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VOL. XXXVI.

DECEMBER 15th, 1908.

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Subscription rates: \$1.00 per year in advance for subscribers in Canada; \$1.25 per year in advance for United States subscribers. Advertising rates on application.

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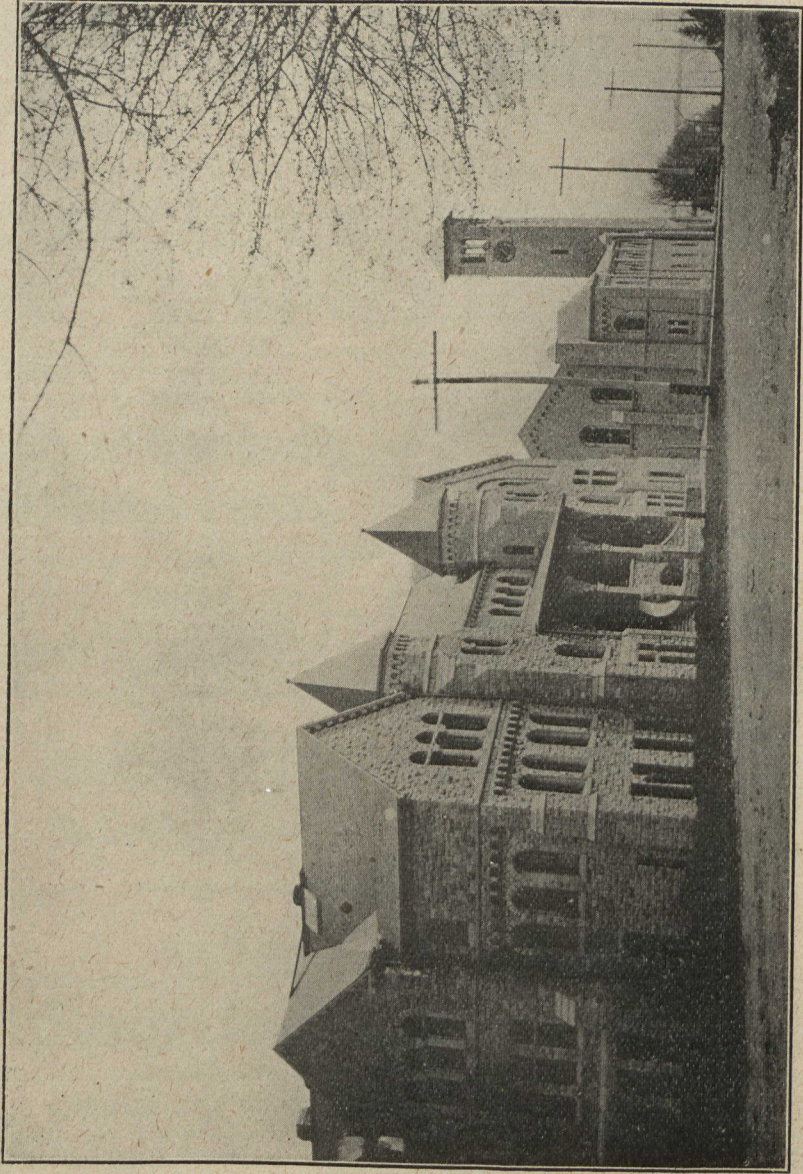
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VOL. XXXVI.

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Preserve the Forest.

THE arrival of the white man in America marked an area in the evolution of our forests, when the struggle for existence of the sylvan species entered upon a new phase. The civilization which has allowed its wasteful forces to play havoc with the forests of our country must now co-operate with nature to further the progressive evolution of a life whose products are almost as indispensable as pure water to the needs of man.

Probably the first important move made in this connection in Canada was when Professor B. E. Farnow gave a short course of lectures at the School of Mining, Queen's University, from the 26th to the 30th of January, 1903. The commission, under whose auspices these lectures were delivered, was at the time making efforts to open a branch of forestry instruction in the School of Mining, but, unfortunately, the looked-for government aid is still withheld. However, the idea to start a course in forestry instruction, which the School of Mining had striven for, was not lost; for to-day the University of Toronto, basking in luxuries of a provincial legislature's smiles and gold lace, can boast of such a forestry course in the faculty of Applied Science. There is no doubt that Queen's, a great national university, will also in a short time be thoroughly equipped for instruction in forestry engineering. For if the science of forestry is to be applied to the preservation of our timber areas, Canadian universities must train Canadian men for the work.

