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THE University Calendar for 1895-96, Part I. has been issued. The most important change from that of last year, so far as our observation goes, is the adoption of the new scheme of matriculation for 1896-98, proposed by Toronto University, and endorsed some time ago by a circular issued by our senate. This is a decided advance in several ways. The examination may now be taken in two parts, and some of the more elementary subjects written on a year before the rest. This, if properly controlled, should be productive of thoroughness. The most valuable move, however, is the raising of the pass standard from twenty-five to thirty-three and one-third per cent. on each paper. It ought, undoubtedly, as our senate advised, to be still higher, but this is almost impracticable till all Canadian universities adopt a uniform standard. For the present, exacting examiners can easily, at 33 $\frac{1}{3}$ per cent., leave unprepared students in the high schools. We are glad to see that one modern language is made compulsory, as many of the present students and graduates regret that it was not so when they matriculated. Other changes are the combination of honour and pass work, and the increased quantity of work in physical science.

Few alterations have been made in the subjects of study in the various faculties, and these only in unimportant matters of detail. Attention might be

called to the regulations for students of practical science, on page 89, and to the fact that the examination in first year honours in classics has been made compulsory. Lastly, we observe that the powers that be have had the usual keen eye for matters of finance, and henceforward the ambitious student will pay not seven but ten dollars for registration.

* * *
Comte, Mill and Spencer, an Outline of Philosophy, is the double title given by John Watson, LL.D., Professor of Moral Philosophy, Queen's University, to his latest production.

This book, we believe, will be a valuable help to many who have felt a desire to learn something of the work done in the philosophy class-room, but who have been prevented hitherto, because there was no ready means provided whereby they could learn about the problems of philosophy.

Like all writings from his pen, this book presents with clearness and force the thoughts of the author, and is written in a style that will go a long way towards removing the prejudice that such a dry and abstract science, as philosophy is supposed to be, cannot be made attractive and interesting; while to the regular student of philosophy at Queen's, the book comes as the fulfilment of a long-desired substitute for the hurried writing of lectures.

In the opening chapter Professor Watson presents with characteristic candor and fairness the problem with which philosophy has to deal. He will not assume that knowledge of reality is possible at present, because many eminent thinkers have denied such possibility. Still the consideration of the possibility and conditions of real knowledge is the work of philosophy.

"Philosophy at first exists as an immediate feeling or conviction that things in their real or ultimate nature are not what at first they seemed to be. It looks beyond the shows of things to a reality that is felt to be implied, although it is not yet grasped by the mind as a definite object, the nature of which can be expressed in precise and definite language."

"It must be observed, however, that philosophy cannot be defined as the science of reality. For it may be that the ultimate nature of reality cannot be discovered by man. . . . I hope to show that this doctrine of the unknowability of ultimate

reality cannot be accepted, but manifestly we cannot, in the face of such a denial, assume that reality, as it truly is, can be known by man. If it can be established that philosophy leads to the knowledge of ultimate reality, we may then define it as the science of first principles; but in the meantime we must be content to say that it is the *search* for first principles."

"Meantime philosophy may be regarded as treating of existence in its completeness, and, corresponding to the divisions of that existence into (1) Nature, (2) Mind, and (3) God, there will be three main divisions of philosophy: (1) philosophy of Nature, (2) philosophy of Mind, and (3) philosophy of the Absolute."

While space will not permit an exhaustive treatment of the book here, we observe that in treating the philosophy of Comte, the author shows the untenability of the position that man cannot know ultimate reality, and that all such positions are self-contradictory, because they assume the very principle which they seek to deny. This further gives rise to confusion in thought between the character and extent of knowledge. For while the latter may never come to the full circle, yet so far as it goes it must be knowledge of *reality*, the only content of our self-conscious intelligence, which alone makes possible any existence. That man can detect the false must be because he can know the true.

In dealing with the philosophy of Mill, the character of the physical universe is considered and the defect of that philosophy pointed out, in its author not seeing that there are other relations in existence besides those that can be seen with the eyes or grasped with the hands. The definitions of the mathematician, and all other purely thought relations, are just as real and permanent as those of so-called sensible experience.

The absolute dualism of subject and object, mind and matter of the Spencerian philosophy, is likewise shown to rest on a false basis, which would make all knowledge impossible. The whole treatment of this is to suggest that the solution of the problem lies in regarding mind and matter, not as opposing elements in the nature of man, but as higher and lower phases respectively of that reality, which is always, in one phase or another, the only object of human consciousness, and without which such consciousness itself would not be possible. Thus self-consciousness becomes the highest expression of existence, and the principle alone which can adequately express and define the many forms of that existence.

The closing chapters of the book, dealing with morality and religion—the sphere of the Absolute—are the completion of the outline proposed. They

have their place as the superstructure reared on the sure basis of that knowledge whose possibility has now been established. We have noticed that the style is vigorous and clear. The table of contents will be found to yield a generous service, and is indicative of much painstaking.

But perhaps one of the most important and helpful features of the book is that we are taught how the philosopher works, and how we should approach an author or theory. First of all we are to find the exact meaning of the theory discussed, seeing it as with the eyes of the author himself. In the next place we are to note the strength and weakness of the theory, and lastly by way of reconstruction, to carry out the former to its logical conclusion, and substitute such results for the defects of the system. Work done in this way must always have a stimulating effect on the mind of any student. Such methods for doing honest, faithful work, cannot be too strongly insisted on to-day, when there seems such a strong tendency in students to hurry over the ground assigned, after the fashion of a mere 'cram or grind.' In our search for such a treasure as Truth we can afford to "make haste slowly," and think out, each one for himself, the problems presented to us. For after all has been said and done, the process gone through by the mind, rather than the result attained, is what has real educational value.

* * *

Pathology and Bacteriology are so important, and the time required for teaching them practically is so much more than any regular practitioner can give, that the Medical Faculty of the University has decided to endow a chair, the occupant of which shall give his whole time to the two subjects. It has also been decided to recommend to the appointing board the name of Dr. Walter C. Connell as a fit and proper person to occupy the chair. We all know what a distinguished course Dr. Connell took in the university. At the Council final examinations last year, he was the only man, out of about 120 candidates from all medical schools, to receive honours in all subjects. Since July last he has been studying in London with characteristic intensity and has taken the British degree, and he is now devoting himself to special work in Pathology and Bacteriology. He is expected to return to Canada in September next, in time to fit up a special laboratory in connection with the proposed chair, so as to be ready to meet the students with proper apparatus at the beginning of next session. With laboratories fully equipped in Chemistry and allied branches, in Physiology and Histology, and in Pathology and Bacteriology, and with men in all these departments devoting their whole time to the subjects intrusted to them, the Medical Faculty will

occupy its proper place beside the Faculty of Arts; and medical students will hereafter find ample opportunities and facilities for research in Queen's, in connection with the fifth year which the Council demands, without having to seek them elsewhere.—
Alma Mater floreat.

* * *

We recently heard a graduate of another Canadian College express his intention of sending his son to Queen's. One reason given was: "Your graduates have such a progressive spirit about them that they do well wherever they are placed. Others have equal scholarship but not the enthusiasm and that is what I want my boy to have." After making the usual allowance of salt, the fact seems clear that a comparison with his own Alma Mater revealed a spirit in our university not found there. One of our own professors, in a recent public utterance, had the same thing in mind, when he spoke of the *esprit de corps* of our alumni.

