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

THE New York *Herald*, in an interesting article on the "Universities of the Continent," (of America,) speaks of Queen's as "the only Canadian University which has adopted the principles and practice of co-education." The *Herald* is in error. Queen's was the first to admit ladies to her classes and degrees, but Victoria and Dalhousie have since followed suit.

IN advocating the establishment of a course of Monday lectures, in our last issue, we, perhaps, did not make it sufficiently plain that the lectures are given in the afternoon during college hours, and are not in any way evening lectures. They should take the place of one of the afternoon classes. We hope somebody will set the matter in motion, if only to give them a trial.

IT has been thought best, in the interest of the University Council, not to enforce the regulation limiting the issue of

voting papers to those who make application for them. Accordingly, the Registrar has caused voting papers to be sent to every graduate of the University. This has involved considerable extra expense, as well as additional labor, on the part of the officers of the Council, but it is expected, and hoped, that this action may entirely avoid any disappointment that might be caused by limiting the issue of voting papers for election of Councillors to those who actually make application for them. The voting papers are returnable by the 15th of March, 1882.

IT is announced that the Rev. Canon Baldwin, of Christ Church Cathedral, Montreal, who is to conduct Divine service in Con. Hall, 29th inst., comes with the distinct sanction of the Lord Bishop of Montreal. This liberality is in striking contrast to the narrowness of the *Dominion Churchman* and the High Church party, who, to quote the language of that journal, think that "it is bad enough to have our hallowed liturgy (*i.e.*, the liturgy of the Anglican Church) mangled and garbled, but it is, if possible, even worse to see a priest of the Church of England conducting himself towards the representatives of the various Protestant denominations in such a manner as to lend some faint shade of colour to that favourite illusion of all Protestants—that their particular sect has the same ecclesiastical status as the Church."

THE writer was asked a short time ago to provide two readers out of the College for a literary entertainment or concert.

On reflecting he was not able to name one who would give satisfaction to an audience ordinarily critical. We presume there are elocutionists in College, but they have no chance to display any ability they may possess. This has been the case since the demise of the Elocution Association in 1878-79. In that society half a dozen men read selections at every meeting, and were criticised and their selections pruned until they were well worth listening to. Now a college is popularly looked upon as a hot-bed of elocution, and it is a pity that our men, through lack of practice, criticism and rehearsal, are not able to represent the College better. What we started out to say was, that the Alma Mater Society should take the matter up and have a series of readings every night before the debate. Besides being of benefit to the readers, these would add to the interest of the meeting. If we had some good readers we might, assisted by the Glee Club, give some public entertainments, which would serve both to amuse the townspeople and raise money for the better equipment of the gymnasium or some other laudable object.

THE senior year will, we presume, soon select a Valedictorian to represent their class in the April Convocation. There is good material in the graduating class of this year, and we have no doubt that the task will fall to the lot of a worthy representative; but, in order to give ample time for preparation, the choice should not be deferred until just before the Finals.

It is our opinion that the Class Valedictorian should always be chosen with a view to securing the ablest platform speaker and best writer in his class, and should not be confined necessarily to honour men, or to those who have taken the lead in their studies. Tastes differ, and some students may prefer to spend time developing their

oratorical powers *par excellence* while at College, and some such incentive as the possibility of being Valedictorian of his class would, no doubt, urge many a student to greater effort in rhetorical culture.

SOME discussion is arising in college circles as to the advisability or otherwise of employing *class monitors* in colleges, *i.e.*, students who, proving themselves capable, are commissioned by the Professors to teach certain classes the elementary work pertaining thereto.

We are glad to know that the system does not prevail to any great extent in Canada, although from recent observations we see that the plan has been adopted in more than one Canadian college.

The custom seems to us to be a pernicious one, for—although certainly relieving the Professor of rudimentary work, which may naturally enough be distasteful to him—it places the members of the class under a decided disadvantage. It cannot be expected that a member of his own class, or even an older student in the same college, will have the influence over a student necessary to keep him steadily at work. Not ability alone, but moral weight, is required in a teacher, and nowhere is this more evident than in a University. We have noticed that the colleges who employ student-teachers the most are the least weighty in point of influence, and are notoriously lacking in *prestige*.

In this connection we might venture the opinion that too much rudimentary work is permitted in colleges, to the detriment of the higher branches of learning. When Canada was younger than it is to-day this may have been a necessity from the inefficient state of the then-existing schools. But with her present High and Public School system Canada is at least fairly able to fur-

nish the student with a solid foundation for his University course, leaving the latter to bestow the polish and liberalizing culture which is, and should be, its design.

THE season for out-door winter sports is at hand, and, although owing to the time of year in which we are attendant upon College, the oar and foot-ball must now give place to snow-shoe and skate, we see no reason why the latter should not be brought into more vigorous use than at present. If students would seek to cultivate a liking for the open air, we would hear less about the "pallid student," and seldom, or never, would such a thing as "breaking-down" from over-study be heard of. In our magnificent Canadian climate a student can easily secure with a few hours' daily exercise in the open air the physical strength needed to stand the wear and tear of college life. We favour the English University system (which is also carried out in many American colleges) of fixing the hours of recitation in the morning only, thus permitting students (and professors) to enjoy the entire afternoon in recreative amusements. Especially is this desirable at the present season of the year, when the days are almost at a minimum length, and the hours suitable for out-door sports short at the best.

Owing to the absence of much snow this winter, we expect to see skating take the lead as a favorite pastime: and in this connection we would suggest the formation of a College Skating Club. Good ice will probably be had during the season on the St. Lawrence and along the Bay of Quinte, and the Club might make Saturday trips to such places as Gananoque, Picton, &c. Perhaps the time-honored Snow-shoe Club will take up the suggestion, and adopt skating as a means of keeping life in the Club while they are waiting for snow.

ANTONY AND CLEOPATRA.

I am dying, Egypt, dying! — SHAKESPEARE.

I AM dying, Egypt, dying —
 Ebbs the crimson life-tide fast
 And the dark, Plutonian shadows
 Gather on the evening blast,
 Let thine arm, oh! Queen, support me,
 Hush thy sobs, and bow thine ear;
 Listen to the great heart-secrets
 Thou, and thou alone, must hear.

Though my scarred and veteran legions
 Bear their eagles high no more,
 And my wrecked and shattered galleys
 Strew dark Actium's fatal shore,
 Though no glittering guards surround me,
 Prompt to do their master's will,
 I must perish like a Roman,
 Die the great Triumvir still

Let not Caesar's servile minions
 Mock the lion thus laid low;
 'Twas no foeman's hand that slew him,
 'Twas his own that struck the blow!
 Hear, then, pillowed on thy bosom,
 Ere his star fales quite away,
 Him who, drunk with thy caresses,
 Madly flung a world away.

Should the base plebeian rabble
 Dare assail my fame at Rome,
 Where the noble spouse, Octavia,
 Weeps within her wifed home,
 Seek her — say the gods have told me,
 Altars, augurs, circling wings,
 That her blood, with mine commingled,
 Yet shall mount the throne of kings.

