet could be,
Her dawtie dear.

He lo'ed her weel and wadna rest
Till nigh his heart he fand his nest,
Like bairn that seeks its minnie's breast
And winna steer.

And oot and in he'd flit and flee,
And chirp and cheep fu' cantilie,
Nae ither mistress wad he dree
But only Jeanie.

And noo the darksome gate he's ta'en
The gate that's traiveled back by name:
Foul fa' ye, Death! Ye aye are fain
To wale the bonnie.

Puir feckless bird, ye little ween
The dule and wae ye've brocht my Jean,
The saut tear blin's her bonnie een
A' red wi' greetin'.

Here is a poem addressed to Lesbia herself—it is one of a pair, and I must apologise for a rhyme pilfered from Tennyson, and a slight departure from Catullus in the middle of it. In this poem the kissing is to be done exclusively by her, in the pendant by himself. Whether in such cases it is more blessed to give or to receive, I leave you to determine.

Let us, my Lesbia, live and love,
Nor value grave folks' talk above
One penny. Suns may set and rise,
And set and rise, but once our eyes
Have bid good-bye to life's short light
We sleep through one long endless night.

A thousand kisses, then a hundred!
Nor, when as many more I've plundered,
Bid that the lovers' lips be sundered.

But then the kisses cease to count,
Lest we should learn their true amount,
And ill from some green eye should come
From envy at our kisses' sum.

It will be seen that so far all is peace and joy and love, but it was not to remain so. I will not weary you with any attempt to trace the processes of disension and reconciliation. Catullus found out, and he was not the first neither will he be the last to find out, that it is possible to love and hate the same person at once—how, he knew not, but still possible and painful. Reconciliation came, but we do not know how long it lasted before the final rupture followed. Here is a poem apparently written very near the end:

Thou saidst of yore, Catullus was thy love,
Nor could my Lesbia let me go for Jove;
I loved thee then scarce as a mistress, nay,
More as his sons and sons-in-law one may.
But now I know thee; and, though worse I pine,
Less honour and less reverence are thine.
How comes it so? such wrongs a lover fill
With fiercer passion but revolt his will.

The expression in line four is most remarkable not merely for its oddness in itself but for its being a unique example of unselfishness in the amatory poetry of Rome.

Things went from bad to worse and Catullus was quite disillusioned, and there rings through his poetry the note of love turned to hatred, almost of injured innocence. He never reached the frank brutality of Propertius—*Falsa tua istius mulier fiducia formae*—but his habitual directness does not fail him. Some of the poems of renunciation can hardly be quoted, but one of them may thus be rendered:

Comrades of Catullus, sworn of yore
Him to follow, though to Ind he guide,
Where the eastern waters lash the shore
Far and wide;

Though to northern tribes, soft Araby,
Scythia, Parthian wielders of the bow,
Or where Nile's seven outlets stain the sea
He shall go;

Though 'mid Alps he thread the grim defile,
To great Cæsar's battle-fields he wend,
Gallic Rhine and Britain's horrid isle,
The world's end;

Furius and Aurelius, sworn to fare
Wheresoe'er the gods direct the gale,
To my mistress I would have you bear
Words of bale:

Say with all those lovers fare she well,
All the scores she holds in one embrace,
Loving none; but all one tale can tell
Of disgrace.

Let her not unto my love look back
Love by her laid low, as in some field
Lies a flower, too near the ploughshare's track,
Crushed and killed.

On his other friendships and enmities it is not very needful to dwell, but whatever expression he gives to either, there is no lack of vivacity. Here, for example, is an invitation to Fabullus to come and dine with him:

You shall dine in style with me
In a day or two *D. V.*

If you bring the fare, Fabullus, ample fare, I trust, and fine,
And, of course, a lady friend,
Mirth and laughter without end,
And the wine.

These, Fabullus, bring all these,
And the feast will surely please;

For your hapless friend Catullus has a pocketful of—what?
Spider-webs! But still you'll get
Utter love, and better yet

By a lot.

I've an unguent straight from Heaven
To my lady it was given

By the Venuses and Cupids. To your nostrils once it goes,

Such a longing will o'ertake you,
 You will pray the Gods to make you
 Nose—all nose.

One poem remains to be dealt with, the most elaborate and the most carefully constructed, though at first sight it seems the least regular and the least ordered of his penning—that is to say we have once more that artlessness which is the supreme outcome of the true and perfect art. It is the story of Attis, who in a passion of devotion for the Great Mother of the gods fled over seas to Phrygia, there to join her priesthood by rite of self-mutilation. All this is told in the panting, excited Galliambic metre. As always happens after an outburst of frenzy, whether religious or otherwise (for this worship of the Great Mother was a sort of monasticism inside out), there follows reaction. We are shown Attis in an agony of disgusted repentance; he would escape, and go back, and be as he once was, but there is no escape. There never is an escape, and so Catullus found. The whole poem is a criticism of passion, sympathetic and unsparing, and involving a tacit condemnation of all that is violent and excessive, of all that breaks the harmony of the natural order. The instinct of the artist has made him a moralist, whose homily is the more impressive because he is picturing and not preaching.

But let us not dwell on the sadness and disenchantment of his later life. Rather let us turn to the brightness and the joyousness of those earlier when he knew the joy of living, and the joy of art, and was still the genial and sunny poet who sang of Acme and Septimius.

His Holiness the Pope is not the only man who can promulgate bulls. Here is one that rather startled those who listened to Dr. Spencer's eloquence in Sydenham street church last Sunday:—"Aaron Burr's evil star of Destiny which darkened all the horizon of his life."

Build thee more stately mansions, O my soul,
 As the swift seasons roll!
 Leave thy low-vaulted past!
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine out-grown shell by life's unresting sea!
 —O. W. HOLMES.

The best way to avenge thyself is not to become like the wrong-doer.—*Marcus Aurelius*.

Solon having been asked by Periander over their cups, since he happened to say nothing, whether he was silent for want of words or because he was a fool, replied:—"No fool is able to be silent over his cups."—*Epictetus*.

Addresses.

THE UNIVERSITY AND THE STATE.

THE following is the address delivered by Professor Watson in Convocation Hall on Sunday afternoon, Nov. 6th. The subject was "The State," and the text I. Thessalonians v., 20-22: "Quench not the Spirit; despise not prophesyings. But prove all things; hold fast that which is good."

These words would seem to have been written in Corinth by St. Paul as a friendly exhortation to the infant Church in Thessalonica. The Christian Church, as a whole, in its first days, consisted of a small number of converts, living in an indifferent or hostile world, many of whom, like the majority of the Thessalonians, had abjured polytheism, with its gross ideas and its superstitious and immoral practices, and had entered upon a new and higher life. But they were as yet babes, both in thought and in practice. Filled with a fervid, but not always enlightened, enthusiasm, many of them had no firm grasp of the distinction between freedom and license; and, as in all times of intense religious emotion, the line between merely physical excitement and spiritual fervour was by no means clearly drawn. On the whole, the little religious community at Thessalonica was in a healthy condition, and the Apostle cannot too strongly express his satisfaction that so many had entered upon the true path, and in their daily life were giving the best proof of being "children of light and children of the day." He finds it necessary, however, to warn them that there is a distinction between spiritual insight and visionary fancies. The Christian consciousness is no doubt able to "lead them into all truth," but it must be the genuine Christian consciousness, illuminated and guided by the Holy Spirit. Therefore, while on the one hand, the Thessalonians are exhorted not to "quench the Spirit," not to "despise prophesyings," on the other hand, they are warned that they must "prove all things" and "hold fast that which is good." There is, indeed, says the Apostle, a higher spiritual vision, and he who mocks at it or undervalues its potency, has no true apprehension of the revolution which faith in the Lord effects; but to admit, or rather insist upon, the value of this faith, is not to accept every "prophecy," however extravagant or baseless it may be.