We do not intend spending any time in the vain task of patting our own backs; rather we ask, granting that we have a little of the divine fire, how is it to be conserved and how increased? How are we to have enthusiasm without bigotry? How unite zeal and tolerance? Is it possible to look on the problems of life from the high prospect of the scholar, and then carry our ideas into the busy turmoil of politics, business and professional make-shifts? This we take to be "college spirit." If Queen's deserves any of the above praise, it is because she has helped somewhat in answering these questions; and we can do her greater honour by the simplest act done in this spirit than by shouting gaelic till hoarse.

What Canada needs is *scholarly men*. Lowell, in his well known essay on Foreigners, nobly pleads to give America more time and she will produce others than shopkeepers. The land must first be subdued, culture will come later. But in the meantime what prevents our universities, instead of "grinding out" professional men, from giving the country a few scholars, an occasional man of culture? This is the urgent need of our time and country. Not only politics and trade have their problems, the general conduct of life needs its exemplars and teachers. A gross materialism goes with our circumstances and the universities alone can check it by a diffusion of more light.

Therefore the true college must liberate her sons from this spirit of the times and inculcate a scholar's conscience; and the faithful "college man" must carry this spirit abroad. The mere presence of such men in our streets will rouse to life the spiritual impulses of many, who are now stifled by the dust of business and politics. We must create an atmosphere of thought, else we cannot have thoughtful

men. To make thoughtful men is the work of a university. Our Alma Mater is not behind in this high task, and every son who wishes to honour her can best do so by drinking deeply of this spirit.

* * *

Our university is doing all in her power to stimulate and develop our intellectual and moral faculties and to lay the foundations of a broad culture in every student. But absolutely nothing is being done to develop an effective vocal expression. How many good readers and speakers are there in the college to-day? How many are there in the different professions? They are few, lamentably few, as those who listen to them well know. Every one knows the importance of a training in elocution and the perfect helplessness of a speaker without it. Now, a lectureship is endowed for that purpose in the college and no doubt would be occupied were it not extremely difficult to obtain a good teacher. During the past few years we have had two or three lecturers in elocution, but their attention has been directed largely to the divinity students. They need it badly enough, but not more than the artsmen who have not so many facilities as the divinities along this line. What is needed is a lecturer in elocution for the whole university. If an important chair in the college were vacant, or filled by an incapable man, complaints and strong feeling would not be lacking on the part of the students. We believe that this matter can be hastened by a strong expression of student opinion, but the difficulty is that the students are apparently not alive to the need of such a training. In looking over some old records of the college we find that things were different once. In 1876 there was an elocution association among the students and two prizes were offered for the best serious and humorous readings. Twelve competitors entered the lists out of a total of 114 students in all departments of the university. Surely to-day, with over 500 students, we can take a lesson from the past and make some such effort towards fostering this very important element in college life. Perhaps, with societies multiplying so rapidly, it would be rash to advocate the revival of this old elocution association, for in those days it and the A. M. S. were the only societies of consequence in the college, and the demands made on the students' time for work and for college institutions were not so great as at present. But in many American colleges there are oratorical associations and if the students who feel the necessity of this would make a move, either by way of competitions or by the formation of a club, it might lead to a serious effort on the part of the authorities to supplement their efforts and meet this need of the time.

During the past few years the JOURNAL has time and again pointed out that if the library is to be made accessible to students, a complete catalogue of the books should be prepared and left in the consulting room for reference. Within the last two years a catalogue of authors has been prepared for the use of the librarian, but to be able to find any work in this list, it is necessary not only to know the title, but also the name of the author. As long as works are taken out merely for the preparation of prescribed essays, and on the recommendation of the professors, this is quite sufficient, but now that such organizations as the Political Science Club, the Philological Society, and the Literary and Scientific Society have been formed, with the avowed object of stimulating independent work, it has become necessary for the students to come into closer contact with the sources of information. To make this possible two other catalogues should be prepared, one containing a list of classified subjects, and the other an alphabetical list of titles. The first of these could be prepared only by experts in the various departments, but the second could be managed without much difficulty. If the librarian would prepare a plan for the work, we believe that next fall five or six volunteers from among the more advanced students, working under the direction of the assistant librarian, could soon complete the work. At any rate the experiment is worth trying.

* * *

Some time ago a catalogue was received from London, England, advertising some documents on the history of the British possessions in North America, and the librarian, recognizing their value, immediately cabled to the bookseller to secure them. And none too soon, for within four hours after Queen's cablegram was received three other orders arrived from different parts of America. This week the consignment arrived and was placed in the library. The collection is one of the most important and complete of its kind in existence, and includes all the original printed acts and reports of the British Parliament dealing with British North America, its trade, fisheries, railways, defense, boundaries, etc. The first act, an old black letter document, relates to Newfoundland, and was passed in the year 1700, and from that time down to 1892 the series of acts and reports of committees and commissions is unbroken. The collection consists of forty-three cases of pamphlets and reports, besides fifteen or twenty bound volumes, all together forming a rich fund of material for independent historical and economic research.

LITERATURE.

GEORGE ELIOT'S "ROMOLA."

THE following is a short summary of the paper on "Romola" read before the Literary and Scientific Society at its first meeting last Friday evening. The writer first gave a short history of the development of the psychological novel, and then went on to estimate George Eliot's power (a) as a writer generally, (b) as a writer of novels, paying special attention to "Romola." After this short introduction he proceeded to the study of Tito and Romola, the two leading characters of the novel under consideration.

We have here the story of the loss, not of Tito's life, but of his soul; the tragedy lies not in the death of Tito, but in his gradual descent to the lowest treachery. We are shown how he, a good-natured, easy-tempered, pleasure-loving youth, sold himself to the Prince of Darkness, not at a single bound, but step by step. Our first acquaintance with Tito leads us to believe that he is quite capable of taking care of himself. He gets his breakfast though he has no money, and he wins friends and helpers on all sides. Nello, the barber, at once becomes quite interested in the young stranger, and under his shrewd guidance Tito soon gains recognition in Florence. By following Tito during his first day in Florence we are able to get a pretty correct idea of his character. Nello, with pardonable pride, points out to him "the wonder of the world," but instead of being inspired by the beauty and sublimity of the cathedral, instead of rejoicing in the slender soaring grace of the campanile or catching its ethical significance, instead of being inspired to bring his life somehow into harmony with that upward-pointing beauty, he scornfully remarks on the "Christian barbarism" within. His soul is not large enough, deep enough, to catch a glimpse of its meaning. He has no imagination, his pleasure must come to him through his sensations and perceptions, and hence he cannot see the moral significance of the upward-pointing tower. To him it points upward, but not to heaven. He is so taken up with the present that he knows not of a higher, larger life. See how gladly he turns to the moulded figures in the doors, because "they are moulded in a different spirit from the starved and starving saints" within. He can understand the Grecian sculpture. He sees the beauty of the rounded form, the perfect figure. But the depicting of pain and sorrow finds no answer within him. His ideal life is a life of agreeable sensations, pleasant sights, sweet sounds.

Tito's character discloses itself more fully in his interpretation of Piero's painting. If he cannot understand the sad, neither can he find pleasure in the gross or severe. He has too fine a sense to de-

"A young man should be always doing, daring;
For no slack heart or hand was ever famous.
'Tis toil and danger that beget fair fame."

—Euripides.

POETRY.

EVENING IN SUMMER.

CALM and restful 'tis at even,
When the day draws to a close,
In the peaceful hour at gloaming,
When the spirit seeks repose,

While fast the lengthening shadows
Are mingling with the night,
And the gloom steals o'er the meadows,
'Tween the darkness and the light ;

To wander by the brookside,
Down through the deepening glen,
And skirt the threatening woodlands,
Hard by the brake and fen ;

To mount the bracing hillside,
With the sun's last rays aglow,
To dwell in the heart of nature,
And her inmost secrets know.