And for thee, star-eyed Egyptian,
 Glorious sorceress of the Nile,
 Light the path to Stygian horrors
 With the splendor of thy smile;
 Give the Caesar crowns and arches,
 Let his brow the laurel twine,
 I could scorn the Senate's triumph,
 Triumphant in love like thine.

I am dying, Egypt, dying!
 Hark the insulting foeman's cry! —
 They are coming — quick! my falchion!
 Let me meet them ere I die.
 Ah! no more amid the battle
 Shall my heart exulting swell,
 Isis and Osiris guard thee —
 Cleopatra! Rome! farewell!

—MAJOR-GENERAL LITTLE.

✧ **CONTRIBUTED.** ✧

* * * 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.

To the Editor of the Journal.

IT has been rumoured that a tobogganing club is to be formed in the College as soon as the weather becomes more suitable. There are so many dead-and-alive associations already that I, for one, would be sorry to see another added to the list. Remember, ye rash ones, the

sudden and total collapse of the late lamented Snow Shoe Club. Its history was a brief one. An enthusiastic general meeting—inauguration—a half session of precarious existence—two or three "tramps," attended by two or three members—a second meeting, at which every one present was elected to some office—then a lingering illness and a natural death. It is to be feared that a similar fate awaits the proposed tobogganing club, should it be formed.

Yours truly,

STUDENT.

To the Editor of the Journal.

DEAR SIR,—I am glad to see that you have alluded to the shortness of our college session, and hope the editorial in your last issue is only the beginning of a vigorous agitation of the matter until the session is lengthened at least one month. If we had a longer time to digest the work we go over I believe we would get in a greater degree the *good* of a collegiate education. Mastication goes a great way physiologically, and the same rule applies intellectually.

I have heard that the present great length of the summer vacation is due to consideration for the theological students, and for those who had to earn their living during the summer. But the number of these is not by any means in the same proportion to the other students, as it was one time, and the mass should be considered rather than the few. Then again, as you point out, sporting interests would be much benefitted if the session included some warmer weather. I for one would like to see a college four or eight backed up to row. There are a number of amateur oarsmen in Kingston with whom they could try conclusions. I believe also that cricket would become very popular when we have so many players in college who are only prevented from playing together on account of the cold weather.

I am, sir, &c.,

STUDENT.

EXAMINATION CENTRES.

To the Editor of Queen's College Journal.

SIR,—Would it not be greatly in the interest of Queen's University to establish local examinations? I do not mean "local examinations" in the same sense as that term is used at Oxford and Cambridge. What I mean is that I would like to see the Senate appoint presiding examiners in certain towns and cities throughout the Dominion, that to these examiners the matriculation papers should be sent under seal of the University, that the examination at all the cities and towns should take place at the same time as the regular matriculation at Kingston, and that the answer papers of those writing at the local centres should all be sent to the Senate and read and valued by the regular University examiner. The scheme I have outlined is by no means a new and untried one. McGill University has had local examinations for half-a-dozen years past, and so has Toronto. The reasons for adopting such a system of examinations are, at least,

worthy of consideration. If it could be successfully carried out, and there is no reason why it should not, it would extend the usefulness and influence of the College; it would place a student, say in Nova Scotia, on the same footing as one in Kingston, by enabling him to compete for University honours and scholarships without the great expense of traveling all the way to Ontario; and it would increase the number of matriculants, and probably the number of students attending lectures. The details of the scheme would require little working out. Two or three places could be selected in each province, and at these presiding examiners could be appointed, to distribute the examination papers, to see that the candidates observed the University regulations, and to transmit the answer papers to the University authorities. The plan that I have outlined is one that has been followed by London University, England, for years past. The competition for the Gilchrist scholarship takes place in this very way. There are now so many graduates of Queen's that there would be no difficulty in securing presiding examiners in almost every village in the Dominion if need be. Altogether, the scheme is certainly worthy of consideration, and is one I would like to see discussed in the columns of the JOURNAL, at the meeting of the University Council next April, and by the Senate. And, by the way, before closing this, let me say I hope to see the October matriculation abolished at once and for ever. The High Schools all close their year's work in June, and in June all the Universities, and Queen's in particular, should hold their matriculation examinations. But of this anon. One thing I am convinced of, and it is this, that if Queen's would hold her matriculation examinations in June instead of October, and at the same time establish local examinations, she would in two years double the list of her matriculants, if not her students.

Yours, &c.,

MEMO.

For the Journal.

THE ALMA MATER SOCIETY.

THIS Society is in its usual lethargic condition. Debating is the main feature of the meetings, and a debate is held weekly, but that interest is not shown which should be, in this the main society of the College. The students of the Royal College seldom put in an appearance at the meetings, and this is in no small degree owing to the nature of the debates, which never are on medical subjects. If the A.M.S. aims at being a true University Society, subjects should occasionally be introduced which are of interest to medical students. There is no doubt the present system of carrying on debates should be remodelled. As it now is, a subject is chosen at each meeting for the following week, and all those who happen to be present are chosen on one side or the other, there being often as many as ten on each side. As a consequence of there being so many speakers, and such a short time to speak in, viz., ten minutes, the speeches show but little preparation. Any thought which is shown

usually emanates from one or other of about a dozen, who strive to make the debates worthy of the name. When there are so many speakers many of the arguments are repeated in a slightly altered form. If but three or four speakers were appointed on each side, with the understanding that care and preparation would be expected, the debates would assume a highly different character. In other literary societies this is the practice, and they can boast of addresses being delivered in their meetings worthy of publication. The freshman class this year exhibit more interest in the Alma Mater Society than is usually the case, and the present would be a good time to make a radical change in the manner of conducting the debates.

[Our correspondent is rather severe in his strictures. The debates of the Alma Mater Society this session, while furnishing much room for improvement, have yet been far from uninteresting. They have, in fact, been characterized by a liveliness and energy not witnessed in many previous sessions. With regard to the lack of interest taken in the debates by students of the Royal College, the writer of the above does not give an adequate reason for the same. Certain it is that if the medical students presented themselves in even moderate numbers at the time when the subjects for debate are chosen, they could easily secure a subject of debate which would satisfy the majority of those present. The question of limiting the number of speakers on each evening is worthy of consideration, although such a limitation would debar many inexperienced speakers from a means of improvement. We shall refer editorially to the subject in our next issue.—EDITOR JOURNAL.]

REMINISCENCES OF A B.A. OF '56.

(CONTINUED FROM LAST NUMBER.)

IN those days the majority of the students had the Church in view, at least at the time of entering College, although, then as now, not a few fell away from their intention by the time their Arts' course was completed. It was one of the ecclesiastical regulations in force that every aspirant for matriculation had first to run the gauntlet of the Presbytery within which he resided, not only as to his moral fitness to become a student whose goal was the ministry, but also as to his knowledge of the subjects prescribed for the University entrance examination. This was an admirable provision, and it would be well for the Church even now to have some such regulation. Faithfully carried out, it would save college authorities the painful necessity sometimes laid upon them of refusing admission to imperfectly prepared candidates for matriculation—it would perhaps stop intellectually incompetent aspirants to the sacred profession *in limine*, the right stage to do it in—and it would relieve Presbyteries of the unpleasant and almost impossible task of rejecting candidates for license, because of their literary and mental deficiencies. I can vividly recall this first examination ordeal. It was with not a little trepidation I appeared before the grave and reverend seigniors, and exhibited my acquaintance with *Mair's Introduction*, *Cæsar*, *Virgil*, *the Greek Grammar*, and *Arithmetic*. The ministers did all in their power to put me at my ease; and I managed in spite of my nervousness to pass muster before them. No fewer than four can-

didates for admission to Queen's, with a view to the holy ministry, were on the same day examined by that Presbytery. One of them scarcely came up to the standard, and he was advised to postpone his entrance of the College for a year, advice on which he wisely acted.