Now, it is, of course, true that the advice of the Apostle, to "prove all things" and "hold fast that which is good," was not employed by him in the sense which has sometimes been given to his words, as an injunction to accept nothing which will not submit to the test of the "free and open scrutiny of reason." The Christian of the first century was the vehicle and custodian of a new religious experience,

so powerful and far-reaching in its ultimate effects that he had a very inadequate idea of all that it implied. Living in the belief that in a short time the Lord would return to establish upon earth the Kingdom of Heaven, he was eager for immediate results, and could not possibly understand that the new faith was one which would only manifest its full power in the slow process of the ages; that it would ultimately effect the regeneration, not merely of a few small religious communities, but of the whole race; that its influence would be felt in all phases of human life, and that its immortal spirit was not dependent upon the imperfect body of beliefs which to him seemed to be the sum of all truth. By us, therefore, who belong to a much larger and fuller world than they, the words of the Apostle may be interpreted in a wider sense than was directly present to his mind when he penned them. Human nature, in its fundamental character, is the same now as it was in the first century of our era; but, living in a world which has drawn its inspiration from the long toil and travail of eighteen centuries, we may well see in the Apostle's words a depth of meaning that was not apparent to those whom he first addressed. The "Spirit" is still operative, and woe be to us if we "quench" it; there are still "prophesyings," which we shall "despise" at our peril; and the task is still laid upon us to "prove all things," and "hold fast that which is good."

Now, it would be a mark of that peculiar narrowness which is apt to spring up in sheltered academic circles, were we to regard the university as the only organ by which the true may be winnowed from the false. The full judgment of the Christian consciousness can only be obtained through the exercise of all the organs by which our higher life is sustained and developed. Humanity does not develop in parts, but "moves all together, if it move at all"; and the only way in which we can expect to grasp the truth in its fulness is by basing our judgments upon the complex experience of the whole race. But, on the other hand, there is a very real function which a university, that realizes its true mission, may discharge; and it is to this function that I would shortly direct your attention.

The university represents, mainly at least, that inextinguishable desire for clear and definite knowledge, which, as Aristotle tells us, "all men have by nature." Men not only act but desire to understand what is the meaning of their action; and it is only when they bring this meaning to clear consciousness that they attain to all that they are fitted to become. While we must never forget that the basis of all truth lies in the actual experiences of life, without which no true theory of life is possible;

yet without theory experience is never complete. We may even say that "theory" is itself a form, and in one sense the highest form, of "experience"; for it enables us to sum up and grasp clearly what otherwise we should hold in a confused and fragmentary way. Now, I am far from saying that the expression of this theoretical life—this ultimate form of experience—is found nowhere but within the walls of universities. Not only are there universities which have a very inadequate conception of their true function, but we may safely say that all the best universities in the world, even in their sum, have no monopoly of truth. No doubt it is a part of the function of a university to be a pioneer in new regions of thought; but I do not think that that is its main function. Genius is a law to itself; it cannot be taught; it comes as the immediate inspiration of God, and bloweth where it listeth; "universal as the casing air," it scorns to be confined within prescribed limits. It is therefore in a sense an accident when from the ranks of university men there issues some thinker or scientific discoverer, who "provides a new organ for the human spirit" and lifts the thought of the world to a higher plane. While there have seldom been wanting men, engaged in actual university teaching, who belonged to the first rank, it yet is true that the work by which they have made their impress upon the world has lain apart from their professional labours. What, then, is the special function of the university? Its function is, in a word, to educate or teach. Now, the accumulating mass of literature dealing with the problem of education—wherein it consists, what is the best method, what are the proper subjects with which it deals, and what is its influence upon society—this increasing volume of educational literature is enough to show that the question, What is education? is by no means so simple as it may seem to be. We may say at once that education, the special function of the university, does not consist in imparting "useful information." No doubt an acquaintance with facts is always of value, and no one can be called educated who does not possess the average amount of information, without which he cannot be a good citizen. But it is not the end of the university simply to impart such information. If that were really its end, we should be launched upon what Aristotle would call an "infinite series." It is useful to know the construction of the thermometer, the pump, and the steam engine; it is useful to be able to read or speak Latin, Greek, Hebrew, French, German, Italian, Spanish, Russian, and even Chinese; but if one is to master all these subjects, along with the multifarious facts which are, in one way and another, "useful," where shall we begin, and where shall we

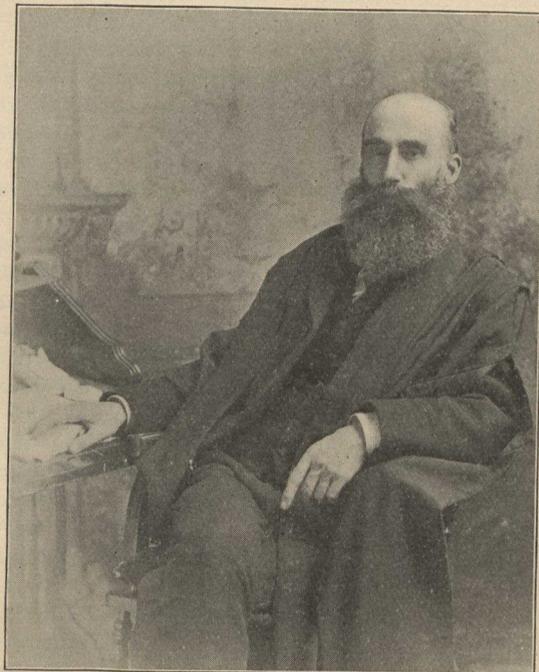
stop? No human brain, however powerful, can know all the facts which have been accumulated by the combined energy of the race; and the attempt to do so would, if persisted in, lead a man to his grave or to the lunatic asylum. But, even if it were possible to learn all the facts belonging to every department of human enquiry, we may safely say that the man possessed of this enormous mass of detail would not be "educated." He would be a very convenient perambulating encyclopedia, for those who were acquainted with him—though not nearly so convenient as a printed book, which is never sick, and may be kept always at hand—but of education, in the proper sense of the term, he would be entirely destitute. Education, then, does not consist in the acquisition of useful knowledge. Nor does it consist, as has sometimes been supposed, in training the mental powers. The idea that a man is educated because he is an intellectual gymnast—because he can write or talk on a great variety of subjects with ease, or even brilliancy, without having really mastered any of them—is an entire delusion; he is no more educated than the man who prides himself upon his store of "useful information." What, then, is

education? I do not know that we can answer better than in the words of Matthew Arnold: it consists in "knowing the best that has been thought and said." Education does not lie in the acquisition of facts, but in the grasp of principles; it does not consist in the mere strength or suppleness of the intellectual faculties, but in the development of the whole man, through contact with the accumulated wisdom of the whole race. No doubt we cannot comprehend principles, in a living and concrete way, without an adequate acquaintance with the facts upon which they are based; nor can a man become familiar with "the best that has been thought and said" without finding his intellectual powers enlarged and quickened; but the education of the man lies in his grasp of principles, not

in the remembrance of facts, or in the facility with which his mind has been trained to work. These things are incidental, not essential.