H. R. G.

FRAGMENTS FROM SHELLEY.

TO MUSIC.

Silver key of the fountain of tears,
Where the spirit drinks till the brain is wild ;
Softest grave of a thousand fears,
Where their mother, Care, like a drowsy child,
Is laid asleep in flowers.

THE ISLE.

There was a little lawny islet,
By anemone and violet,
Like mosaic graven :
And its roof was flowers and leaves,
Which the summer's breath enweaves ;
Where nor sun nor showers nor breeze,
Pierce the pines and tallest trees,
Each a gem engraven,
Girt by many an azure wave,
With which the clouds and mountains pave
A lake's blue chasm.

THOUGHTS IN SOLITUDE.

My thoughts arise and fade in solitude,
The verse that would invest them melts away
Like moonlight in the heaven of spreading day ;
How beautiful they were, how firm they stood,
Flecking the starry sky like woven pearl.

FELLOWSHIP OF SOULS.

I am as a spirit who has dwelt
Within his heart of hearts, and I have felt
His feelings, and have thought his thoughts, and known
The inmost converse of his soul, the tone
Unheard but in the silence of his blood,
When all the pulses in their multitude
Image the trembling calm of summer seas.
I have unlocked the golden melodies
Of his deep soul, as with a master key,
And loosened them and bathed myself therein—
Even as an eagle in a thunder-mist
Clothing his wings with lightning.

light in the gross or sensual; he is too gay and careless to look upon sadness, and he is too good-natured to understand the severe. He cannot see the supernal promise depicted in the countenance of the child as it rises above the three masks. It is the same limitation as before. He cannot see the spiritual, he knows not of a higher life.

Fortune seemed to smile upon the young Greek once he set foot upon the streets of Florence. Along with his good fortune came a purchaser for his jewels which he had saved from the wreck. With the sale of the gems came the necessity for action, and this brought on Tito's first struggle with himself. But this battle, like a great many others, was decided before it was commenced. Through various incidents in his life in Florence we can see the gradual growth of the thought not to go to seek his father. The result of the battle is the resolve to remain in Florence, and the reason he gives himself for so doing, is his belief that his father is not living. In this struggle we catch but a glimpse of the selfishness of Tito. "Does he not owe something to himself?"

The writer now passed hurriedly over some of the main events in Tito's life. In his second struggle, after the receipt of Baldassarre's message, the selfishness of Tito appears in full view. He will not sacrifice his young life for an old man past sixty. Gradually he breaks away from his past, selling his ring for fear of recognition. He wishes his father was dead; he wishes the monk would die. But he has not come yet to that stage where he can willingly inflict pain on any mortal. He will save himself by deceit or a chain armour. He has long passed the merely non-committal stage; he can lie and deceive, but he has not yet reached the stage of active malignity. The purchase of the chain vest shows a new side to Tito's character, his fear of present harm. His love of pleasure and his hatred of inflicting pain cease now to be the sole motives of action. Fear now urges him on to harsh and selfish actions. Under the influence of a love for pleasure he has passed from passive to active deceit, and now under the influence of fear he passes to deceitful and treacherous actions. 'Tis curious to note that Romola, whom he professes to love, is the first being whom he deliberately pains.

After the selling of the library he falls easily from one treachery to another. From practising treachery for the sake of the pleasure in view, he comes to practise it for its own sake. Had he quit Florence as he intended, he would have been the old Tito still. We cannot get clear of the past by changing our place of abode. But he does not get away. Baldassarre gets his revenge.

The paper closed with a short study of the life and character of Romola.

THE INVISIBLE HAND.

Who can trace out the sprouting of a thought
 From farthest finest root to highest bud?
 Where can the potent energy be sought
 That moulds our being into bad or good?
 Behind the veil unseen there moves a hand
 Which guides the downy snowflakes' silent flight,
 And moulds the destiny our wills command,
 And shapes the gloomy darkness and the light.
 It moves the stars, this mighty universe,
 And makes the lily smile. It moves the soul,
 We watch the currents flowing—not the source
 Beyond us lying in the perfect Whole.
 Where stubborn Logic plows or Fancy plays,
 Or tides of passion in their fullness rage,
 A potent Presence moulds the marching days,
 Directs the genius and inspires the sage.
 We are but factors in a mighty plan,
 Or picture formed in God's creative mind,
 Which Satan ever darkens where he can,
 And paints unwittingly the shades designed
 To emphasize the beauties, manifest
 That dying love which, otherwise concealed,
 Displays in full Divine perfections best
 Of all the marvels that have been revealed.
 And what though darkness gather overhead,
 The thunder roll, forked lightning cleave the sky,
 Wolves howl, earth tremble, and a nameless dread
 Oppress my wounded soul nor refuge nigh?—
 In this my stay, I am not here alone,
 One part is mine, the other half divine;
 The laws inexorable are His own,
 The guiding Hand behind them is benign.

A. D. McNEILL.

Orangedale, C.B.

TO A MOTH.

You velvet thing! born in the russet cranies
 Of distant fields, by stealthy waters flooded,
 Child of the dust and air, of shade and star,
 Blind in the bustle and the glare of day,
 Yet filled to agony with mute desire
 For glory, and the torrid red of fire—
 My little candle has entranced thee here!
 Where first your filmy wings began to whirl
 In impotent young strivings in the dark,
 The curling hearts of ferns kept daylight out,
 And mosses prinked the wan anemones
 In powdered fringes, cinnamon and green.
 Alone, the glowworm on his restless round,
 Pulsed out his dusky fires on summer eyes
 Within thy tasselled bowers, and lit the walls
 With all his golden innocence of flame.
 Here swung the tocsin of the bluebell out,
 And all the tortile creepers waved their flags
 Thick with the tumid dews of wells, unseen
 Yet heating, in the green old breast of earth.
 Alas! what beggar fancy waved you here,
 From perfumed deeps of coolness to the haunt
 Of hot, dry human life? Go back! go back!
 Light spirit of air, nor linger spinning here,
 Within the splendent circle's witching spell.
 Go back again, nor listen to the strain
 Of syren music swung from out the bell
 Of the quiet, dangerous flame! 'Tis lovely death
 Who sits within and waits thy dainty coming,
 And in a moment ere thou canst retreat
 Will suck thy soul within to leave thee here
 A bit of dust—to be blown away by a breath.

D. B. N.—.

CONTRIBUTED.

IMPRESSIONS OF QUEEN'S.

BY A GRADUATE OF M'GILL.

YOU have asked me, Mr. Editor, to give some impressions of Queen's from a McGill standpoint. This I feel reluctant to do, as it implies more or less comparison, which may be distasteful to devotees of these institutions. Further, it is some seven years since I attended McGill, and in that time there have been great changes there, as well as here, so that I may not see Queen's now as a McGill student of '95 would see her, and thus may not do justice to my Alma Mater. However,

"My grandsire drew a good long-bow at Hastings."

In this paper, then, I am an Arts student of McGill looking at Queen's, especially as she is seen in her Arts Faculty, for I do not know much about the other faculties in either university.