In no respect has Canada made greater advances since '53, than in the means of locomotion which she possesses. Stage and steamboat were at that date the only public conveyances. The students from the London District got the mail boats at Hamilton, as well as those belonging to the country between the latter port and Kingston. The Glengarry students took the same line coming up to Kingston; while those hailing from the Bathurst District were accommodated by the little steamers plying through the Rideau Canal between Bytown, as Ottawa was then called, and the Limestone City. My first sight of a steamboat was at a port on this route. The little puffer was called "The Prince of Wales," and it had for alternate, "The Firefly." Its cabin accommodation was neither large nor attractive; but even had it been otherwise the extravagance of paying for a berth was something that an economically-brought-up youth could not dream of. So I, with the bulk of the passengers, hugged the furnace of the "Prince of Wales," with the view of keeping warm, throughout a cold October night. The route, especially from Newboro to Kingston, is not uninteresting; and the process of locking the steamer in order to raise it to a higher level, at different points, was witnessed with much wonder. But the height of excitement was not reached until the city, in which several years were to be spent, came in sight, with its tall spires, and little forest of masts. Cataract bridge seemed a marvel, spanning such a breadth of water! And then, how formidable to the rustic imagination did the Martello towers appear, rising in their stateliness out of the water, as well as the gulls peering over the walls of the "market battery!"

Owing to the want of traveling facilities, very few of the students were able to leave for home at Christmas. The holiday time was rather dull in consequence, and there was no petitioning to have it extended. The inconvenience of being hemmed in by snow and ice was strongly felt on a painful occasion. David McDonald, a fine young Highlander from the Township of Williams, west of London, died of typhoid-pneumonia on the 21st of February, 1855, and his remains had to be taken over the ice to Cape Vincent, escorted by the students, and thence conveyed by the New York Central, and its connections, to the point in the United States nearest to London. The death of this promising student cast a gloom over the remainder of that session; a feeling which was greatly deepened by the death, a few weeks later, of a classmate and chum of his, Frederick Grierson Smith, son of the late Dr. Smith, of the High School, Quebec, and brother of the present beloved pastor of St. Andrew's Church, Kingston. He fell a victim to the same disease as McDonald. None of Smith's family were able to come to Kingston at the time, owing to the vast distance to be traveled by stage, and his remains were interred in the city cemetery. Navigation opened about the time of the closing of the College; but sometimes students had to wait a week or two to get steamers going east or west.

The population of Kingston, including the soldiers in the garrison, was then not much short of what it is to-day; and there was a mingling of awe and pleasure in landing in a place of such dimensions, especially as it was associated with the seat of learning to which my footsteps were directed.

There was a boarding-house in connection with the College in those days, presided over by Rev. Henry Byers, a superannuated Methodist preacher, who was, however, better known by an *alias*, and is, I believe yet to the fore. The experiment of having the students "in residence"

could scarcely be called a success—it was abandoned the next session after that of which I write.—I was allowed even then to board outside. No doubt living together under regulations contributed more to foster an *esprit de corps* than when every man does what is good in his own eyes; but it is questionable whether it tended to increase true manliness, and it certainly led many youths to plan and execute escapades of a doubtful character, out of a spirit of resistance to what they felt to be petty restrictions. Both the College and the boarding-house were then in unpretending houses on William street, near the corner of Barrie street. The following year "Summerhill," the property of Archdeacon Stuart, was acquired for College purposes, the buildings at present occupied by the Principal and Professors Watson and Dupuis, furnishing the necessary class-rooms. It was thought a wonderfully high step upward, to go from the plain premises on William street to the grand buildings that ornamented the crest of "Summerhill." He would have been deemed visionary who would then have suggested the erection of such a beautiful and commodious structure as that which now stands alongside, casting its shadow upon the surroundings.

(TO BE CONTINUED.)

UNIVERSITY SERMON.

THE University preacher on January 8th was Bishop Carman, of the Methodist Episcopal Church. He selected his text from the seventh chapter of the Acts of the Apostles, v. 58:

"And the witnesses laid down their clothes at the feet of a young man, whose name was Saul."

The speaker said the words had reference to a very strange scene. The young man Saul had just completed his college course. He was born in Tarsus, which was, as he had said, no mean city, a remark every young man should be able to make of his native place, if not at his birth, at least afterwards. At Tarsus he received his primary education, in the common and high schools, then passed to the University at Jerusalem, the city of Synagogic Colleges, and in time graduated with the highest honours. Surely, you will say, a young man so learned in history and profound in theology, having especially the opportunity to drink in the catholic and generous and magnanimous spirit of the great Gamaliel, would be liberal and free from bigotry and narrow-mindedness. While he studied at Jerusalem there was growing up a people under another teacher. There had arisen in this land of Judæa a wondrous teacher, meek and of no pretensions so far as birth and parentage were concerned, a man of pure habit, of few but simple and direct words, whose teachings the people delighted to hear. His doctrines were not opposed to those of the school which the young man attended, but an extension of them. And this man had followers. Here was one of them in this scene. Stephen, full of faith and the Holy Ghost, is chosen a deacon. Stephen, with a spirit very like that of his Master, has spoken clearly on some of the same doctrines which the young man held. They were one in regard to Jewish history; and it is well to notice that instead of there having been a conflict between Judaism and Christianity, Stephen and Paul, and Christ Himself, run their lineage and line of argument backward to the time of Abraham and Isaac, of whom they spoke with equal positiveness. For carrying out the doctrines which both held to their legitimate consequences, however, Stephen was arraigned, and without proper judicial investigation hurried off to his execution. The victim lay prone on his face on the ground, and if not killed with the stone thrown upon him by the first witness he was turned over and struck a second time; if not then dead the mass were at liberty to

close in and build a mound upon the prostrate form. He was, pursuant to Jewish custom, stoned to death. Saul stood by and witnessed the crime, and was an abettor of it. He shared the guilt of the men who slew the proto-martyr. "And the witnesses laid down their clothes at the feet of a young man whose name was Saul." One would not be astray in saying that he was a hot-headed, narrow-minded, honest-hearted bigot—hot-headed, because he persecuted unto the death; narrow-minded, because he was not ready to follow out his own doctrines to their logical, historical, prophetic and legitimate consequences; honest-hearted, because, as he said himself, he received pardon for the things done by him ignorantly and in unbelief.