The function of the university, then, is to put the student in possession of the principles which underlie and give meaning to life—taking the term "life" in its widest sense. It is because it teaches men principles, that it is so important a factor in the advancement of society; it is because it teaches them principles, that it makes them more complete men; it is because it teaches them principles, that it de-

velops their mental faculties. Here, as always, we must "die to live." The first moral lesson which the true student learns is to set aside his immediate perceptions and opinions as in the main false: to learn that "things are not what they seem," and that he has been living on the surface, not at the centre. The scientific man of the highest type, as has been pointed out by Seeley, has always in him much of the Hebraic consciousness of the overpowering might of the Eternal. Penetrating to the heart of nature, he comes to see that there are no breaks in the continuity of its processes: that the world is not liable to be invaded by the unexpected and incalculable interference



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of a capricious Being, but is a national system, everywhere governed by unchanging law. This truth, which has impressed itself upon the human mind more and more with the growth of knowledge and experience, is one that must be thoroughly learned and taken to heart before a man can call himself "educated." But, if his education stops here, it is of a very partial and inadequate type. It is, perhaps, for this reason that men whose education has been confined to the study of nature are apt to have so imperfect a comprehension of human life, and to be the victims of superficial or conventional ideas in all regions beyond their special sphere. It is therefore the function of the university to lift its students to the point of view from which they can discern the principles which govern the destiny of

man himself. These principles differ from the laws of external nature in being laws of a being who lives in ideas and is always in process. Man not only acts, but by his action and in virtue of his power of comprehension, continually moves from a lower to a higher plane. The university has, therefore, to teach its students what are the principles underlying history in the widest sense of that term—including the history of societies and states, as well as the history of literature, art, religion and philosophy. Thus it corrects the one-sidedness of purely natural science, bringing to life the distinctive characteristics of man himself, as a being who is guided by reason, who is the arbiter of his own destiny, and who is able to share in a measure the self-consciousness of God. The university which at all approximates to this ideal will really educate its children.

Perhaps it may be as well to explain somewhat more fully what is meant by an education in principles, as distinguished from a merely utilitarian, or a merely instrumental, culture. It must not be supposed that the grasp of principles consists in familiarity with a few abstract propositions. Nothing, indeed, is more useless. To know a principle in any vital sense is to realize the living spirit which works and shapes a certain circle of particulars. Each subject has therefore its own characteristic principle. In science a principle is the fixed law of a given series of external phenomena; in philosophy it is the ultimate conception which gives meaning to all existence; in art it is the ideal meaning of life, and especially of human life. Take, for example, the subject of literature, whether it is classical or modern, and whether it is written in our own language or in the language of some foreign people. In the study of all literature, and especially of a literature which is not written in one's mother tongue, there is necessarily a long and irksome preparatory process, in which we are merely acquiring command of the language itself. But such a process is only preparatory. The object of all training in literature is to be able to enter into the mind of the author, to think his thoughts, and appreciate the form in which he has clothed them. All great literary products are the flower of the best minds of the country and age in which they are produced, and until we have got to the stage at which we can see that nothing else could have been said by a great writer but what he did say, or that he was expressing, and expressing in the most artistically perfect form the spiritual substance of his time,—we have not mastered the underlying principle which makes his work, in Wordsworth phrase, "inevitable." It is not a proper treatment of a great author to use him as a repertory of striking sayings which may be woven into a political speech, a pamphlet, or a sermon; or to

dwell upon the beauty of particular phrases, or the haunting melody of his verse; his work is an organic whole, in which every part pre-supposes every other part; it is the visible soul of a man who is filled with the ideas, feelings and aspirations of his age, but who holds them in a pure and transparent medium very unlike the troubled medium in which the ordinary mind lives and moves. It is not possible really to enter into the spirit of a great author—to think with him, love with him, hope with him; to feel the pulse of humanity beating full and strong in everything he says, yet giving a specific form to his work—without a regenerative toil which is its own reward. It is true that the student may never attain the stage of complete sympathy with the masters of literary art; but, if not, the fault does not lie in them, but in himself, or in the imperfect development of the society in which he lives. And the same principle applies in all cases. The student of science or philosophy or theology must, like Newton learn to "voyage through strange seas of thought alone," but the realms he discovers are the realms of real being, not the half-real world of the senses. True education is therefore no mere external ornament; it is a new-birth, which results in spiritual as well as intellectual elevation. The university, then, has to keep before it, as its main end, the education of its students in the principles which give meaning to existence in all its forms. It would be a long task to show in detail how this ideal is in the highest sense "practical," and, in the few words I have yet to say, I shall deal only with its bearing upon man as a citizen.

Perhaps the main defect of a young country like Canada is the want of thorough self-consciousness. We have in this country the privilege of living under a system of government in which every man is recognized as a citizen. That this particular freedom is the *sine qua non* of all other freedom need hardly be said; but it is of vital importance to observe, that true freedom does not consist in the right to do what one likes—which, in fact, is the ideal of the child, the child in years or in experience—but in the privilege of doing what one ought. Try to imagine for a moment what would be the character of a community in which every man, woman, and child had a vote, and every one voted for what he thought at the time would bring most pleasure and comfort to himself. Obviously, a state based upon such an empty idea of freedom, could never come into existence, or if it did, would soon relapse into complete anarchy. Freedom, then, does not consist in doing what one pleases, but in the voluntary, and I may add, the joyous doing of what one ought. But what ought one to do? We ought to aim at making ourselves and others perfect citizens, i.e., citizens who

share in all that tends to make the life of man a perfect whole. The perfect citizen, e.g., is not the man who has amassed a fortune; a man may be wealthy and may yet live a mean and ignoble life. No doubt the process of acquiring wealth may be made a noble pursuit, and it is indispensable in the modern state; but, unless it is conducted in the spirit of a man who never forgets that wealth is only the means to a higher end, it arrogates to itself a place to which it is not justly entitled. Nor is the perfect citizen one who has merely been trained to do a certain work; man is more than a useful tool. Our citizens, then, must be, not merely money-makers or well-trained machines, but men who participate in "the best that has been thought and said"; and until we can discover the means by which all the citizens can be raised to this high level, we cannot say that we have reached the ultimate form of social and political life. Now, if the end of all government is the production of complete citizens—men who in all their actions are guided by a universal or world-wide view of things—what shall we say of some of our citizens? We give to all, and we rightly give to all, the privilege of expressing their convictions as to how the ideal citizen—the complete man—is to be produced; and certain of our citizens, by their actions, show that their understanding of the great privilege of citizenship is, that it enables them to sell their vote to the highest bidder. They make themselves not men, but tools in the hands of a mob of politicians, whose ideal of citizenship is not much, if at all, higher than their own. What is the remedy? That is a question too difficult for discussion here; but I wish to point out, that the university, by its very nature, works against this low ideal of citizenship, and makes for a higher ideal.