To the undergraduates of McGill—as well as to those of any other university—in the glamour of their first love there is no university like their Alma Mater. They love her with a more or less blind devotion, and are willing to take the lists on her behalf, against all comers. Her professors are unexcelled, her curriculum the most difficult, her degrees the most valuable, her graduates the most distinguished, and her undergraduates certainly the *elite* of the earth. The only institution of its kind in the Dominion that a McGill student would class at all with his Alma Mater is Toronto University, and that, I suppose, because it is in some respects similarly situated to McGill; and because its students, more than those of any other university, are in touch with McGill students—through an annual football match, an annual debate, and annual dinners. In all of these McGill has learned to respect the powers of the 'Varsity man. But still, it is quite clear to a McGill undergraduate that his university can knock Toronto out, though she has Ontario at her back. As for Queen's, the fact that McGill is an older, larger and wealthier university in a larger city, is ground sufficient for considering her the superior university. Sometimes it happens, also, that a man who has been unfortunate in his sessional exams. disappears from McGill never to return, and when enquiry is made it is learned that he has gone to Queen's. This is the "retort courteous," Mr. Editor, to what might be interpreted as an insinuation in a late number of the JOURNAL.

But this is Queen's from the outside. Perhaps the first thing that impresses a McGill man on beginning work at Queen's is that it is a larger and better university than he thought it was, and this impression grows. The Arts building, though perhaps not so large as the one at McGill, is better

laid out and more comfortably fitted up for both professors and students. The Arts Faculty, too, is a pleasing surprise in its completeness and efficiency. Another thing that favorably impressed me was the progressive, enterprising spirit of the Senate and graduates of Queen's in their attempts to meet and satisfy the demands of the times. This is seen, among other things, in the lead they have taken in women's medical work, co-education, university extension, theological conferences, and the establishment of the *Quarterly*. Again, a McGill student must be struck with the fact that he has come from a university where, at present, the Arts Faculty is the weakest faculty in the university, to one where it is the strongest.

A university is a community, a corporate body, and should have one centre. That centre should be the Arts department—which, indeed, is the university proper. The other faculties are the members, while the Arts Faculty should be the body which nourishes them. Now, at McGill, at present, the Arts Faculty does not, as here, dominate the university. It is overshadowed by several other faculties, each considering itself the centre of the university. Thus the real unity of the university is seriously injured, and a faculty spirit, rather than a university spirit is cultivated. It is almost impossible to maintain a successful university institution among McGill students. The Arts Literary Society, the only one to which the students of the whole university might be rallied, is often the weakest of all. The students of the other faculties will not attend—they have their own meetings—while the surrounding theological colleges draw off a large number of the arts men and absorb them in their own meetings. The students cannot even agree upon a common university night to attend the theatre. Each faculty runs its own show. As for the fair Donalds, they are no factor at all in the university life. They are cloistered nuns, watched over by the vigilant eye of a mother superior.

A McGill student, on coming to Queen's, is surprised to find in the heart of the college a theological hall. McGill has no Theological Faculty proper, though she has several theological colleges in affiliation. But she exercises no control over these, and their professors are not included in her staff. I believe myself that every university should have a Faculty of Theology; and so in that respect, as well as in the others I have mentioned, I consider that Queen's, though she has not so many faculties, is more of an ideal university than McGill.

In regard to your curriculum, there are several things that appear strange to a McGill student—not so much in the matter as in the method. For instance, to obtain a B.A. in Queen's it is necessary to pass a certain number of classes. These may be

taken in any rational order and extended over any number of years. If a student gets plucked in a subject he does not seem to care much, and nobody notices it particularly. It is the same thing if he does not graduate till one or two years after his class. In your classes every year is represented, so that a Senior may be sitting next to a Freshman, or a Junior to a Sophomore. Now, at McGill each year has its own subjects of study and its own lectures. Of course, within each year are a number of options. If there are ten first year subjects the student may only have to take five, and so he can make his choice for the most part. Now, before that student can enter his second year he must pass on those five subjects at the same sessional examination. If he fails on one or two he loses his whole year, for he is not counted worthy of being admitted to second year work. Plucking, then, means a great deal more at McGill than here, and is felt more keenly. It means that a third year man has to leave his classmates and take up with a new set. He is no longer a '96, but a '97 man. It is regarded as especially humiliating if one gets plucked in his final year, and if a student is at all doubtful as to whether he will pass, he will not sit with his year when they are getting their class photo taken, as he does not want to be pointed out as one who, in the vernacular, was "a little too previous." Whatever may be thought of this system, it at least acts as a spur to the indolent.

A student of McGill is not long at Queen's until he is struck by the remarkable *esprit de corps* manifested by her students. It rather grates on him at first, but after he has seen an A.M.S. election, or attended one or two football matches and made an attempt at the yell, he, too, becomes infected with the spirit. I do not mean to say that there is no *esprit de corps* at McGill. There is, and lots of it. But it is more universal and burns at a whiter heat at Queen's. This strong university spirit has moulded for Queen's several characteristic institutions, such as the Alma Mater, the Arts Society and the Concurus. There are no similar institutions in McGill. Even your Y.M.C.A. has characteristics not to be found in any other university.

Again, the students enjoy greater freedom at Queen's than at McGill. To begin with, in the bill of fare for study there is more liberty as to what you shall take and when you shall take it. But more surprising than that to a McGill student is the liberty which the student enjoys, in his college life, at the hands of the Senate. The Senate's policy here seems to be to interfere as little as possible with the student's freedom; but at McGill there is often an irritating and unnecessary censorship exercised over him. What McGill student has not seen the Dean make his weekly visit to the

Literary Society bulletin board to inspect the next week's programme, or has not heard of such debates as that on the National Policy or Annexation prohibited because they were political, or does not know of the many times the editor of the *University Gazette* used to be summoned before the Principal or Dean and censured for allowing this or that criticism to be printed, or how that same paper two or three years ago met with the fate that is now hanging over the *Varsity*, and that for a less offence than often appears on the pages of *Queen's Journal*. Even valedictories have to be submitted for inspection to the Dean before being delivered. It seems to me that the Senate of Queen's has followed a wiser policy in granting more liberty to the students, and I am sure the college has not suffered from it.

There are four causes here which make it possible for the Senate to give so much liberty to the students and yet not have it degenerate into license:

- (1) The close contact of the professors with the students.
- (2) The presence of ladies in the college.
- (3) The *Concursus Iniquitatis et Virtutis*.
- (4) The presence among the students of a number of graduates either doing post-graduate work or taking theology.

But perhaps the strongest impression is made on a McGill man by the manner in which co-education is conducted here. The present writer belonged to the year in which ladies first entered McGill, and though he has never been accused of being a ladies' man, he naturally hankered to see and know those intellectual Donalds who were carrying off most of the class prizes with a rush. Yet in four years he became acquainted slightly with only one or two, and then considered himself more fortunate than some of his class who did not know the sight of one of them. The ladies were not even allowed to sit with the gentlemen of the year to get their class picture taken. The faculty follows a policy of strict separation of the sexes. The ladies have their lectures in the afternoon, they enter the university by their own door and have their class-rooms in a different part of the building, where they are watched over by a lady superintendent, whose duty it is to see that no male student ever invades the sacred precincts. They are examined in a separate hall, they have their own valedictorian, and are capped by themselves. On no occasion are male and female students brought together except in the honour classes, and that grudgingly. This policy of separation is followed out by most of the professors even at their "at homes." So far as I know, the ladies are not allowed to attend the open air skating rink that has been started this year by the students on the college grounds.

You can see, then, what a surprise it is to a Mc-

Gill man, on coming to Queen's, to see lady students threading their way through the halls among the male students, to see them in the same class-rooms and same year meetings, and consorting together in crowds in the same rink, with no threatening faculty or frowning duenna anywhere. I'll admit the latter picture is the more attractive of the two. So far as I have observed, co-education is a success at Queen's. In fact, I rather like the ladies here (I dare not put it any stronger) for their greater college spirit and their free, unconventional ways.