Cookman said of bigotry: "I have to forewarn you that there is lurking in different sections of our camp a dangerous and malignant spy. I will endeavour to describe this diabolical spy as well as I can. He is remarkably old, having grown gray in iniquity. He is ill-shapen, crooked and altogether of a very unseemly countenance. His name, sir, is bigotry. He seldom travels in daylight but in the evening shades he steals forth from his haunts of retirement, and creeps into the tents of the soldiers, and with a tongue as smooth and deceptive as the serpent who deceived our first mother, he endeavours to sow arrow firebrands and death in the camp. His policy is to persuade the soldiers in garrison to despise those in the open field, and again those in the open field to despise those in the garrison; to incite the cavalry against the infantry, and the infantry against the cavalry; and in so doing he makes no scruple to employ misrepresentation, falsehood, and slander; for, like his father, he is a liar from the beginning. Now, sir, I trust the army will be on the alert in detecting this old scoundrel and making a public example of him. I hope if the Methodist cavalry catch him on the frontiers they will ride him down and put him to the sword without delay; I trust the Presbyterian infantry will receive him on the point of the bayonet; should the Baptists find him skulking on the banks of the river I trust they will fairly drown him; and should he dare to approach any of our garrisons I hope the Episcopalians will open upon him a double flanked battery, and the Dutch Reformed greet him with a whole round of artillery. Let him die the death of a spy without military honors, and after he has been gibbeted for a convenient season let his body be given to the Quakers, and let them bury him deep, and in silence. May God grant that his miserable ghost may never revisit this world of trouble."

In language, perhaps more nearly classical, Phillips, the Irish orator, thus personifies Bigotry:

"She has no head and cannot think; she has no heart and cannot feel; when she moves it is in wrath; when she pauses it is amid ruin. Her prayers are curses; her communion is death; her vengeance is eternal; her decalogue is written with the blood of her victims; and if she stops a moment from her infernal flight it is upon some kindred rock to whet her fang for keener rapine, and to replume her wing for a more sanguinary desolation."

Pollock wrote of it:

"O, love-destroying, cursed bigotry!
Cursed in heaven, but cursed more in hell!
THE INFIDEL, who turned his unpius war
Against the walls of Zion on the rock
Of ages built and higher than the clouds,
SUCCEEDED, and received his due reward; but she
Within her walls stined more; of Ignorance
Bigot, her daughter Persecution walked
The earth from age to age, and drank the blood of saints."

And Cowper said:

"While Bigotry with well dissembled fears
His eyes shut fast, his fingers in his ears;
Mighty to parry and push by God's Word
With senseless noise, his argument the sword,
Pretends a zeal for godliness and grace
And spits abhorrence in the Christian's face."

What were the lessons drawn from this scene?

1. How little we know of what is within us. Look at the Apostle Paul. He had learned, no doubt, in the Greek schools, the motto over the temple door: "Know Thyself." It is good for man to know himself physically, his temperament and habits, in order to the better guard his health; he should know himself metaphysically, his habits of thought, mind and temper, in order to the better educate himself. But the Apostle had reference to another kind of knowledge. We have many lights by which to examine the secrets of the soul. Take the lights of human experience and human history, and the directer and clearer light of human consciousness, and go within the heart. It is good there have been what have been called the philosophic revelations, else there never had been the virtues connected with the Pagan civilization. This philosophic search of the heart of man, under the lights of experience and history and consciousness, reveals the necessity of those things that are needful for the better development of character. But a man may take the torch of philosophy and human experience and examine the chambers of his soul, and if it be his only light there will be doors and passages inaccessible. The one perfect light is that of the spirit of the living God, the light of divine revelation. Only the voice that appeals to the conscience, whose words stir the deepest recesses of the heart and bring a man to a better and clearer understanding of himself, ah, it only is divine. The effect of knowing one's self was illustrated by the life of the apostle. This man, so noted for his bigotry, who held the clothes of those who hurled stones at the dying Stephen, was the same who wrote VII. Romans, who could say, "When I would do good evil is present with me." "O wretch that I am, who shall deliver me from this corpse, this stenchful corpse?" And his answer would be remembered, "I thank God through Jesus Christ our Lord."

2. We learn another lesson—how little we know of the circumstances about us, how little we know of the influences bearing upon us. No man's circumstances, political or social, could have been more favourable than Saul's. But he knew not what was before him. And what a shame and sin, said the Bishop, for young men in a free land, enjoying rare blessings, to repine at their circumstances! He could name scores and hundreds of young men who had begun life under the most favourable circumstances, and who had got farthest back and sunk lowest in degradation. Others who had commenced with circumstances against them—in the estimation of short-sighted persons—had become the most learned, the mightiest in political power and social influence, the highest functionaries in the Church and State. The apostle had struck the right key when he said, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for which I have suffered the loss of all things, and do count them but dung, that I may win Christ."

3. We learn from this scene how little we know of what is before us. It was the very apostle who wrote the wondrous descriptions of labour, toil and suffering in the Church of God that was stoned and beaten, and shipwrecked, and exposed to numberless dangers. The scene taught the grandeur to which one could rise when acting under the inspiration of God. It was the same persecuting youth that as an apostle wrote XII. Romans, in which he says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Again, in I. Corinthians, XIII. chap., he says, "Charity suffereth long and is kind." How truly the scene suits the cases of thousands of souls; how true that damning bigotry brings upon thousands of generous souls the pall

of night, the darkness of death, the continuing in ignorance of themselves, of the universe of God, of human nature and history. Why, there are men living in this darkness who have as little idea of what there is locked up within them as Columbus had of the American continent, when first he caught a glimpse of San Salvador.

4. They learned that mere training does not produce a large heart. Here was a man with a good education, whose writing showed clearly that he was rich in Grecian lore, whose scholarship was not disputed, who was learned in the doctrines of the Jewish schools, and yet had not a large heart. He was a tyrant, a persecutor, an abettor in the foul murder of one who was bringing to their logical consequences the doctrines which he held himself. Whence arose the persecutors in the past? Where were the martyrs Ridley and Latimer burned? Where but before a college in Oxford. Who sent Columbus wandering through Europe with the simple truth upon his lips that the earth was round? Who but the men of hoods and gowns, who demanded of Galileo, "You must recant!" Ah, there is need in colleges as well as in the common walks of life of greater simplicity. Paul, although educated, needed a large heart, he needed the grace of God, the new birth, and his wants are the wants of everybody. Other lessons might be drawn from this scene, such as, we know but little how our fidelity may affect the world. St. Augustine said, "Si Stephanus non orasset Ecclesia Paulum non haberet." Stephen's fidelity led to Paul's conversion. So with the fidelity of a Luther, a Knox, a Wesley. Again we learn that mere sincerity of purpose is not sufficient. Paul was honest enough, yet needed conversion to God aided by the Spirit of the Lord. We learn that mental culture, scientific and even theological training, do not change the heart. The students of theological schools need the work of the Spirit of the Lord, but he would only look at this thought, that Saul held the garments of those who stoned Stephen. Are there no such men now? Has human nature changed? Is there no evidence in current events, even in what is called the progress of human thought, to justify the opinion that there are men who stone those who stand up for the truth, and those who hold the garments of the men that throw the stones? If such men were divided there would be two classes—those wholly without the Christian Church, who believe that all phenomena is the development of material force, or that everything originated in evolution. These men hurl the stones, and there are unsuspected men who hold the garments. Everywhere men will be found ready to applaud and rejoice in the boldness of free thought. Ingersoll he numbered among those who stood on the outside of the Church and hurled rocks of persecution at the people having faith in a personal God. Beware, young men of the University, said he, lest you be found holding his garments, or the clothes of Hume, or the coat of Tom Paine. The second class of stone throwers were in the Church. A man without creed of some kind, without distinct theological principles, is not worth a great deal. It is an easy matter for men of that sort to throw stones at Christianity. Such is a sort of intellectual libertinism. The one who belittles the atonement and character of Christ, who takes away from the dignity of the Saviour, who exercises a great freedom of thought, is applauded by multitudes, saying, "Ah, he's not afraid to say what he thinks." The one who fully believes in the atonement and all the other characteristics of Christianity is declared to be fettered, bound down by traditions, creeds and dogmas. Tone down the plenary inspiration of the scriptures, speak lightly of hell and eternal death. Why? That sin may not appear so repugnant to those who indulge in it. The Word of God declares it to be an abomination, a thing that He hateth. A remedy has been provided and should be used, since no