For, as I have said, it is the special function of the university to put the individual man at the universal point of view which has been reached by the best thought of all time. The uneducated man who misuses his political birthright we may pity; but for the man who regards himself as educated, and who, knowing what the true ideal of citizenship is, sins against light, what words of reprobation can be too strong? He sells his ideal; he tramples upon his birthright as a man; for selfish ends he defiles the image of God, which in his best moments has shone like a star before him, and beckoned him to follow. In these days, when short-sighted politicians are lauding our country and all its institutions as if they were an embodiment of the "New Jerusalem let down from Heaven," it becomes us, as members of a university in which we have learned to see the ideal too clearly to be satisfied with the actual, to be worthy of our privileges as educated men, and to resolve that, whatever others may do,

we shall "prove all things" and "hold fast that which is good." Let us also avoid the equally false extreme of a cynical pessimism. Canada is in her youth; she has, in her strong and healthy sons and daughters, the material for a great state. To the universities we must mainly look for the creation in their minds of the vision of the true citizen, and for the determination to make it actual. May they never be false to their high mission!

May I add another word of warning? The political ideal I have spoken of as the creation of perfect citizens—wise, prescient, intellectually regenerate—who, taught by the experience of the race, have learned to contemplate all things from a universal point of view. It should be observed, however, that the true citizen must, even in his attitude towards his own country, have before his mind the wider unity of the whole race, and of the race, not merely as it now is, but as it is in its possibilities. Just as a man must be a good member of the family, if he is to be a good citizen, while yet he can never be a good citizen if he does not conceive of the family as subordinate to the state, and existing as a necessary instrument for its realization; so a man must be a good citizen, if he is to be a good man, while yet he can never be a good man, in the fullest sense, unless he conceives of his nation as existing for the good of mankind as a whole. In ancient times the highest unity was the state, with the result that all other states were regarded as enemies, or employed as a means for the aggrandisement of the one state to which a man belonged. This imperfect ideal has lingered on down to our day; and even yet "loyalty" is by many assumed to involve antagonism to all nations but one's own. Now, it is the function of the university to raise its members above the limitations even of the individual nation, and to put them at the point of view of the whole race. This does not mean that a man must be indifferent to the prosperity of his own nation. But, just as a wise father and mother will have the intensest affection for their family, and will make it their special duty to train up their children in all that makes for the higher life, while they will never condone what is wrong from a weak and foolish affection; so the wise citizen will use his utmost efforts to develop the best in himself and his fellow-citizens, while yet he will be painfully conscious of those defects of his own country which prevent it from contributing as much as it might to the perfection of the race. It is therefore part of the educational task of the university to make us conscious of our national limitations; and we may even say that he who has the highest political wisdom will be most forward to recognize the imperfections of his own nation as compared with others.

The English nation, for example, has proved itself to be the greatest master of the art of free government that the world has ever seen; but he is no true friend of his country who does not recognize that, in most of the fine arts and even in science, it has much to learn from other nations. The nation, like the individual, has the defects partly inseparable from its qualities; and it must ever be our aim, as lovers of our country, frankly to recognize her limitations. This is the first step towards a better state of things. The undue self-complacency of the the English-speaking peoples is obvious to all but themselves; and, if we are really to contemplate our country, as we ought, from a universal point of view, we shall be much more prone to indulge in self-criticism than in self-laudation.

In Canada we have only begun to realize how far we are from having attained to that fulness of life which beats in older nations. The late Professor Curtius, the well-known philologist, once characterized the Canadian as an "unscientific people." Whether we like it or not, the criticism was just; and he might have added that we are also an un-speculative, an unlettered and an inartistic people. No doubt there is among us the beginnings of science, philosophy, literature and art; but it is only the beginnings. Why should we conceal from ourselves so obvious and inevitable a fact? As Bishop Butler wisely says, "Things are what they are, and will be what they will be; why, then, should we wish to deceive ourselves?" We have as yet produced no scientific man, no thinker, no literary man or artist of the first rank. Our work has necessarily been of a humbler character: clearing the forest, tilling the soil, providing for the means of subsistence, and establishing with toil and care communication between our far-reaching Provinces. It is well for us to know, and healthy for us to feel, that our achievements in the realms of science, philosophy, literature and art are, for the most part, still in the future. Every cultivated Canadian, who has learned the lesson which the university exists to impart, who has raised himself to a point of view where, in Browning's words, he can "see things clear as gods do," will not be disheartened because he belongs to a country which, if it has the defects of youth, has also its abounding hope and energy; he will rather feel that it is good to be the member of a state which has inherited the hardy sinews, the sturdy morality, the enterprise, of the mother-land; and he will look forward with confidence to a time when the land he loves will be able to contribute more fully its quota to the quickening progress of the race. In our day the Christian ideal has begun to operate in the state, as well as in the individual life and in the community; politics in a half-blind way is now felt

to be no longer merely national, but cosmopolitan; and nothing, perhaps, will better help us to perfect our own nationality than an ungrudging sympathy with the special work which other nations are doing, and a strenuous effort to learn from them how to improve our own national life. In the slow progress of raising our citizens to this wider view of politics, the universities of Canada ought to play a great part. They will not, as I believe, "sit on a hill apart," spending their strength upon merely instrumental culture; they will not, I should fain hope, be misled by the false cry of what is called "practical" education—which is really in the end the least "practical" of all;—they will strive with all their might to clear the minds of their sons and daughters of all prejudice—individual, political, and religious—without forgetting that the end of all education is the grasp of positive principles. Only so can they worthily fulfil their high function. Already they have bestowed upon their country the precious gift of young men who are well fitted to convey to others the lesson they have themselves been taught,—the lesson that only by living *in Ganzen, Guten, Schoenen*—in the Whole, the Good, the Beautiful—only by the sacrifice of all petty vanity and other baser forms of egotism—can a nation be truly great.

"Prove all things; hold fast that which is good"; these words may well be taken as the motto of every citizen, as they are the standard to which all universities that have risen to a consciousness of their true function will ever conform. The "city of God" which the Christian world of our day must seek to realize, is larger, fuller and more glorious than ever Augustine dreamed of, and may well inspire us with the resolution to live and work so that those who come after us may realize it more adequately than we can ever hope to do. Those who have begun their training here, and feel inclined to shrink from the inevitable drudgery, inseparable from elementary work, I would ask to have patience, and faith in those who have travelled the same road before them, finding that it leads to treasures of inestimable value. When they feel disposed to relax their efforts in weariness of spirit, let them summon before their minds the vision of that greater, purer, and more spiritually-minded Canada which is yet to be. Of this they may rest assured, that there is no other loyalty worthy of the name but that which leads a man to do his work faithfully and conscientiously, with absolute faith that his reward will lie in his becoming a worthy representative of the great race from which he is descended, a worthy son of the land which has given him birth, and a fellow worker with God in the promotion of that world-wide Christian commonwealth to which the Master has taught us confidently to look forward.

University News.

ALMA MATER SOCIETY.

AT THE regular meeting on Nov. 5th the resignations of Manager Ross and Capt. Elliott came before the society. After considerable discussion regarding the action of the Athletic Committee in communicating with the Intercollegiate Union, without previous consultation with the Rugby Executive, a motion was passed, expressing regret at the misunderstanding between the two committees and requesting Manager Ross and Capt. Elliott to withdraw their resignations. The committee appointed to consider electoral methods reported in favor of a trial of the Hare-Spence system of effective voting at a regular meeting of the society.

On the evening of Nov. 8th a special meeting was held to consider the football situation. Mr. H. M. Nimmo brought forward a motion disapproving of the Athletic Committee communicating with the Intercollegiate Rugby Union, without previous consultation with the Rugby Executive. After considerable discussion an open vote was about to be taken, when the "yeas" and "nays" were demanded. The President ruled that only those on the members' list were entitled to vote, and that those paying their fees now would be on the members' list during the remained of this term as well as the next year. Some sixty-eight came forward and paid their fee, after which the vote was taken, resulting in a majority of four to one in favor of the motion.