Well, Mr. Editor, I do not think that any Queen's man can accuse me of being unfair to his university in this paper, and I hope no McGill man who reads this will consider that I have become a traitor to my Alma Mater.

THE ALUMNI CONFERENCE.

To the Editor of the Journal:

DEAR SIR,—For the sake of your readers, who did not attend the recent meeting of the alumni, allow me to give an outline of it, in the hope that a still larger number may be led to share in the benefits of the next meeting.

The regular work of the Conference is in two parts: (1) Lectures by Professors; (2) Papers by Alumni. This year Professor Watson gave a course of five lectures, Professor Dyde a course of seven, and Professors Shortt and Cappon each gave a course of three.

Professor Watson dealt mainly with Leibnitz, introducing him by brief but suggestive references to the Reformers and to Descartes and Spinoza, showing that the work of Leibnitz was an attempt to unify philosophy and the theology of the Reformers. Though the philosophy of Leibnitz is abstract and "dry," it is interesting because it is the basis of most of our popular theology.

Professor Dyde traced the progress of thought in England during the 17th century, discussing the fundamental ideas of Shakspeare, Bacon, Milton and Hobbes, and showing the relation of their thought to the life of the time.

Professor Shortt took up "Progress and Poverty," showing the main limitations of this earnest and suggestive book, and indirectly dealing with some of the politico-social problems of the present time.

Professor Cappon lectured on Clough, showing that the problems of life which perplex men find their best statement and, in many respects, their best solution in poetry.

In the other part of the work of the conference, viz., that done by alumni, Rev. D. J. Macdonnell, of Toronto, gave a course of lectures on "The Minister and his Work," emphasizing the thought that unless a man be a *good preacher and pastor* he

SPORTS.

HOCKEY.

QUEEN'S WINS THE CHAMPIONSHIP FOR '95.

THURSDAY evening, Feb. 21st, in the Mutual street rink, Toronto, Trinity university and Queen's played the final match for the O. H. A. championship. There never was the slightest doubt even in the minds of our opponents as to what the result would be, even before the game; but as it proceeded assurance became doubly sure, and at the close we had won the championship of the Province with a score that has never been equalled in a final game, viz., 17 to 3. Thus did Trinity meet a Waterloo, paralleled only by Varsity's of the previous week.

At the end of half time the score stood 14 to 0 in our favor, and it was during this half that the boys did their work. Their combination astonished even Toronto citizens, and rendered the efforts of Trinity's defence useless. The game grew so one-sided that many left the rink at half-time, knowing that Trinity could not hope to do much against such odds. In the second half, however, honours were more evenly divided. Trinity played much better hockey and our fellows grew careless. The result was that in this half each side scored three, making the final score 17 to 3.

The teams were as follows:—

Trinity—Goal, McMurrich (Capt.); point, Douglas; cover point, Wilkie; forwards, Senkler, Osler, Temple, Corby.

Queen's—Goal, Hiscock; point, Curtis (Capt.); cover point, Taylor; forwards, Rayside, McLennan, Cunningham, Weatherhead.

W. A. Gilmour of Osgoode Hall make a good referee.

POINTS.

Queen's has had an unbroken record of victories this season, winning six matches and scoring 75 goals to their opponents 19.

Trinity's defence was superior to that of Varsity, but their forward line was weaker.

"Queen's team is the best combination that has visited Toronto this year, with the possible exception of the Winnipeggers."—*Mail and Empire*.

"Queen's should travel in the States and teach the Americans how to play hockey."—*Mail and Empire*.

And now we would like to have a chance for the Dominion championship and the Stanley cup, at present held by the Montrealers. It is hoped that a match will be arranged.

This victory gives us the Intercollegiate championship also, and the boys are to be congratulated on their well-earned honours.

should not be one at all. This course was very much enjoyed by the ministers present.

Papers were read on the influence of Egypt, Babylon and Greece, on "The Thought, Form and Development of the Jewish Religion," Rev. J. J. Wright, Lynn, dealing with Egypt; Rev. Dr. Milligan, Toronto, with Babylon; and Rev. M. Macgillivray, Kingston, with Greece. After the reading of each of these papers, an hour was devoted to discussion. The writers of these papers all approached their subject in a fine sympathetic spirit, but this can hardly be said of all of those who took part in the discussions which followed. In my opinion scant justice was done to the writers, when we bear in mind the labor involved in the preparation.

The mind of the Conference seemed to be that the Jews learned almost nothing on the subject of religion from these nations—that Isaiah "sized up" his countrymen pretty accurately when he intimated that, though they had eyes and ears and intelligence, they could not, or would not see, or hear or understand.

Two papers were also read on "Wendt's view of The Kingdom of God" as that view is expressed in the "Teaching of Jesus," one by Rev. A. Laird, of Port Hope, and one by Rev. J. Sharp, Admaston. An interesting discussion followed, the conclusion being that, while there is much in Dr. Wendt's work which is valuable, his general position can hardly be maintained.

A special feature of the Conference this year was a course of three lectures on Church History and related topics by Rev. J. De Soyres, M.A., of St. John, New Brunswick. These lectures were exceedingly interesting and were very much appreciated.

Those attending the Conference had also the opportunity of hearing a special lecture by Professor Watson on "Browning's Treatment of the Story of Alcestis." It need hardly be added that the lecture was marked by rare insight and was very suggestive and stimulating.

From this meagre account of the Conference, it will be seen that there was great abundance of material to be considered and, if possible, assimilated. If some of us carried away a comparatively small number of new ideas, we have only ourselves to blame—we should have been better able to receive them. With regard to the Conference as a means of instruction, I am inclined to think more would be achieved if less were attempted. However that may be, it is certain that we all carried away a fresh sense of our limitations—a keen conviction of how little we know. We all carried away, also, a strong inspiration to be more diligent and faithful in every department of our work, and a broader charity for those who do not think as we do.

J. S.

GOLLEGE NEWS.

A. M. S.

THE first open meeting of the Society, this session, was held in Convocation Hall on the evening of Saturday, February 16th, and many citizens as well as a large number of students were present. Just here we might offer some criticism on the distribution of the audience in the hall, for the number in the right and left full-back divisions was out of all proportion to the strength of the forward line. Far better order might have been maintained if the President had enforced the familiar command, "Come up to the front, please."

After the reading of the minutes, a communication, requesting the presence of a Queen's delegate at the Toronto University *Conversazione* was read and referred to the Senior Year in Arts. As all routine business had been shelved for the evening, the president at once passed on to the order of entertainment and the following programme was presented :

Chorus.....	Glee Club.
Recitation.....	A. J. McNeill, '95.
Vocal Solo.....	M. Carey, Med.
Recitation.....	J. Ferguson, '98.
Violin Solo.....	Miss Mudie, '98.
Duet (Mandolin and Guitar)....	Tyner and Porteous, '98.
Addresses by John McIntyre, Q.C., Rev. Mr. Porteous and John Machar, B.A.	

Chorus.....	Glee Club.
Recitation.....	R. Burton, '96.
Vocal Solo.....	W. Lavell, '97.
Recitation.....	W. Walker, '98.
Popular Selections.....	Banjo Club.