sin-sick, uncleansed, spotted soul can enter heaven. The appeal of the apostle should be re-echoed by every heart. "Lord, what wilt thou have me to do?" He urged his hearers to repent; to look to the all-sufficient and present Saviour with a trustful, living faith; to take Him to their hearts in order that there may be formed in them the hope of glory; to labour to bring forth fruit unto righteousness, love, joy, peace, long-suffering, gentleness, faith, meekness, temperance. Paul's was the sweetest and noblest illustration of a regenerated soul. His was a good example to follow.

THE MAYOR'S GOLD MEDAL.

WE are pleased to be able to announce that Mayor Gaskin—the newly-elected Chief Magistrate of Kingston—has signified his intention of following the example of his predecessors in the civic chair, by donating one of the gold medals to be awarded at the ensuing Convocation. This graceful custom on the part of Kingston's successive Mayors has always added to the interest of the Convocation's proceedings, and the present instance will form no exception. The medal will this year be awarded to the highest honour-man in Mental and Moral Philosophy.

❖SELECTED.❖

SHALL WOMEN PRACTICE MEDICINE?

DR. MARY P. JACOBI.

THE most serious obstacles to be encountered are not always the most real ones. In this, as in everything that women do, the question of capacity is often outranked by the question of taste. Whether women, with all her organic imperfections on her head, can be theoretically supposed capable of the study and practice of medicine; whether, which is quite a different question, there actually exists any number of women whose capacity in this direction has been fairly tested and demonstrated—these are interesting subjects of inquiry. But the most completely affirmative answer to such inquiry might still leave unsettled a question of much more importance for that large class of people whose convictions and actions are under the permanent domination of their tastes. These ask not, "Is she capable?" but, "Is this fearfully capable person nice?" Will she upset our ideal of womanhood, and maidenhood, and the social relations of the sexes? Can a woman physician be lovable; can she marry; can she have children; will she take care of them? If she cannot, what is she? "*Qu'est ce qu'une femme,*" said a French journalist in this connection, "*qui n'est ni épouse ni mère?*" "God," declared a Boston physician well versed in the counsels of Providence, "never intended women to practice medicine." Hence the inference that piety, if nothing else, demanded the exclusion of women from the Massachusetts Medical Society. It is from the peculiarity of the conditions involved that the handful of women now engaged in the practice of medicine may be considered in any way to affect or endanger existing arrangements or social ideals. Thousands of women, from manifold causes quite extraneous to medicine, remain celibates all their lives; yet no one reproaches them for refusing the duties of wife and mother. Thousands of women earn their living by non-domestic labor; one profession, that of public teaching, practically thrown open to women only during the last half century, is already thronged by them. Yet no one feels that the foundations of society are therefore liable to

be overthrown. What is it in the profession of medicine which excites at present such different feeling and such bitter prejudice? There are several things. In the first place, the profession of medicine has always been subjected to popular misconceptions, and the odium due to these is necessarily shared by the women who aspire to be physicians. Again, by a social fiction, it is assumed that the usual employments now sought by women are to be filled by them only while waiting for marriage, or as a resource in widowhood or desertion. Even such professional work as teaching is expected to be laid aside after a few years, and there is much, at least in the primary grades of teaching, to make such interruption rather desirable. But the profession of medicine must be chosen deliberately, and not at hap-hazard, from a strong and genuine taste, and not from the mere pressure of economic necessity; it must be seriously prepared for in youth; must be entered upon at the age at which at present many women marry; does not yield its best returns until full maturity has been reached; must be adopted, therefore, if at all, for a lifetime. Hence is required either an accidental celibacy or a deliberate renunciation of marriage for the sake of medicine, such as is not dreamed of in regard to any other work; or else such an adjustment of domestic claims as shall render them and the practice of medicine by married women mutually compatible.—*Am. Paper*

❖MEETINGS.❖

ALMA MATER SOCIETY.

ON Saturday evening, the 7th inst., this Society held its first meeting since the holidays. As the President was absent, Vice-President Hay occupied the chair. The attendance was small, probably owing to the fact that many students had not yet returned. There being no matters of importance for the consideration of the Society, after the ordinary business had been disposed of the debate for the evening was taken up. The subject resolved was, "that the introduction of machinery has been more beneficial than detrimental to the condition of the workingman." Mr. Shanks was leader of the affirmative, and Mr. A. McLeod leader of the negative. Both sides were ably supported. The main arguments brought forward in favour of the affirmative were: The improved condition of the workingmen since the introduction of machinery; the cheapening of commodities was a benefit to the workingman as a consumer; the introduction of machinery had increased both the number of labourers and their wages; those employed about machinery required more skill and enlightenment than those employed at manual labour; hence machinery tended towards the elevation of the working class. It was maintained on the negative side that machinery, by throwing many out of employment, produced misery and pauperism; that the condition of the workingman has not been ameliorated to as great an extent as that of other classes since the introduction of machinery; that machinery has tended to centralize capital, as in the case of large factories, and that the crowding together of workingmen in such factories has a demoralizing effect. The Chairman, Mr. Childerhose, considered that stronger arguments were adduced in favour

of the affirmative than against, and decided accordingly. The meeting then adjourned.

MISSIONARY ASSOCIATION.

THIS Association held its fortnightly meeting on Saturday, the 14th inst., in Divinity Hall.

After routine business Messrs. A. Gandier, N. Campbell and A. K. McLeod read reports of their mission work during the past summer.

The Association is increasing the number of missionaries sent out under its auspices, and next summer will probably place one in the Manitoba field, in addition to those labouring in Ontario. This matter will come up for discussion in a few weeks.

PERSONAL.

T. A. ELLIOTT, B.A., '79, and J. R. Lavell, B.A., '77, paid flying visits to Kingston during the holidays.

A. McLAREN, '82, who spent last summer in the North-West, has been engaged in a lecturing tour eastward during the Christmas holidays. He speaks glowingly of the country. We understand that the funds raised by Mr. McLaren are for the benefit of a new church in the Prairie Province.

H. C. FOWLER, B.A., '81, of Carleton Place High School, spent his holidays in Kingston.

W. BRIDEN, B.A., '80, has received a lucrative appointment in the Ingersoll High School as assistant master. He leaves behind him many friends in Picton.