On the morning of Nov. 12th another special meeting was called, at which Dr. Ross and R. B. Dargavel were appointed the representatives from Queen's to the annual meeting of the Intercollegiate Rugby Union.

At the regular meeting on Nov. 12th little business was transacted owing to the Intercollegiate Dinner being held that evening. A communication from Toronto Literary and Scientific Society was received and laid on the table for one week.

A very largely attended meeting was held on Nov. 19th. The communication laid over from the last meeting was referred to the Executive. Reports were received from the Voters' List Committee and the Athletic Committee, the latter containing the resignation of the members of the Athletic Committee. The reports were all accepted. The matter of electing a new committee was left over for one week. Notices of motion were given, *re* the moving-in of new members; a report from the JOURNAL staff, the appointment of a committee to consider the constitution of Athletic Societies, a report from the Musical Committee, and regarding the holding of a conversazione previous to the Christmas vacation. A mock election was then held, in which Mr. W. C.

Baker explained the principles of the Hare-Spence system of effective voting, and it was decided to adopt this system at the election of committeemen for the Alma Mater Society.

THE M. C. CAMERON GAELIC SCHOLARSHIP.

The late M. C. Cameron, M.P., who passed away from us while holding the position of Lieutenant-Governor of the North-west Territories, has left a legacy to Queen's of \$1,000, to endow the Gaelic Scholarship, which he offered annually for the last twenty years. When it was suggested to him that it would be well to give permission to the Senate to devote the money to another object, should the supply of Gaelic students in the distant fail, he indignantly answered: "If I thought such a contingency possible, not one cent would be given by me for endowment. The glory would have departed from Queen's." He was a true Highlander and a true Canadian; fierce in fight, but open-handed, generous hearted. Great was his delight when he learned that the Queen's boys had adopted a stirring Gaelic cry as their slogan. "No language like the language of Paradise for prayer, for love or for war."

Q. U. M. A.

The first meeting of the Missionary Association for the session was held Saturday, Nov. 5th. Apart from general discussion regarding the work of the year, the main business was in connection with the meeting of the Intercollegiate Missionary Alliance. Messrs. Burton, Kannawin, Heeney and Feir were appointed delegates to the Alliance, and Messrs. Anthony and Lowe delegates to the social reception tendered to the members of the Alliance.

At the meeting held Nov. 19th, the Association adopted the report of the Executive, recommending that a letter of thanks be sent to those contributing to the funds of the Association last year and asking for a continuance of their favor; also that recent graduates be corresponded with, with a view to have them stir up, especially in their young people, an interest in the work of the Association.

W. McDonald, B.A., gave an interesting account of his summer's work at Chelmsford, in the Sudbury district.

Messrs. Pocock and T. K. Scott were received as members of the Association.

ATHLETICS.

RUGBY FOOTBALL.

The final game in the Intercollegiate series was played in Kingston on Nov. 12th between Varsity and Queen's. The former had already won the Intercollegiate championship and the game did not

effect her standing, but Queen's had the satisfaction of defeating the champions by a very close score of 5 to 4. With the wind in the first half, Queen's scored a touch, which was not converted, while 'Varsity's score was nil. In the second half 'Varsity secured a touch and missed a very easy goal. There was great excitement near the close of the game, for within four minutes of time the score was a tie, 4-4. Capt. Elliott, however, broke the spell by a beautiful kick, the ball sailing hopelessly into touch-in-goal and winning the game for Queen's.

Credit is certainly due Queen's players for the splendid game they put up with but two days' practice in two weeks, while 'Varsity were in pink of condition. A great change was noticeable in Queen's style of play in this game, there being more kicking done by the halves than in the previous three games.

Queen's extends its heartiest congratulations to 'Varsity upon the proud distinction it holds of being the first champions of the Intercollegiate Rugby Union.

ASSOCIATION MATCH.

'Varsity and Queen's association football teams played at the Athletic Grounds on Saturday afternoon, Nov. 12th, and 'Varsity won by a score of 4 to 0. 'Varsity's forward line, and Campbell, as back, did the heavy work for the visitors, and virtually prevented Queen's from scoring. Lack of experience and practice were mainly responsible for Queen's defeat, though towards the end of the match they played excellent combination. They fought hard and reached the goal many times, but failed to score. Ferguson, Queen's goal, made brilliant plays for his team.

HOCKEY.

It is quite possible that Queen's hockey team will make a tour of several American cities during the Christmas vacation.

LAWN TENNIS.

The report of the Secretary of the Athletic Committee showed the cost of the new tennis court to be \$164. The money was well expended, and has added another department of athletics to the university. Great enjoyment has been taken by the students in this game, and the court has been in constant use since the beginning of the session.

The first annual dinner of the I.C.R.U. was held in the Hotel Frontenac on the evening of the 12th. Over a hundred students representing all the colleges in the union sat down to the repast and a jolly evening was spent. Long live the I.C.R.U., and may each succeeding year strengthen the sentiment that binds it together. Here's to Jock Inkster, the father of this lusty youngster!

Arts Department.

COMMENTS.

THE date of the annual Arts dinner has been fixed for December 9th. The committee, consisting of Messrs. Tandy, Shortt, Macdonnell, McCallum, Wright, Brown, Laidlaw, Connolly and McInnes, promise to do all in their power to make it a success. But in order to ensure success the active co-operation of the students in general is necessary. About this there should be no difficulty whatever. The Medical and Science Dinner Committees have no difficulty in proving to recalcitrant students that it is their "bounden" duty to support their College function. From them the students in Arts should take a lesson and bear in mind that it is their duty to uphold the honor of the University in some more material way than by expending CO₂ at football matches.

"A word to the wise is sufficient." So runs the old proverb, but as in many other cases there are exceptions which we suppose only go to prove the rule. The conduct of some of the students in the reading room is not all that could be desired. It is not very consistent to court freshmen for violating the rules of college etiquette when divinities and seniors are doing the same every day. For the benefit of those who may not know just how to act under certain conditions, the Board of Curators have posted rules for the guidance of those using the reading room, and all that any doubtful student requires to do is to peruse these when he is in a quandary as to how he should act. All that these rules require is that students should not use the room as a debating hall, wear their hats in it, or expectorate upon the floor. And yet every day the law is violated by those that feel that, owing to their importance, they are exempt from such institutions as the Concurus. It is not a very pleasant thing to reprove a man personally, and it is hoped that this hint will have the desired effect, and that in future there will be a marked improvement in the conduct of the offenders.

The apparent apathy of that venerable body, the Concurus Virtutis et Iniquitatis, has called forth some remarks from certain of the Professors who have asked the reason of this lethargy. They are evidently of the opinion that there is plenty of "combustible material" in the freshman class, and that the interests of the University demand that this "material" be dealt with. The great majority of the incoming class have already proven themselves to be gentlemen in every sense of the word, still there are some who, either in the thoughtlessness of the moment, or in the exuberance of their youthful

spirits, have transgressed well-known laws. With some of these the Concurus will have dealt before this goes to press, and it is to be hoped that the effect of the ordeal through which the unfortunates pass will have a salutary effect upon the conduct of those who are prone to be forgetful that gentlemanly deportment consists in taking thought for the feelings of others.