By the term preservation of forests, it must not be thought that such a scheme advocates a system implying to have, to hold, and not to use, nor that lumbering operations should cease temporarily; but rather that laws and regulations by government and industrial corporations should provide for judicious management of forests, that a season's cut of timber shall not exceed the increase by growth over the previous season. Then, again, the preservation of forest growth provides, not merely the assurance of a constant timber supply, but prevents the destruction of our water-powers and the washing away of the thin areas overlying the extensive Archaen formation; irrigation, climate and sanitation would be assured against the disastrous effect, not to speak of the aesthetic loss, which would follow the depletion of our forests. In this connection, perhaps, it is unfortunate that so much is left to the responsibility of provincial legislation and so little heard of the nation, especially when we consider that the great practical difficulty in connection with forestry is to properly know and make the sacrifices necessary in order to obtain the greatest benefit to the whole country for the future.

In Canadian forests there are a great variety of woods, but since pine and spruce must continue to be our largest timber products, it may be interesting to know their rate of growth. In trying to justify the severe drain on our forests by the very injudicious cutting of pulpwood, some have argued that spruce forests renew themselves every twenty-five or thirty years. Now, such an idea is utterly absurd. Returning to an area which was cut twenty-five years ago, the woodsman knows quite well that the trees which are large enough for present cutting were there when the former cut was made. White pine may attain a diameter of eighteen inches in 100 years or twelve inches in 60 years, but spruce is of slower growth, gaining on an average one inch in diameter in seven to nine years, which shows that it requires 100 years to grow a twelve-inch spruce from seed. These



Spruce Forest in Northern Ontario, running 22 cords to the acre.

figures, of course, have reference to merchantable timber and not to the low-branched trees grown in full light, in which case the diameter and number of branches increase at the expense of length and quality. It can be seen now that forestry is profitable only in the long run, which of course explains why private concerns have not assumed a policy of forest preservation on a scientific basis; and if we consider the immense profits made by entirely clearing a limit, we cannot blame the business man for failing to provide for the country's future, especially when our Legislative Assemblies are quibbling over the graft that Jones or Brown made in some recent sale of timber limits.

It is gratifying to know, however, that two or three private corporations have recognized the importance of forest preservation, and at present one of our large banking institutions, owning immense tracts of timber limits, has employed the

services of several European forestry engineers to study conditions and introduce a system to preserve and increase the value of her holdings. You might ask: But what can be done to preserve our forests? To which one might reply,—What have European countries done, and how can we benefit by their experience?

Certainly, one of the first moves must be protection from fire, which annually destroys millions of dollars in timber values, a large percentage of which could be directly traced to sparks from railroad locomotives. But, of course, according to our present short-sightedness, it would be wasteful to spend a few thousand dollars to clear away the inflammable debris on both sides of the right of way.

The question—how can our forests be saved from destruction?—can be fully and satisfactorily answered only by competent forestry engineers, who must survey, inspect, and thoroughly familiarize themselves with every detail of the problem; and this is why we must have forestry engineers, who alone can execute the details as well as plan the generalities.

R. O. SWEZEY.

Four Cornerstones of Modern Thought, and how we came by them.

SOMEbody has rather wittily said that one sufficient justification for talking is that it is the chief means by which the speaker can find out what he himself really thinks. In discussion, even if nothing new be gained, we have opportunity to take stock of our mental assets. With this encouraging thought in mind, it is my intention not to attempt the communication of any new truth but merely to recall to mind and trace the development of certain four great familiar ideas which are the common property of us all. In the title of my article I have called these four co-operating principles or conceptions, or ideals,—we will not quarrel over verbal distinctions,—the four cornerstones of modern thought.

Retracing the path of history our minds would turn eastward, past the older settlements in this still New World, then on across the Atlantic,—over Europe, skirting the shores of the Mediterranean Sea,—and through Asia Minor or over the Ural Mountains till lost in the mists of prehistoric ages, somewhere about the west of the Hymalayan plateau, the cradle of our race. In that far-away land, as philologists tell us, there dwelt, many millenniums ago, the great Aryan people, the common ancestors of the many Indo-European nations of modern times. Among the latter are included the Celts, the Latin races, the Greeks, the Germanic peoples, and most other European nations. Another great primeval stock has given the world such nations as the Hebrews, the Phoenicians, the Assyrians, the Arabs, and other members of the so-called Semitic group,—a fact indicated by the characteristic features common to their languages as contrasted with the common elements pervading the Indo-European tongues and indicating the kinship of the latter.