THE JOURNAL has received its usual subscription from Rev. R. Chambers, B.A., '66, of Erzeroum, Eastern Turkey. Our far-away friend has evidently not forgotten his old Alma Mater.

W. S. BETHUNE, '83, is still pursuing a course in gunnery within the walls of "B" Battery.

P. F. LANGILL, B.A., '81, is laboring as a missionary at Mattawa, Ont.

THE JOURNAL man was glad to exchange greetings during the holidays with Mr. J. V. Anglin, ex-editor of the JOURNAL; also with Mr. F. I. Bamford, Principal of Dunham Academy, Que., who is doing well in his new home.

COL. STRANGE, R.A., Commandant of the Royal School of Gunnery, Kingston, has retired from the Imperial army with the rank of Major-General. Gen. Strange is a fine specimen of a soldier and a man, and should he also retire from the command of the School, will be much missed in Kingston.

MR. SAMUEL WOODS, M.A., late of this city, has been appointed Principal of the preparatory department of Lake Forest University, Illinois. Lake Forest is a new University, and co-educational. The Rev. Donald Ross, of this University, is Financial Agent. The first honorary degree of Lake Forest was conferred on the Rev. Dr. Smith, of St. Andrew's Church, Kingston.

In a recent issue of the *Australasian Medical Gazette*, published at Sydney, N.S.W., is recorded the appointment of Dr. M. Matheson, late of Brewarrina, N.S.W., as medical officer to the hospital at Aramac, Queensland.

Dr. Matheson is a graduate in medicine of Queen's, having obtained his M.D. here in 1870.

W. JOHNSTON, of Huntingdon, Que., formerly of the class of '82, is around the city this week. He has adopted the musical profession, and has become a Benedict since we last saw him.

DE NOBIS NOBILIBUS.

THE Glee Club—or, at least, as many of the boys as remained in the city during the holidays—gave a concert on Decr. 30th at Kennedy's Hall, township of Hinchinbrooke, in aid of the Missionary Association of the College. The journey from the city and return was made by the K. & P. RR., to the kindness of whose officials the members of the Club are much indebted. The train was late in arriving at its destination, but the audience waited patiently, and were well rewarded for doing so on the appearance of the Club. Despite the unfavorable state of the roads, the attendance was excellent, and a respectable sum was realized.

THE Victoria College paper, though somewhat late in the season, describes the way our men would be treated on the foot-ball field should they go to Cobourg. The bragging of the *Acta* is innocent, but it should not give out in another column that the Victoria men got to work too late to have a good team. The *Acta* must have great confidence in its players to think that without organization they are more than a match for a first-class team, such as we could turn out before the end of the season.

THE English papers of a recent date contain an account of how "a caddish Yankee student at Brasenose, Oxford, was fined £10 for squirting tobacco juice over one of the pillars of the main corridor." We wonder what action would be taken by the authorities of Brasenose, Oxford, if their Convocation Hall were left in the state ours was after an Alma Mater meeting not so very long ago? Would it be summary execution, or imprisonment for life, or both?

A "Students' Total Abstinence Society" is talked of. We know some undergrads who agree with Mark Twain on this subject. The great humourist, in the course of an after-dinner speech in Pittsburgh recently, said that "total abstinence was a good thing. He believed in total abstinence. In fact he carried total abstinence to such a point that he totally abstained from even total abstinence itself. In this way he avoided even the appearance of evil."

CAPS and gowns are now in universal use, and are a decided improvement outwardly to the *personnel* of the college.

STUDY is not destructive of a good appetite—at least so think two juniors and a soph. who may be seen almost every afternoon at a certain restaurant on Earl street, devouring huge pieces of pastry. They were rather surprised the other day when one of the Professors passed the window, and looked in upon them as they were playing "Jack Horner" with an enormous pie. The Prof., however, only smiled and nodded. We fancied, though, that he looked grave immediately afterwards. Perhaps his thoughts reverted to his own happy college days, or perhaps—well perhaps he felt concerned for the future well-being of the pie-consumers.

MR. FLEMING, our worthy Chancellor, paid us a visit on the 10th inst. He met with a warm reception from the students of the different classes, which he visited while in session.

A FEW members of the class of '85 are evidently of the opinion that the time-honoured *Concursus Iniquitatis* is dead, and that they are at liberty to do as they please. For their information we may say that the "Concursus" is still alive and will certainly visit with dire justice some of the present offenders, unless they walk more circumspectly. Beware!

THE sidewalk in rear of the College leading from Union street needs widening. In its present condition it reminds one of seeing Barnum walk a tight rope, to witness a pedestrian balancing himself upon it—especially in a gale of wind. And the turn-stile, too, at the entrance to the College grounds is a delightfully companionable piece of furniture, especially after dark. More than once the writer has closely resembled a "W" (double-you) as he indiscreetly sought to take the citadel by storm.

Where are those street lamps promised last session?

THE results of the recent examination in Botany are to be withheld until the general announcements at the finals.

THE Alma Mater Society proposes giving an entertainment shortly. These entertainments, consisting of music, readings, &c. were in former years very popular, both with the students and citizens generally, and we hope to see them brought on more frequently in future.

THE students of the Royal College have returned from vacation and are again hard at work. Glad to see you again, boys. Let all bones of discord between the Faculties be forever buried.

THE latest case of absent-mindedness is reported to us by the Secretary-Treasurer of the JOURNAL. In the early part of the session he received from a subscriber (who is an LL.D. by the way) the usual enclosure of a dollar for this session's JOURNAL. In due form the usual receipt was sent, and lately, to the Secretary's surprise, another letter from the same subscriber appeared enclosing the receipt back again in company with another dollar, and requesting us to overlook the tardiness of his annual payment. He had evidently mistaken the receipt for a dun.

MISS SPOONER, '85, has succeeded in taking first place in the Junior Chemistry Monthlies, making remarkably good percentages.

MISS HOOPER, also of '85, came out first at the two examinations in Junior French and German.

A SARCASTIC senior, who prides himself on his military attainments, suggests that the title "University Rifle Company" is inappropriate. He says that the size of some of the privates proclaims it to be a company of Infantry, not Rifles.

MESSRS. BRITTON, Q.C., and Walkem, Q.C., Professors, respectively, of Criminal Law and Equity, hold their classes this year in their own offices. The number of law students is so small that this is practicable at present, but we expect to see an increased number of students in the law faculty next session.

MESSRS. T. H. AMBROSE and B. B. Foster, undergraduates of Harvard University, paid us a short visit last week. They expressed themselves as much pleased with Queen's.

THE Librarian is preparing a new catalogue of the library. The work is a most laborious one, and will not be completed until the beginning of next session.

THE only feature of co-education to which the male students of Queen's have not as yet become reconciled is one for which they are not wholly to blame. We refer to the unfortunate habit the ladies have of coming out first in most of their classes. It is this inconsiderate conduct on

their part that is calculated to make all right-thinking men oppose co-education. We earnestly hope for reform.

DOES any one know who owns that massive New Testament, parallel-columned in French and English? We know, but refuse to tell.