This was the first public appearance of the Glee Club since coming under the patronage of the Society, and they acquitted themselves very creditably, but the feature of the evening was, without doubt, the performance of the Banjo Club and the duets by Messrs. Porteous and Tyner. Both numbers were heartily encored and the general impression was that a bright future is in store for the Club. The vocalists were also well received, while Miss Mudie gave great promise as a violinist. The gentlemen who recited received their due share of commendation, but considering the character of the audience that assembles on such occasions, they would have been justified in making their selections a little more classic. The speakers of the evening were all old graduates of the University, two of whom were present at the meeting in '58 at which the Alma Mater Society was formed. They related some experiences of wordy battles fought out in the early years of the society, and indulged in some very interesting reminiscences of their college days. The meeting was altogether very enjoyable and we think that with a little practice, the executive could make such meetings a permanent and pleasant feature in college life.

At the regular meeting last Saturday evening, after the reading of the minutes, A. M. Robertson moved in as members of the society all those who had registered in Medicine since the beginning of the year.

W. W. Peck, M. A., presented the report of the General Committee of the *Conversazione*, giving an account of the sums granted the various sub-committees; and H. R. Grant on behalf of the finance committee read a report of the amounts contributed by the various years and faculties. The expenses exceeded the receipts by \$44.80, and Mr. Grant gave notice that at next meeting he would move that the society enable the committee to meet this deficit by a grant of the required amount.

Acting along the line suggested in a previous issue of the JOURNAL, R. Burton brought in a motion empowering the executive to communicate with other Colleges with a view to obtaining their co-operation in attempting to secure from the Railways of the Dominion increased facilities for the transportation of students' books to and from the various seats of learning. The exemption of fifty or a hundred pounds of books from extra baggage charges would very slightly inconvenience the various companies, while it would prove a great boon to the students.

J. C. Brown, B.A., moved for the changing of the wording of a motion regarding a record book for sports. C. E. Smith presented the report of the auditors of the books of the Business Manager of the JOURNAL, and moved the adoption of the report.

John Machar, B.A., read before the meeting the decision of the New York courts regarding the rights of students to vote in the locality where the educational institution which they were attending was situated. He then in a very forcible and lengthy speech advocated the principle, that the state should fully provide for the primary education of children, and in closing, moved that a resolution to that effect be made a subject of public debate. The executive was instructed to make all necessary arrangements. During the discussion the speaker became involved in a slight dispute with another member as to the extent to which the appropriation of "Clergy Reserves" was advisable, but the matter was not finally settled, as it was felt that such things should be allowed to adjust themselves.

YEAR MEETINGS.

'95

The regular meeting of the Senior year was held on the 14th of February. Vice-President Day occupied the chair. Mr. A. R. B. Williamson was appointed valedictorian and a representative committee appointed to confer with him in reference to the valedictory. Notice of motion regarding the class dinner was given.

At a special meeting on the 19th inst., Mr. H. R. Kirkpatrick was appointed delegate to 'Varsity conversation on the evening of Feb. 22nd.

'96.

Sit fausta et felix.

'97.

The class of '97 has been vainly trying for some weeks to have a successful meeting. Programmes have been prepared repeatedly and meetings duly announced, but both have had to be postponed and postponed. On Tuesday, February 19th, a mere handful was present to hear a programme of music and readings rendered by Messrs. Carr Harris, Gordon and McKinnon. It was decided to hold a debate at a meeting to be arranged for early in March, and every member of the class—lady, gentleman or otherwise—is expected to spend at least an hour in the society of his fellow-collegians. A good general programme is also being prepared.

'98.

At the last meeting of this year the members indulged in the following debate: *Resolved*, that literature has a greater influence on the world than oratory. Messrs. J. A. Fraser and G. Edmison upheld the affirmative, and were opposed by Messrs. P. Monroe and M. A. Griffith. The debate was carried on in a spirited manner and judgment given in favor of the affirmative.

Y. M. C. A.

The Alumni Conference is over but its results are not yet forgotten. The graduates and friends of Queen's who come to attend its sessions are not the only ones benefited. Their visits tend in many ways to quicken college life and spirit. Those who were present at the meeting on the 15th of February will not soon forget the stirring practical words that were addressed to them by members of the Conference. The meeting, which was held in Convocation Hall, was largely attended by students. The president presided. After prayer by Rev. J. Cumberland, Rev. John Hay was introduced. He struck the right keynote of the meeting by emphasizing the closeness of the relationship which should exist between Christ and His followers. He took as the basis of his remarks John xv: 15 "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Rev. Salem Bland followed much along the same general lines, laying particular stress on the need of a living personal contact and connection with Christ. To follow Christ does not mean to be regulated in conduct by any fixed code of dead principles, but to come into contact with Christ as a personal friend and Saviour.

Rev. John Sharp who is still in very close touch with the students, brought his message in the words, "Be Whole." Holiness and wholeness have the same root meaning. The whole nature must be permeated and regulated by Christian principles. An all round development should be the aim of the Christian, and to ensure this, earnestness is indispensable; therefore "Be Earnest."

Rev. G. M. Milligan, D.D., took as his guiding-thread in a very forcible practical talk, the exegesis of 2 Peter 1: 5-7 "Add to your faith virtue; to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." He dwelt on each of the ideas in turn and showed how they each supplied a necessary step in an ever higher development toward the complete life. Some of the special points mentioned were the need for knowledge, particularly on the part of those who were looking forward to the ministry, and that *now* is the time to get knowledge. Speaking of "temperance" he pointed out that Christianity supplied a higher principle than any other religion. It produced goodness not by principles of asceticism in destroying natural desires and appetites, but by giving a restraining and guiding power which destroys nothing, but ensures a fully expanded life.

A very enjoyable meeting was held on February 22nd. The attendance was good, the leader's paper what it should be and the discussion lively. Mr. J. Wallace led. The subject was "Christ the Life-Giver," John x: 10. This text, he said, struck the key-note of the gospel, and set forth well the mission of Christ. Christ came that we might have a richer and fuller life by the development of the better qualities of our nature, in accordance with his lofty ideal. By keeping in constant touch with Christ we learn what life in the true sense means, and may become life-givers ourselves.

Y. W. C. A.

The usual meeting of the Y.W.C.A. was held on Friday, when Miss Susie Chown gave a most interesting address on "The Levant; Its Missions." The text, "His blood be upon us, and on our children," was dwelt upon in connection with the history of the Jews since the death of Christ; and an address by a Jewish missionary, Miss Ben. O'Liel, added to the interest of the topic.

THE LITERARY AND SCIENTIFIC SOCIETY.

This society held its first regular meeting on Friday, February 22nd, at 7.30 p.m. The first half hour was devoted to the consideration and adoption of the constitution, many clauses of which were finally agreed upon. The remaining clauses will be

discussed and disposed of at the next regular meeting. A few minutes intermission was allowed to give new members an opportunity to enrol their names, and then the society proceeded with the discussion of George Eliot's novel, "Romola."

The task of preparing a paper on the subject had been assigned to J. Johnson, and in a treatise of an hour's length he dealt in general with the structure of the book and its place in literature, and in particular with the development of the character of Tito Melema. This latter part of the subject was treated in a masterly way, and the whole paper came up to a standard which would have been considered exceptionally praiseworthy even in a society of far greater pretensions. After the main paper came the two supplementary papers by G. Dyde, M.A., and G. R. Lowe, the former dealing principally with the character of the heroine, and the latter examining the style and power of the author, giving illustrative selections from the book. The three leaders covered such a wide range, and brought out so many points and problems, that nothing like a complete discussion of the papers was attempted.

The meeting was in many respects highly successful, and, if we may judge from the character of the first discussion, the society has before it a future far brighter than was ever imagined by the most enthusiastic. In another column will be found a summary of Mr. Johnson's paper. The subject for the next meeting, on March 22nd, is "American Humorists," and it is intended that the discussion should be of a light and entertaining character.

PROPOSED PROGRAMME FOR CONFERENCE OF THE THEOLOGICAL ALUMNI IN 1896.