The first of the great ideas of which I wish to treat we derive from the ancient Semites, particularly the Hebrews. In all probability these people were at one time fetish-worshippers, as, for example, are the natives of Central Africa

even yet. Even in the Old Testament it is believed by some that we find lingering traces of such worship, for instance, perhaps, in the story of Aaron's rod. Be that as it may, it is certain that at a very early period the wise men among these nomadic Hebrew shepherds conceived the stupendous idea that the affairs of mankind and the world we inhabit are not the playthings of a thousand erratic divinities or demons, but manifest the wisdom and glory of a single Almighty Power. They saw, indeed, that a universe with more Gods than one would be a universe with no God. Indeed, strictly speaking, it would not be a *universe* at all. They realized that a God there must be and that such a Deity, being the source of all power, must do as He pleased in the armies of Heaven and among the nations of the earth with no one, even another Deity, to say unto Him, "What doest Thou?" Moreover, these old theologians became aware that no notion of their Jehovah would be adequate that did not recognize in His nature not only the power that controls the universe and the wisdom of which the morning stars sang together and still are singing, but also the perfection of that righteousness, which, as the Jews realized, alone can exalt a nation or a deity.

As we have already implied, the conception of a single God of righteousness, the sultan of the universe, was, no doubt, ages in evolving to the clearness with which it is expressed by the Hebrew prophets; but it is of the nature of great general truths to become self-evident when once clearly and simply stated, so to us that stupendous generalization seems only a very obvious truth. But that is because we of to-day, by the easy process of inheritance, have come into possession of vineyards that we did not plant and which certainly did not spring up spontaneously. Remember that we Teutons are a race of polytheists who have been converted to monotheism by the missionaries of Hebrew thought. With but little labor we have secured from that race this first great cornerstone of modern thought,—this product of slowly accumulated intuitions and of long reflection, modified and transfigured by the supreme additional revelation given us through the Jew of Nazareth, viz., that the one great God of righteousness is not an irresponsible and irresponsive autocrat but our loving Heavenly Father, to be worshipped chiefly through unselfish service of our fellow men. This sublime truth is the bequest most precious that we have received from the Semitic race, represented by the Hebrews.

Now let us turn to the Aryans, who have given us the other principles upon which it is my purpose briefly to dwell.

It seems a racial instinct for the restless Indo-European spirit to seek for new homes and ever continuing expansion in the lands beyond the sunset. "Go west, young man, go west!" was the advice of the Horace Greeleys of Central Asia a hundred thousand years ago, and their descendants have been moving westward ever since. In time certain of these tribes found their way into the mountain fastnesses of the Greek peninsula, where, their further migration being impeded by the Great Sea, they became in a course of ages the Greeks of historic times. Among their later philosophers the monotheistic conception of a righteous Divine Father was, of course, not unknown, but such a conception was not characteristic of the Greek point of view. On the other hand, as the Hebrews had learned that what-

soever things are righteous are of God, in like manner the Greeks perceived that whatsoever things are beautiful, whatsoever things are harmonious, whatsoever things are gracious, whatsoever things are joyous, are in their nature essentially divine. Although it is only in relatively modern times—say 2,500 years ago,—that they commenced to arrange their bright intuitions into definite systems of thought and to formulate their conceptions of the nature of God, the origin of the world, and the relation of man to man, yet the Greeks were artists and philosophers by nature, as the Hebrews were moralists. In Socrates, Plato and Aristotle and in the artists or poets prior to or contemporary with them, we have the best types of the Greek genius. With Aristotle, however, the evolution of the characteristic Greek ideas seemed suddenly to cease. A further something was needed which the Greek mind could not supply. The Hellenic ideas of beauty, harmony and joy were invaluable contributions to the world's thought, nevertheless they provided a basis inadequate to a complete and practical religious, political or social system. For further development it would have been necessary for the Greek philosophers so far to overcome their racial pride and conceit of intellect as to have listened to the teaching of mere Jewish barbarians, like Paul and Jesus. The Christian principles of love and altruism were foreign to Greek thought while at the same time absolutely necessary to any continued real advance on the part of the latter.

Meantime a second branch of the same Aryan stock had taken root in Italy, and the centre of the world's stage was no longer Jerusalem or Athens but Rome. No one who has read anything of that Stoic saint, Marcus Aurelius, would for a moment affirm that the Hebrew ideal of holiness was without parallel in the Roman mind, and no one not entirely ignorant of Roman art and literature would deny that people's participation in the Greek ideals of beauty and sweet accord; nevertheless, it is certainly true that the Romans were not primarily concerned with these things. It was less their mission to reveal the secrets of heaven than it was to show how mankind could best get along together upon earth. The characteristic Roman idea involves a recognition of the supremacy of the state, the dignity of the law, and the necessity for respecting political rights when once acquired. Of course, even the Hebrews, in spite of their conviction that the God they served was a God of righteousness, themselves frequently fell into serious lapses from righteous ideals, and in like manner the Romans, in spite of their racial respect for equity and the laws of the state, were of course accountable for many and monstrous acts of injustice and political folly. Nevertheless, as the Hebrews were the moral reformers of the world and the Greeks were the artists and philosophers of the world, so the Romans were the lawyers and statesmen of the world.