IT was a junior. He had heard "Patience," and was softly humming to himself that verse, one line of which is "And art stopped short in the cultivated court of the Empress Josephine." Not long afterwards he heard a freshman in the adjoining room putting himself to sleep by singing in dulcet tones: "And the clock stopped short in the confiscated court of the Empress Josephine." Ramour has it that the junior growled out something about Mrs. Partington and then swore horribly. Certain it is, at all events, that he never sings "Patience" any more.

"JOHN" says that if the students would only leave his cow, his bunch of keys and the College gong alone, he would be perfectly happy. How would it do to call a mass meeting and form a "Cormack Defence League," or a "Cow Protective Association," or even a "Keys and Cormack Club?"

SENIOR FRENCH.—(Class translating Shakespeare). Prof.: "Mr. Blank, translate the speech commencing 'Hail! Macbeth.'" Mr. Blank, "*Comment vous portez-vous, Macbeth.*" Commotion.

HISTORY.—Prof. (lecturing on Roman History): "It was generally believed by the masses that the Senate should be abolished, but ———." Yells and cheering, which the Prof. entirely fails to understand.

THE officers of the *Concursus Virtutis* of the Medical College have been appointed, and are as follows: Justices, Messrs. Garrett, Stewart and Reeve; Prosecuting Attorneys, Messrs. Cornell, Cameron, Morly and McGhee; High Sheriff, Cumberland; Constables, Keith and Webster; Secretary-Treasurer, McGhee.

IT was the Professor of Political Economy who asked, the other day, "What is the great evil of money?" And it was a brilliant soph. who answered, "Not having any;" and, we may add, it was the whole class that applauded.

QUEEN'S can boast of the most methodical student to be found anywhere. He has a blackboard erected at the foot of his bed, upon which he deciphers the mathematical problems to be gone over for the next day. He then retires, and, of course, on awaking in the morning the first object that meets his eyes is the blackboard. He thus saves the labour of getting up, and so abstracted does he become in the solving of the aforesaid problems that he calmly closes his eyes and becomes oblivious to all his surroundings. Indeed, it is reported that he frequently fails to hear the breakfast bell, and that on more than one occasion he has been too late for his class.

ZOOLOGY class. Prof.: "These animals grow for about six months, and as they grow they increase in size." Applause.

IT is estimated that nine freshmen out of ten have their photographs taken in cap and gown within one month after coming to College, and that six out of ten have rolls of manuscript in their hands. Anyone who disputes the correctness of these figures are referred to the show-case of the nearest photographer.

WHY does the cynical senior smile when he reads a notice to the effect that "The Rifle Company will parade in the armoury at 4 p.m. A full muster is expected?" Can it be because he thinks that a more accurate reading would be: "The company will meet in the attic at 4 p.m. A full attendance is requested?" We give it up.

"JOHN" is credited with thinking that the Y.M.C.A. is contaminating the whole College. He says there are no more scrambles in the corridors, no "pamphlet fights," as there were in the old reading room, no shoving freshies through the library wicket, no attempts made to smoke out the Professors by tampering with the furnace, no glorious "rushes" at the old blackboard, no fun, no excitement, *nothing*.

THE Divinity students returned to College on the 11th instant.

REV. DR. BELL, of Walkerton, is the lecturer on Apologetics this term.

THE University preacher on Sunday, 15th inst., was the Rev. J. F. Stevenson, D.D., '80, of Montreal. His discourse was eloquent and powerful, and was delivered to an audience more than usually large. For the next few Sabbaths a special collection will be taken up at the services in Convocation Hall, to liquidate the small debt still existing upon the organ.

CURIOSITIES.—What is this thing? That? Oh that is a species of medical student. Is it a man? Oh my yes. Is it gregarious? Yes; it always goes with the "gang." Can it drink beer? Oh, yes; owing to much practice and a determination to succeed it can now drink beer like a man. How does it treat Arts men? It patronizes Arts men. Is it noisy? It is. Is it conceited? Very. Does it pass good exams.? Yes; it makes about 90 per cent. Does it spend all its nights in the city? No; sometimes it takes drives in the country.

What have we here? Is it alive? Yes; it is alive, but it is taking its afternoon nap. Does it sleep much? Yes, it sleeps a great deal. What is it called? It is usually called a Church student. Why did it become a Church student? Hush! that is no business of yours. Why does it wear those black clothes? Because they are clerical. Does it pore over its books? Does it become so absorbed in study as to neglect its meals? Hardly ever. Will it be able to uphold the doctrines of Christianity against the attacks of infidelity? Does it comprehend the progress of science? Its ideas on scientific problems are vague. What does it do? It preaches. Does it know the internal condition of the congregation it preaches to? Yes, it knows the sermon fee of every congregation within a radius of forty miles. Does it get prizes? Yes, it gets "Church" scholarships. Is this species of animal plentiful? No; happily they are seldom met with.

And this? Is a senior. Can we go a little closer to him? Yes, but you mustn't touch him. He has a far away look in his eyes, hasn't he? Yes. What is he reading? Spinoza. Does he study the philosophy of the beautiful? Yes; he had an æsthetic wassail last night. Why does he draw that way? We don't know. Is he funny? Very. Who laughs at his jokes? He does. Who else? Freshmen.

And this little thing, isn't it young? Yes; it is a second year man. Is it timid? Quite the reverse. Where was it last night? It was around town most of the night. Can it be snubbed? It can, but with difficulty. Does it attend meetings? Invariably, and speaks on every conceivable matter that it can think of.

Can you tell me what that is? Yes; that is a "lamb." Why is he called that? Because he is a pet. Whose pet? The Senate's. Will he "cut" a class? He says he will, but he won't. Why? Ask his classmates.

And who is that charming creature? Oh, that is a lady student. She is reserved, isn't she? Yes; you see she is in college at present. Is she clever? She is, and don't let it elude your retentive memory.

✻EXCHANGES.✻

ACTA VICTORIANA for December has a good reply to the pretensions of the Toronto men, although the remarks of the *Varsity* on University centralization are hardly of sufficient import to merit a serious editorial. It was, perhaps, a small thing to do, but some remarks in the last *Acta* induced us to compare it with this paper, and we find that our twelve pages of reading matter contain as much as the *Acta's* fifteen with its large type, while we publish twice as many numbers during the session as our Cobourg contemporary. Such being the case, it is somewhat absurd of the *Acta* to make patronizing allusions to the size of other papers.

THE *Mercury* (College of the City of New York) is an interesting and sturdy College paper. Although its articles don't by any means impress one with the idea that they are the fruits of venerable minds, yet they are marked by good sense.

THE *Argosy* (Mount Allison College, Sackville, N.B.) is an active chronicler of events of local interest, and as such is probably much prized by its own College. But its range of general information does not appear to extend very far. We believe the *Argosy* will soon have to share the honours for New Brunswick with a paper soon to be published by the students of the University of New Brunswick.

THE *King's College Record* (Windsor, Nova Scotia.) is one of those papers which it is a pleasure to receive. It is too sanctimonious for our tastes, but thoroughly gentlemanly. The *Record* thinks Prof. Fletcher's recent address on classical study the best thing on the subject it has seen, and publishes it in full.