FORENOON.

I. The Chancellor's Lectureship. Professor Watson on "The Philosophy of Religion of Kant and Hegel."

Books recommended to be read:

(a) Kant—Caird's Critical Account of the Philosophy of Kant; Vol. II., Book IV., Chapters I. and II.

(b) Hegel—Caird's Hegel (Blackwood's Philosophical Classics). Sterrett's Studies in Hegel's Philosophy of Religion.

II. (a) Present-Day Problems of Canadian Preaching. Discussions opened by the Principal.

Books recommended to be read: Sanday on Inspiration (Bampton Lectures for 1893).

Papers to be written and sent in by Rev. D. J. Macdonnell, B.D., and Rev. James Bennett, B.A.

(b) Other Present-Day Problems of Ministerial Work. Papers are invited on this subject, to be sent to the Principal by Feb. 1.

AFTERNOON.

I. Sociology and Economics (under the guidance of Professor Shortt).

(a) General view of Socialistic Schemes (J. Rae). Paper by Rev. John Hay, B.D.

(b) Introduction to the Modern Industrial System (A. Toynbee). Paper by Rev. Salem Bland, B.A.

(c) Problems of Poverty (Hobson). Paper by Rev. John J. Wright, B.A.

(d) Problems of To-Day (R. T. Ely). Paper by Rev. M. MacGillivray, M.A.

The following are also suggested: General Principles of Economics (J. L. Laughlin); Modern Political Society (F. C. Montague, P. Leroy-Beaulieu); Development of the Labor Problem (L. Brentano); Money and the Mechanism of Exchange (P. W. Jevons); Monopolies and the People (C. W. Baker); Social Diseases and Worse Remedies (T. H. Huxley).

II. Social Reunions of the Members of the Conference, with visits to the Library, the Museum, and the new Laboratories.

EVENING.

Influence of Rome on Christianity. Rev. J. A. Sinclair, M.A.

Influence of Greece on Christianity. Professor McNaughton.

The Apologetic for the Times. Professor Ross.

The Present Position of O. T. Historical Criticism. Professor Mowat.

This programme is submitted for the consideration of the Alumni, that they may be prepared, at the annual meeting on April 30, to adopt it *simpliciter* or with amendments, and that the members who are willing to contribute papers may indicate, as soon as possible, the subjects on which they respectively will engage to write. It is desirable that there should be two or three papers on each subject.

M. MACGILLIVRAY, President.

SUNDAY AFTERNOON ADDRESSES.

As has already been stated in the JOURNAL, the publishing syndicate decided that they would this session take no steps toward arranging a series of Sunday afternoon addresses. Owing to financial and other objections, this seemed the only course for them to pursue, but the announcement was received with regret by those who have had the privilege of hearing these addresses, or even of reading them in the annual pamphlet. So many, indeed, were the expressions of regret that the Principal decided to himself undertake all arrangements for continuing the addresses as on previous years. The Missionary Association had already provided for one afternoon, February 17th, which was considered the opening address of the series. Rev. G. M.

Milligan, D.D., of Toronto, was the speaker, and gave a lucid and forcible exposition of John xv., 26.

The main theme of his address was the guiding and inspiring power of the Holy spirit, who reveals to man the different phases of truth, prepares the heart for its reception, commends to the human conscience the only true life—that of self-sacrifice for the general good—and thus gradually hastens the regeneration of the whole race. The true missionary spirit belongs only to the mind that is willing and eager to receive truth from any source, and that is ready to live up to whatever new light the Spirit may bestow.

Last Sunday the Principal spoke on the evidential value of miracles. He pointed out that in Old and New Testament alike there appears an element before which the miraculous sinks into comparative insignificance. The true test of faith is not a belief in certain supernatural occurrences—it is a belief in God himself. The essential truth of Christianity is not the existence of miracles—it is the heart united to God in Christ.

The Principal announced that, so far as possible, recent graduates will be secured for the services until Spring. Next Sunday, Rev. C. J. Cameron, of Brockville, will deliver the address, and will, no doubt, be greeted by a large audience from among his many Kingston friends.

DIVINITY NOTES. THE CONFERENCE.

From the four corners of earth came the host, panoplied in black cloth and military collars, to storm the City of Error—I do not mean Kingston. Though they seemed at blustery times to resort to Old Testament tactics in the use of the ram's horn, their effort is on the whole to be commended. Great preparations had been made by the parsons in embryo. By the use of "round robins" and moral suasion it was effected that all divinity lectures should for the meantime be suspended. One professor is said to have yielded to the request in tears. With another, matters took a more serious turn. On a certain morning one of our respected patriarchs is said to have wandered to the third flat, only to find that he alone could say "Adsum." He attempted flight, but was intercepted at the door by the stalwart professorial form. After a brief resistance the patriarch succumbed, and with quieted nerves remained for the space of an hour, while the professor, though slightly distracted, went on with his usual lecture. As the patriarch passed through the door at the close of the hour he is said to have scratched his head, clenched his fist, shown his teeth, and sworn that he had a big brother at home who could lick any ———. Beyond this, we do not know the exact words used, and therefore make no

insertion lest we should be charged with interpolation.

But to return to what is more closely in line with our text. All the lectures seemed to be highly appreciated. Leibnitzian Monadology and the dialectic of self-consciousness were specially attractive, and just as clear as ink to the "profanum vulgus." We watched the effect on one alumnus. For the first few moments he had a steady, pleasant, know-it-all gaze. Then he rubbed the spot where hair ought to be, until it sparkled in the noonday sun. He knotted his brows and shut his eyes; he squirmed in his seat and was determined to root, but at last he yawned and cleaned his finger nails. The other lectures called for less extraordinary mental gymnastics, and were therefore more profitable to many.

At the evening conferences many a theory was put through the Mill-a-gain. The separator did fairly good work, but in spite of all efforts some chaffy humor would get mixed up with the grain of theological thought. The Principal was oil-man as usual, and kept things running smoothly, but Greek and Jewish grain would not mix.

"There was an old seceder's cat,
And she was unco gray,
She brought a mouse into the house
Upon the Sawbawth day."

We were all pleased to hear Rev. D. J. McDonell singing this piece of literature to the tune of Coles-hill, but at the same time it made a cole-chill run down our backs. Mr. McDonell has had a very varied experience as pastor, and his good advice, interspersed with so many healthful jokes, proved a very pleasing diversion from a discussion of the relative values of P, J, E and D. The students of Divinity Hall are under deep obligation to him for his thoughtful and weighty words. But the hour of his departure came, and each gripped his carpet bag and returned to his own glebe. We can only wipe away a tear and say: "Will ye no come back again?"

MEDICAL NOTES.

Mr. H. Sullivan is slowly recovering after a lengthened attack of fever.

The Æsculapian Society held its monthly meeting on Saturday evening. The chief business was done by a few Seniors, who voted to their class some of the surplus. The Concurus also appropriated their surplus to the officers.

The Dean (after calling several gentlemen and receiving the response "sick"): "I don't believe it. You men of the third year don't study hard enough to get sick."

An immense libel has been promulgated on the Meds. that they are the authors of all the yelling heard about the Medical College. We take this

opportunity of refuting it, and of affirming that the Arts students taking the science work are the authors of all.

The Y.M.C.A. meeting on Friday evening was addressed by Dr. Connell. His subject was "Medical Ethics," and was most interesting and instructive. All who heard him would like to hear him again.