Y. M. C. A.

There was a very large meeting at the Y.M.C.A. on Friday, Nov. 18th, when an address was given by Prof. Nicol of Science Hall. His subject was "A comparison of the social and moral life of some of the larger universities with that of Queen's." He chose his subject, he said, particularly as a warning and as an advice to students who intend taking a post-graduate course in some foreign university after leaving Queen's. He enumerated some of the social evils that exist at those large institutions of learning, evils from which a small university like Queen's is comparatively free, and gave many useful hints as to how these evils might be avoided, and at the same time giving strong reasons why they should be avoided. But despite those evils, he said, there are always to be found at any university young men who are noble and honorable, with whom you can associate with profit in every way. He strongly urged that the students should live pure and noble lives, and closed his address with the words, "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, think on those things."

MODERN LANGUAGE SOCIETY.

At a meeting held early in the session the Modern Language Society was organized. The objects of the society are two-fold: (1) That its members may acquire greater facility in speaking modern languages. (2) To make a closer study of the literature of these languages. At the first meeting the following officers were elected: President, L. L. Lewis; Vice-President, Miss Malone; Secretary-Treasurer, R. Squire; Critic, W. Kemp, B.A.; Editor, E. J. Williamson, B.A. Programme and Membership Committees were also elected. The society is open to all students in the University interested in modern languages. Meetings held every Friday evening in senior philosophy room at 5 o'clock.

POLITICAL SCIENCE AND DEBATING CLUB.

At a meeting held in the junior philosophy room on Nov. 3rd, the Political Science and Debating Club of Queen's University was organized and the following officers elected: Hon. President, Prof.

Shortt, M.A.; President, J. D. Cannon; Vice-President, J. H. Dempster; Secretary-Treasurer, J. D. Byrnes; Critic, S. H. Pringle.

On Nov. 17th the first regular meeting of the Club was held in the junior philosophy room at 4 p.m. After the business of the meeting was disposed of, the President outlined the object of the club and gave an interesting and comprehensive paper on "Protection."

STUDENTS' "AT HOME."

An "At Home" was held at Hotel Frontenac on Friday night, Nov. 18th, by a number of the students. The patronesses were Mesdames Watson, Britton, Herald and Garrett. Queen's colors were hung in folds throughout the dining room and halls, while flowers and plants were scattered profusely about. A delightful time was spent, the affair sustaining the former reputation of similar functions given by Queen's students. The committee in charge consisted of Messrs. C. P. Merritt, A. Scott, E. Sheffield, J. G. Goodchild, J. H. Paul, and J. D. Craig.

CLASS REPORTS.

'98.

The members of the late senior year in Arts, of which over forty are to be found in the various faculties, desire to inform their many friends that they are still an organization, and that although scattered, yet they have a shepherd and are a united band. On Monday afternoon, Nov. 14th, twenty-eight members of '98 met in the senior classics room, and when "Pud" Clark had cracked a few jokes and ordered several persons to sit down, and after Bennie Munro yelled "Herrue" three times, President J. F. Harvey blew his whistle for order. The election of permanent officers resulted: President, J. S. Ferguson, B.A.; Vice-President, Miss Ethel Mudie; Secretary, G. H. Williamson. A motion to hand over the minute books of the year to the Librarian was lost. "Pud" and "Pete" then wanted someone to sing, but instead they were treated to a speech from Joe Ferguson, who did not know where he was at. Then "Mark" Anthony and J. D. Byrnes directed things for a while, and after getting the ball over the line twice in succession on two motions, J. D. ordered the members to go home. And they did.

'98 will have something to say in the affairs of the College, and its influence as a body will be felt.

'99.

A regular meeting of the senior year was held on Tuesday, Nov. 15th. The general committee for the "At Home" brought in a report, appointing the

various committees, the convenors of which are as follows: Programme, W. R. Tandy; Refreshment, J. A. McCallum; Decoration, J. F. Millar; Finance, J. B. Snyder. The "At Home" will take the form of a concert and promenade.

Mr. W. R. Hunter and Miss Ada Birch were appointed delegates to the "At Home" of '00. Mr. R. B. Dargavel will represent Queen's at Victoria conversat on Dec. 2nd. Mr. D. R. Robertson was appointed critic in the absence of that officer. The large amount of business which has had to be transacted at every meeting so far this session has prevented any programme being given, but the committee will soon be called on to furnish one.

OR.

The following officers were elected for the session: Hon. President, Prof. Bruce; President, A. K. Connolly; Vice-President, Miss Storey; Sec. Treasurer, D. W. Houston; Historian, J. A. Caldwell; Poet, F. J. Pound; Orator, Malcolm McCormack; Prophetess, Miss Murphy; Marshall, G. Ellis; Programme Committee, L. A. Thornton, Miss Carr-Harris, Miss Kirkpatrick, Miss Shaw, Miss Potter, and Messrs. Gandier, Kennedy, Mathewson; Athletic Committee, Messrs. Branscombe, Kennedy and MacKerras. At the last meeting Miss Horsey and Mr. G. B. McLennan were appointed delegates to '00 "At Home." It was decided that the year hold an "At Home," and the following committee was appointed to make all arrangements: Misses Carr-Harris, Mudie, Shaw, Horsey, and Messrs. Leitch, Ellis, Branscombe, MacKerras.

There is a freshman boarding on Johnston street, who draws the attention of the neighbors' daughters by outlining words on his window pane, and then making motions as if hugging someone. The young fellow is under surveillance, as the young ladies who are spectators of his acts firmly believe that he is Jack the Kisser.

Dr. M. S-l-l-v-n—"What would you do to stop bleeding?"

R. D. W. P-k-r—"Use styptics."

Dr. M. S—"What styptic?"

R. D. W. P—"Iron."

Dr. M. S—"What iron?"

R. D. W. P—"Tincture of iron."

Dr. M. S—"Oh, no! no! Hot iron!"

As the sun does not wait for prayers and incantations to be induced to rise but immediately shines and is saluted by all, so do you also not wait for clapping of hands, and shouts and praise to be induced to do good, but be a doer of good voluntarily, and you will be beloved as much as the sun.—*Epicetus*.

Divinity Hall.

MOST hearty and informal was the reception given the Rev. Mr. Jordan on his return to Queen's to deliver a course of lectures on Prophecy and to conduct a study of the book of Micah. Mr. Jordan's treatment is the outcome of much painstaking thought in order to arrive at just conclusions, and thus seems exhaustive and puts the class on its mettle. We are not sorry to learn that a special examination is to be held on this work; because, although some examinations are almost useless (or worse), an examination on work combining principles and details as co-relative is a necessary stimulant to the mastery of the subject.

MATRICULATION IN THEOLOGY, SCHOLARSHIPS.

David Strathern Dow, \$80, James Wallace, M.A., Renfrew; Dominion, \$70, Wm. McDonald, B.A., Blakeney; Buchan No. 1, \$65, J. D. Byrnes, B.A., Cumberland; Buchan No. 2, \$60, T. J. S. Ferguson, B.A., Blackstock; Buchan No. 3, \$50, W. A. Guy, B.A., Camden East; McIntyre, \$20, W. W. McLaren, Renfrew.

Congratulations, old men, and when do we meet for the oysters!

The readers of the JOURNAL will be glad to know that all things are done decently and in order, as the following will testify:

To all and sundry to whom these presents may come:

Be it known that on this twenty-first day of November, in the year of grace one thousand eight hundred and ninety-eight, Divinity Hall did designate and by these presents do designate Reverend as their delegate to an "At Home" to be given by the class of 1900, in the City of Kingston, Province of Ontario, Dominion of Canada, on the evening of Tuesday, the twenty-second day of said month and year first above mentioned, being the second night next succeeding the twenty-sixth Sunday after Trinity.