WE called the exchange department of the *Niagara Index* frank. The editor takes it as a personal insult. His name is Augustus, not Frank. Funny, funny *Index*.

THE local editor of the *Montreal College Journal*, contrary to rule, is in no hurry to get out of college. He is going to take his time and graduate in 1888. By that time a noticeable tendency to be gushing will, no doubt, have disappeared.

At one of the meetings for special prayer last week, the chairman undertook to criticise the press for its too evident leaning toward infidelity, and quoted in illustration the fact that a while ago it was announced that an article would appear in the *North American Review* from the pen of Col. Robert Ingersoll, to be followed by a reply from the pen of Judge Black; the article and the reply appeared, then a rejoinder by Col. Ingersoll, but no further reply was allowed to appear from Judge Black. The speaker characterised this as unfair, inasmuch as the reply of Judge Black was extremely able. Now the truth is that Judge Black's reply was so weak and halting, and the Judge showed himself so little able to cope with the witty lecturer, that the editor of the *Review* exercised a wise discretion in refusing to let the second reply appear. Weak articles in reviews, and incorrect statements from religious platforms, hinder rather than help the cause of truth and religion.—*Canadian Spectator*.

Here we have the spectacle of a minister of the Christian religion pandering to free thinkers by patting a noted infidel on the back. But it is life to the editor of the *Spectator* to be thought liberal-minded. The above extract is also calculated to impress people with the idea that the only person who is able to cope with the "witty lecturer" is the Rev. A. J. Bray.

COLLEGE WORLD.

"THE girls," says the London *Spectator*, "have taken a remarkable place in the London University honours list of the B.A. examinations. Of the six in the English honours list the first and two others were girls. In German, two of the four in the honour class were girls. In mathematics, the first of three in the honour class was a girl. In the examinations for bachelor of medicine the first of three honours in anatomy went to a girl; and one of the three honours for materia medica and pharmaceutical chemistry went to a woman. Maybe they will be allowed to practice medicine in England by and by."

TALKING about lady students giving their pet names for publication: The *Heidelberg Journal* prints a concert programme, in which the first part song is given by Nannie Bott, Prudie Fenneman and Ammy Myers.

ATHLETICS.—We notice and commend the taste for athletic sports which is developing in the weaker sex. At New Haven ladies turn out *en masse* to see a Yale football match. In one of the English Universities there is a four, composed of the most muscular girls in the University; but whether they row in a shell or a yawl is not definitely stated. While in Hellmuth Ladies' College, London, there are two flourishing baseball clubs, captained by the best catchers in the College.

CLASSICS have become optional as a study at Victoria University, Manchester, England. The degree of Bachelor will in future be awarded without a compulsory knowledge of Latin and Greek.

BON MOTS.

IT is now claimed that the first time the expression "Eureka" had been used, was when Socrates sat down on a tack for which he had been looking.—*Ex.*
Did Xantippe ask what Eureka meant?

At a camp-meeting lately, a venerable sister began the hymn: "My soul be on thy guard; ten thousand foes arise." She began too high. "Ten thousand," she screeched and stopped. "Start her at five thousand!" cried a stock broker present.—*Student Life.*

WILD OSCAR, THE ÆSTHETE.

THERE is hardly any such opportunity for a quiet, satisfactory talk, for a small flirtation, or a real old gossip, as there is over a cup of well mixed tea. It was while sipping some of the decoction of this celestial herb, that we had an opportunity to talk to Wild Oscar, the English Æsthete. Our interview occurred as follows:

One day, as his familiar figure was seen entering the Hotel Brunswick, the idea occurred to us to learn from his "Early English" lips his opinion of American colleges and their possibilities, æsthetically considered. A little while after we strolled into the office of the Brunswick, and asked to be shown to his room. Following the bell-boy, we finally came to a narrow hall-way, which he entered. As we did so, a waiter passed bearing upon a tray a glass holding a faded lily, a plate of withered violets, and a soup-tureen supposed to contain a sunflower. "The remains of Mr. Oscar's breakfast," we were informed.

Opening one of the numerous doors, we were ushered into a sitting-room, which the owner had seemingly just quitted. The attendant informed us that he would return in a few minutes. So we commenced a cursory examination of this temporary abode of æstheticism.

In one corner stood a flower-pot in which a large sunflower was growing. The wild poet's overcoat, hat and

gloves were lying upon a chair. The very air had an æsthetic fragrance. Lying upon the table were some books, pens, paper and some fragments of verses which had evidently been jotted down in the inspiration of a moment.

We picked up the sheet on which one of these was written. It ran:

"Sunny days and summer skies,
(Oh! for thoughts rainbow'd that lag.)
Existence is short, and time fast flies,
When lithesome maids, with turquoise eyes,
Pulsing and throbbing from Nature's dies,
Longing and yearning to know the whys,
(Bosky and weird is the gruesome hag.)
E'en light is sombreness in disguise."

"How beautiful!" we thought. "The passion of a 'Paradise Lost' contained in eight short lines. He is divine." Then we turned over the paper and saw on the back of it:

"MRS. MACDUNEY,

Please send home my 'Lord Byron' collars as soon as possible. I have two lectures to deliver here and three out of town this week. If you have not all three ironed send one at all events. I will remit am't of bill.
In haste,

WILD OSCAR."

Then he was really human! Very much so, as he had forgotten to mail the note. We laid it down with a sigh. At that moment he entered. We introduced ourselves, and he was delighted to see us. He rang for his dinner. In a few moments it was brought in. There was a glass containing a small leafy sprig, the sunflower tureen, a large bunch of tulips, a water lily, and a mass of loose rosebuds.

"You see," he said, "as far as the *public* are concerned, I live upon the ethereal beauty of flowers, but, *personally*, let me show you." From underneath the rosebuds he abstracted a small loaf of bread; the water-lily contained in its centre a pat of butter; in each tulip was a small piece of tenderloin and one Saratoga potato; and the leafy sprig was found to be mint, reposing in a julep. From the tureen he took a steaming little tea-pot, from which he poured two cups of tea.

"Mr. Oscar," we said at last, "what is your impression of America?"

"Well," replied the poet, reflectively, "it appears to be a country inhabited solely by newspaper reporters, and the population is large. Moreover, each is more impertinent than the last."

"What are the possibilities of æsthetic growth in American colleges?"

"Small," he replied; "it cannot grow in Harvard. Æstheticism and co-education cannot be co-existent. They could never understand it at Yale. At Princeton it would probably be forbidden by Dr. McCosh as being too worldly. You do not need it at Columbia. It seems to me that Trinity is the only place where it would prosper. They are fond of tennis suits there, their hair is long, and their legs generally thin. These are two indispensable attributes of æstheticism. Then out there in the country they can grow sunflowers. What more do you want?"

"Nothing," we said; "exactly so."

"Did I understand you to say that you wanted anything more?" he asked.

"No, nothing more."

"Oh! you don't," said the poet, displaying considerably more energy than before. "Oh! you don't. Well, then, as I want to take a nap, may I trouble you to close the door from the outside?"

Before we reached the passage, he was snoring sonorously, if not æsthetically, and that was the last we heard of Wild Oscar.—*Columbia Spectator.*