A summary of the work for the summer session has been posted up. The ordinary lectures will be given on operative surgery, clinical medicine and bandaging, obstetrics and gynecology, mental diseases and bacteriology. Supplementary classes will also be held in botany, diseases of eye, ear and throat, sanitary science, analytical chemistry and practical pharmacy.

A special meeting of the medical students was held on Monday to consider ways and means of raising money for the new amphitheatre in the hospital.

COLLEGE NOTES.

The boys would like to know why the Toronto dailies are scarcely ever placed on the Reading-room files till after 5 o'clock.

The last number of the *'Varsity* came out in deep mourning for Prof. Dale and Mr. Hellems. We congratulate our fellow-students at Toronto on the good prospects they now have of winning some of their more important contentions.

The Banjo Club gave a concert in the Oddfellows' Hall in Mallorytown on Friday evening, Feb. 22nd, to a very large audience. At the close a vote of thanks was tendered the club and an adjournment made to the residence of Dr. Lane, where an enjoyable time was spent. The boys are quite elated over the success of their first venture. They have received invitations to several other places, and it is probable that a short tour will be undertaken after examinations are over.

The Snowshoe Club of '96 had a tramp last Saturday afternoon, going down the lake to Whiskey Island, then across Barriefield common and around the outskirts of the city to the exhibition grounds. Bert Anglin was guide, and the commissariat was in charge of Toshi Ikehara. As it contained nothing but gum, it was necessary to do a little foraging in the neighborhood of Barriefield, and a convenient bake cart afforded an opportunity of securing supplies. The dry buns, together with the grief at finding Whiskey Island a mere unmeaning title, came very nearly choking the Court Crier. Another outing of the club will be held soon.

The Political Science Club did not meet during the conference, but resumed its discussions last Friday, when the subject of the evening was "Party Government." R. J. Clark introduced the subject

in a short suggestive paper, in which he pointed out some of the defects of the system. Then followed one of the most animated discussions in the history of the club, in which nearly every member present took part. It was pointed out that the greatest source of danger for party government is to be found in the lowering of political morality, due to the great extension of the franchise. Owing to the approach of exams., only two more meetings will be held this session, and at the next J. A. McColl will introduce the question of "Trusts and Combines."

DONATION TO THE LIBRARY.

A generous friend of Queen's, Mr. Andrew Drummond, of Ottawa, has presented the following books to the College library:

Proceedings of Halifax Fisheries Commission, 1877; Confederation of the Provinces (Hon. E. Whelan), 1865; Boston Railroad Jubilee, 1852; Confederation of Canada (Gray), 1872; Taylor's United Canada, 1850; Canadian Pacific Railway Commission, 3 vols., 1882; Prince of Wales' Tour of Canada; Howe's Greek Revolution, 1828; Haynes' Poems, 1864; Hall's New Encyclopedia, 3 vols., 1795; Brown's Philosophy, 2 vols., 1830; A System of Lay Agency, 1839; Mackenzie's Geographical Dictionary, 1829; Beattie's Moral Science, 2 vols., 1807; Civil Engineer, vols. 3-6; The Austin Types, 1838; Stieglitz Plans, 1801; The *Albion*, 1837-55.

PERSONALS.

REV. D. G. McPHAIL, B.A., of Picton, paid a visit to Kingston last week.

Rev. James Binnie, M.A., B.D., of McDonald's Corners, was in the city this week.

Rev. A. Thompson, B.A., has been inducted into the pastoral charge of Chatsworth, Ont. Archie tried the far west for a time but has found his way home again.

Jacob Pryne, a member of last year's freshman class, has accepted a call to the Christian Church, Cheboygan, Mich. How quickly we moderns develop!

We have heard with deep regret of the death on Thursday morning of the father of A. B. Ford, M.A., managing editor of the *JOURNAL*. His fellow editors take this opportunity of expressing their sincere sympathy with him in his severe bereavement.

The following is a list of those who attended the conference, besides professors and students:

Revs. D. J. McDonell, B.D., G. M. Milligan, D.D., M. MacGillivray, M.A., John Hay, B.D., Geo. Porteous, Jas. Bennett, B.A., Jas. Cumberland, M.A., Salem Bland, A. McRossie, Jno. Sharp, M.A., A. C. Courtice, M.A., C. O. Johnston, J. D. Boyd, B.A., J. A. Black, B.A., S. S. Burns, B.A., A. Laird, B.A., J. J. Wright, B.A., C. S. Lord, B.D., G. R. Lang, B.A., D. Fleming, B.A., J. Fairlie, D. McEachern, A. Paterson, B.A.

DE NOBIS NOBILIBUS.

A FRESHMAN, who intends doing mission work next summer and who heard during the conference that there are sermons in stones, is said to have been over to the mining laboratory negotiating for a supply of the sermons liberated from the stones which go through the pulverizer.

"What is college spirit?"
 She blushing drew near—
 "I know that students like it,
 Now is it wine or beer?"—Ex.

"Falstaff was no shadowy idealist."—Geo. L-we (addressing the young people of Chalmers' Church.)

St-t W-ds.—"I'm all wool and a yard wide. I'm a yard wide anyway."

Is this prophetic? A city teacher, reviewing current events a few days ago, asked for the name of the Premier of Ontario. A promising lad, the son of a high priest, wrote, "Sir John Mowat."

D. L. G-rd-n.—"If I were sure that it was my roommate cut my moustache off when I was asleep, I'd send him to the penitentiary barber to have his hair cut."

While at Mallorytown with the Banjo Club, the "Texas Joker" took down the motto, "Sinner turn, why will ye die?" from the interior of Dr. Lane's house and placed it over the surgery door.

Jimmy S-w-t.—"O! hang it all, I could do more work in a country manse, and the sooner I'm settled the better."

"Me too."—Jimmy H-ch-n.

"Them's just my sentiments."—Jimmy L-h.

"O, would that I were there."—Jimmy F-as-r.

"Solomon Levi was a character in Shakespeare."
 —Alex. McL-n-n.

Prof. in junior philosophy class.—"Theætetus' first definition of knowledge was that it was a mere enumeration of phases of the object, just as if we, when asked, 'What is green,' were to say, 'leaves and—and junior students in philosophy.'" A low wail, like the moaning of the wind, arose from the back benches.

Court crier.—"Why does a man laugh in his sleeve? Because that's where his funny bone is."

A stratum of solid, slippery ice;
 A stratum of slush so soft and nice;
 A stratum of water; over that
 A stratum of man in a new silk hat;
 Above, the startled air is blue
 With oath on oath a stratum or two.—Ex.

A prominent professor is said to have made the following very undignified remarks the other morning: "I'll smash your earthen jar. I'll smash your cocoanut."

A well-known member of '97 had a thrilling experience recently, while acting as coachman for the ladies when they went to market. On the return trip the horse ran away, distributing the eggs, vegetables, ladies, and other produce along the street. As the horse sped on, the sweep of his tail seemed to say, "Easter eggs on you, Mack!" The Gaelic expressions of the driver have not been interpreted.

J— had waited and longed for a letter with a "find enclosed" for six weeks. On the eve of suicide he was informed that it (the letter) awaited him at McGill. A few minutes later his tall, lithe form was seen bending to the breeze, as with elastic step, keeping time to the quickened beating of his joyful heart, he climbed the long hill. The air seemed laden with ozone, visions of seats in the "gods," tobacco galore, and all the luxuries of student life floated before his eyes. Long before he reached the letter rack the eagle vision of the true mariner discerned the longed-for missive. Grasping it with eager hands, tears of joy so filled his eyes that for a moment the writing deceived him, and then he read, "You are invited to the regular meeting of the Y. M. C. A."—*McGill Fortnightly.*

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