And we would further declare that the said Reverend was appointed to this position from a due regard and appreciation of his qualifications for the same, and we commend him to the hostess and the ladies and guests that may be present at the aforementioned function as a gentleman proper, eligible and qualified to serve them in whatever capacity his distinguished talents and great accomplishments may be needed by them.

Granted by order of the General Assembly of Divinity Hall on the day and date first above mentioned.

ALASTAIR SEUMAS MACNIL, Moderator.

Medical College.

THE STORY OF MY ENTRANCE TO QUEEN'S MEDICAL.

I WAS always told I would make a good physician, for on the farm I had especial good luck in administering "balls" to horses and could teach any calf to drink out of a ten-quart pail without blowing all its vittles up my sleeves, and I knew I would be an excellent surgeon because I could cut a rooster's head off or pluck a live goose without trembling. I never felt the least bit sick at hog killing time either. One of the fellows from out our way was a regular booby at such work, but when he spent a year or two in college he came home wearing good clothes and looking so slick,—well! if you had only heard him talk! One of our neighbors got blue one day and cut his throat (the neighbor's throat), and this fellow examined him and said he was sure to die for he had completely severed his ligamentum nuchæ and no one was ever known to live after that. But to make things still more certain he showed the man's relatives that both the œsophagus and the œsophagi were cut slam across. By hedges, I never knew till then that there were two passages down a man's throat, but he said any fool would know that. The œsophagus was for the drink and the œsophagi was for the food and that there was a kind of a double swinging gate just like the one in the threshing machine to fill one bushel and then to turn it into the next, so you see how busy it would be, going flippity flop, when a fellow was eating bread and milk. Before he went away soft soap was good enough for him, but when he came back he said his hands would not be clean unless he used urethral soap seven times and then held them up in the air to dry, for all the best surgeons dried their hands that way. There was one day we were glad he had been to study medicine, for Bess the Messenger mare, dam Message Boy, grand dam Slow-coach out of Waggonette, she by The Rake, got her foot in a hole in the stall and hurt it so she could not step on it. He put on one of mother's night gowns and said it would do for a sterile apron, washed his hands seven times in urethral soap and held them up in the air to dry, and then went into the drive shed to examine the mare. He would not look at her in the stable because he said microbes lived in damp, dark, moist places and stables were just full of them. After twisting it around a good bit and making old Bess jump so we had to put a twitch on her nose to keep her quiet, he said the internal cupoid bone was twisted and that if we would get a sursingle he would show us how to make a clove hitch and bring it back again to its place. He then put on a slick

bandage and sewed it up with slippery elm bark as there was no kangaroo tendon around, and said he would take it down in a few days but old Bess had it down as soon as we took off the twitch. That night I made up my mind to be a doctor, and getting hold of a copy of the Royal Medical College Herald, I vowed that I would see the next night in Kingston, and he was the most bewildering scintillating Knight I ever saw. I said goodbye to my sweetheart, and feeling very badly at leaving my Nellie, could not help mentioning it to my young friend, the doctor, who comforted me much by saying that the first two years I would be much occupied by listening to the tones of the camp bell and would not think much about her, but when I struck the third year I would be giving much time to Con Nell, although some of my hours would be spent in the dissecting room getting the Coffey boiling.

NOTES.

The Aesculapian Society has held two or three important meetings, the chief business of which has been to make preliminary arrangements for the annual medical dinner. The committees appointed are all hard at work, and everything so far points to the most successful dinner in the annals of the Royal Medical College.

The attention of the Faculty is drawn to the statement on the calender *re* anatomical material. There was a time in which the morals of the medical student did not prevent him from acts considered by most persons, desecration. That time has passed and the Faculty should not by their neglect "lead them into temptation." *Verb. sap.*, and "us boys" are *sap.*

The "Court" has met, presided over by him of the prospective "bay window" of aldermanic proportions, the "sky pilot," and the fellow who can tell us "what the Jew has done for civilization," the best combination the students could produce. Two prisoners were before this august body, one who, if experience is any kind of a teacher, should not have been there, and the other because he thought he was judge at a New York show instead of a humble student at a hospital clinic, The Chief Justice very clearly pointed out two things, 1st, freshmen can occupy back seats and back seats only at all lectures and clinics; and 2nd, that the ex-president of the Aesculapian Society who defended the prisoner should have known what a clinic was before he attempted his lame defence. It was defined as a class at which something was taught and learned. At a p.m., according to the Chief Justice, much was "taken in" and "given out." The prisoner was let off with a very light sentence. In the other case the

charge was that the prisoner, though not a final man, had perched himself upon the edge of the marble slab defining the boundaries of sepsis and asepsis in the F.O.T. The judge took occasion to point out to the prisoner the care taken by the surgeons to exclude all microbes from the operation area, and the fearful consequences which would have followed had he fallen in!

Science Hall.

SCIENCE HALL NOTES.

A MEETING of the Engineering Society was held on Monday evening, 7th inst. After the regular business of the Society had been dealt with, the officers of the Science Court were elected, those chosen being:—Judge, W. F. Smeeton; prosecuting attorney, E. L. Fralick, B.A.; sheriff, crier and clerk, F. G. Stevens; constables, R. Instant, chief, J. A. McLuman, 3rd year, W. W. Moore, 2nd year, A. Redmond, 1st year. The grand jury already have their eagle eye on several erring freshmen. A committee was appointed to confer with a committee from the Arts Society as to the jurisdiction of the two courts. A programme committee was appointed to arrange for papers on scientific subjects to be read at meetings of the Society. It is the intention to make the meetings interesting and instructive and also to have a short musical programme as often as possible.

The Committee appointed to confer with the Arts Society re the jurisdiction of the two courts met the Arts committee and after threshing the matter out pretty thoroughly, it was agreed that the offender against law and order should be tried by the court of the faculty to which he belonged, no matter where the offence was committed. If, however, a Science man breaks the rules and regulations of the Arts Faculty or creates a disturbance in the Arts building, he can be reported by the Arts court to the Science court, and the Arts prosecuting attorney may conduct the case in the Science court and bring his own witnesses with him, and vice versa if an Arts man commits an offence against Science regulations. This seemed the most feasible arrangement and it was agreed to give it a trial.

Dr. Lehmann has left Science Hall, having secured a lucrative position in India. While with us he made himself a reputation for thoroughness and accuracy, and was always ready to aid in every possible way the poor science man lost in the mazes of Quantitative Analysis. We have it on good authority that he doesn't intend to go to India alone either. The happy lady is known just at present as Miss Lovick, Principal of the Normal School Kin-

dergarten, Ottawa, but expects to change her name very soon. You have our heartiest congratulations, Doctor. "It serves you right."

A party of Science boys went out to Foxton Mine last Saturday under the guidance of Prof. Nicol and secured many good mineralogical specimens. Profs. Harris and Mason had a party out surveying at Barriefield the same day. It is said one of the boys dropped something on the return trip.

R. W. Brock, M.A., of the Geological Survey, paid us a flying visit last week on his way back to Ottawa from British Columbia, where he has been all summer.

F. G. Stevens and Max Bell are the two latest victims of the camera craze.

The seniors expect to visit Deseronto shortly and have a look at the new blast furnace in course of erection there. They will doubtless inspect the numerous other industries of that busy little town at the same time.

The Assaying class had a "hot time" in the basement last Monday evening from 7 to 11, putting through a silver assay.

As is well known, the use of tobacco in any form is strictly prohibited in Science Hall. Some of our friends from other faculties, who come to the Hall for occasional classes, seem to have forgotten this, and the result is, to say the least of it, very discouraging to those who like to see the building kept in its usual clean and neat condition.

The Petrography class ran up against some new terms last week, when P—y B-lf-r asked the Professor to explain the "axis of electricity" and B-rr-ws made a bright remark about the "angle of distinction."

Prof. Harris, in Civil Engineering,—“Did you ever hear of ‘fatigued material,’ Mr. M-re?”

Billy (almost asleep in the corner),—“Yes sir, I’m here.”

It is whispered, that although spring is still a long way off, the boys of the Petrography class have started to *grind* already.

What’s the matter with “*Frezenius*?”

St-rt W-ds (addressing his congregation *in bulko*) —“Behold, brethren, what great results flow from small beginnings. The little *acorn* falls into the lap of mother earth, where it is warmed by the genial sunshine and watered by the dews of heaven. Bursting through its hard rind, it springs forth into new life and grows and develops till it becomes a mighty *cedar of Lebanon*.”

Ladies' Column.

Madam Editor:

HERE are just a few things that I want to say about last Saturday's football match, and I send them to your column, because I am confident that all the ladies will agree with me.

I have heard it called good, plucky, hard fought, in fact numerous complimentary epithets have been used. Now, I am the last person in the world to make unkind criticisms, but I can't agree with all this. Why, in the first place, look at the uniforms. I dislike to use strong language, but they were, well to put it mildly, exceedingly dingy. What was worse, the wearers did not seem to take the slightest pains to keep them clean. They scrimmaged (I think that is the right word) the ball just wherever they happened to be, instead of taking it to a dry place, as they might easily have done, for there were several dry places on the field. They did not even take the ordinary trouble to appear with clean faces, but got themselves daubed with mud, and one man actually had mud on his hair.

Moreover, I have been shocked to find no notice whatever taken of another feature of the game. How could all the girls quietly look on without a protest at the treatment given to the old gentleman who was playing? I could not see him distinctly myself, but I heard him called "grand-pa," and was told that he was being treated most disrespectfully and cruelly by younger men.

Surely we can not endure this. I call upon you, Madam Editor, by that reverence for age which I hope we all possess (though I own I doubt whether it is largely cultivated at Queen's) to use the influence your column possesses to put all this down. I am sure you will only be voicing the sentiments of the girls if you do so.

FRESHETTE.

* * *

We did not intend making any comment here on the football match, knowing that it would be fully discussed elsewhere. But the letter printed above seems to require some comment. We are rather in doubt as to whether it is intended as a joke, or whether a senior has been playing on some poor "freshette's" feelings. If the latter, we are glad to be able to relieve their mind. We have been credibly informed that the "old man" is quite able to keep up with the youngest of them. As for the un-aesthetic garb, every stain on those suits is a thing to boast of, not to hide.

No one in the College is prouder of the victory than we girls; proud of our team, proud of the familiar uniforms,

"Soiled as they are by the battle and the rain,"

proud of our own fortitude in enduring the bitter cold to be spectators. As we picked our way to the gate through that soft slimy sea of mud, we could one and all have sung with the greatest enthusiasm,

"Here's to good old Queen's, drink her down!"

It is strange, is it not, how much more important a victory like this seems when it is on our own side than when any one else has achieved it? And yet, such is the way of life. Even to the most unselfish of us, our own successes and defeats, and troubles and joys have an importance greater than those of our fellowmen combined, and often we think,—

But who ever heard of a woman being philosophical! Let us drop down to our ordinary level again and remark that we are glad to hear the goddess of music resume her sway beneath our roof. It is certainly significant that this event has been almost simultaneous with the return of "the saints that dwell in Divinity Hall," yet we cannot give them all the credit, for there are others among us almost as musical as they. However that may be, we girls are thoroughly enjoying the change. It is old, but advance is being made even in that line.

'02 has a year-song, which, if it does contain the peculiarly freshman-like line,

"What would Queen's do without you?"

is yet a step in the right direction. "You're so good, Geordie," *et al*, are having such a run as to grow rather monotonous, but on the other hand a delightful song, so old as to be new, has been revived of late. We refer, of course, to the "Ninety-nine blue (or is it beer?) bottles a-hanging on the wall."

We hope that some poet will rise soon and give us three good rousing new songs, but if this cannot be, in the name of all that is musical let us at least go on singing the old.

LEVANA NOTES.

The first regular meeting of the Levana Society was held Wednesday, October 12th. After various matters of business had been attended to, a good programme was given. The President extended a hearty welcome to all, to the new members as well as to the old, and clearly pointed out that it was the duty of every girl in the college to support this society both by paying the fee, and taking an active part in its meetings.

A regular meeting of the society was held on Oct. 26th. It was decided to have an "At Home" on Thanksgiving day. After the regular business had been disposed of an excellent programme was given. It is quite gratifying to see an increased attendance.

At the meeting held on November 9th, Miss Storey was elected Prophetess-Historian.

De Nobis Nobilibus.

CO the verdant youths who passed under the rod last Tuesday we would say, in the words of that wise old Stoic, Marcus Aurelius: "Let the court and philosophy now be to thee step-mother and mother; return to philosophy frequently and repose in her, through whom what thou meetest with in the court appears to thee tolerable, and thou appearest tolerable to the court."

Tom Goodwill, '98, writing from his mission field away on the western confines of British Columbia, where he has charge of a mission under the Q.U. M.A., closes his letter with this characteristic paragraph, which smacks of the ocean breezes:

"Remember me to all the boys, with best nautical respects, and tell them I am rustling along at a regular deep-sea gate, lea scuppers awash, with gunnels under, all hands on deck, everything taut aloft and aloft, wind sou' and sou'-east, ship wearing well on a starboard tack, will go about on port tack directly—have just taken my soundings, lead tells me I have plenty of sea room, so good-bye for the present."

De Nobis editor—"This business is no joke."

A high medical authority who has diagnosed the case tells us that athletics is not suffering from syncope.

J-m A-th-y (soliloquizing)—"No, history does not repeat itself. I am the result of a long evolutionary process, an epitome of all past speculative thought."

A. J. McN-ll (gazing sorrowfully at D. M. R's self-inflicted hirsute deformity)—

"O wad some power the giftie gie him
To see himsel as ithers see him."

A sophomore of an investigating turn of mind, who travelled in Ireland last summer, has this to say of the plump Irish lasses he met: "They are thicker than our girls here at home, but are more easily seen through."

\$34.50! Resolutions of "hearty disapproval" come high, but we must have 'em.

The Right Reverend the Moderator of the General Assembly of Divinity Hall has shown a strong predilection for home missions of late. He believes a committee of two sufficient to deliberate and plan for the successful carrying out of the work.

Court Crier H-g-r—"Oyez, Oyez! I have swallowed an Encyclopaedia Britannica Webster's unabridged dictionary Liddell & Scott's Greek lexicon and Casell's Latin English English Latin dictionary—in fact the whole outfit—all but the punctuation marks.

THE DIVINITY STUDENT.



AS HE IS.

AS HE OUGHT TO BE

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