Perhaps one is not dogmatizing too much if one says that the Hebrews fell from their high estate because they failed to develop such constructive statesmanship as that of the Romans and were so much inclined to close their eyes to the beauty and joy of normal living, seen by the Greeks. Similarly, the glory of the Greeks waned because their beautiful gods and goddesses knew very little of holiness and charity and their worshippers still less about brotherhood, fairplay and

state-craft. It was now the turn of Roman greatness to decline because in the austere world of Roman jurisprudence and politics, grace and beauty had but little place and love and holiness no more. Besides, the time was approaching for yet another master race to arise, with a new national idea, which in time would co-ordinate the great truths contributed in turn by the Hebrews, Greeks and Romans to the world's thought.

This people was the Teutonic race from which we ourselves are derived,—far-away cousins of the Greeks and Romans, being like them descended from the ancient Aryan stock.

You remember how in the dawn of European history wave after wave of Teutonic immigration swept in upon Europe from the eastward. You remember how these barbarian hordes ultimately destroyed the Roman Empire and in the course of time established in its place the manifold kingdoms of mediaeval Europe. Now what lesson could these crude, pugnacious tribes have to teach the world?

Of course, generalities are proverbially dangerous, but we have already launched into them so far that I have courage to name what in my humble judgment, supported by the judgment of many students abler and better informed, seems to be the great and characteristic idea of the Teutonic mind. It is, I think, the principle of individual freedom, with its corollary, individual responsibility. Our Teutonic forebears were not gloomy moralists, or philosophising artists, or empire-building lawyers, but fighting farmers, independent of their neighbors, hating cities and restraint, and every man of them a king on his own domain.

To be sure, these tribes were but children compared with the great peoples of whom we have been speaking. Moreover, their crude vandalism and extraordinary vigor of body, together with their racial repugnance for the refinements and legal subtleties of the more civilised peoples, seemed to indicate as their historic destiny the blotting out of the best gifts of the world's early teachers from the memory of mankind. However, no such calamity had a place in God's scheme of history. Indeed, it is more than questionable whether any great principle of truth has ever been definitely grasped and clearly enunciated at any time or in any country, then to be utterly lost to humanity. Let us briefly consider how the Hebrew, Greek and Roman ideals, of which we have been speaking, were preserved through the ten centuries of seeming chaos that separate ancient from modern history, and examine how the development of these ancient ideals was itself influenced by the accompanying evolution of the Teutonic principle of independence and responsibility.

The ten centuries of seeming chaos to which I have referred are known in history as the Dark Ages of the Mediaeval Epoch. Inaugurated by the overthrow of the Roman civilization at the hands of the Teutonic barbarians and closing with the revival of learning, the Middle Ages date from about the end of the fifth to the end of the fifteenth centuries. The superficial reader of history generally discerns in this period nothing but stagnation, anarchy and ruin. For him the Dark Ages seem a great void, a grave for the painfully garnered fruits of Hebrew intuition, and Greek reflection, and Roman common sense. But such a view is

wrong. Evolution advances as certainly in history as in biology. The careful student recognizes in this long mediæval era of apparent fruitlessness the period of gestation culminating in the birth of modern Europe. The Teutonic race was then working out the world's salvation, albeit with fear and trembling and amid darkness and confusion. When at last this people realized how their native principle of independence and responsibility could be used to adjust to new conditions the wisdom of Palestine, Greece and Rome, a new and marvelous awakening and activity was to stir the world.

But how came it that the institutions of the visible church remained and were so cherished throughout the Dark Ages, until this awakening could occur?

The rise of the Roman Empire slightly antedated that of Christianity. At a time when the Roman people were at the summit of their national greatness, the Hebrews were an almost insignificant remnant of conquered provincials. But at this very time the Jews were giving their best gift to humanity. Through them was being revealed the religion of self-sacrifice and brotherhood destined to transform and transfigure the world. In spite of persecution and contempt, the new creed of holiness, faith and love spread from province to province, as irresistibly as the sunshine, until in the reign of Constantine (A.D. 313-337) Christianity became the state religion of the Roman Empire. Then when that ancient empire fell, the institutions of Christianity being apparently the sole survivals and remainders of a glorious vanished world of order and of law, they were seized upon by the Teutonic makers of modern Europe as their stay and inspiration. To be sure, in the mediæval history of politics and ambitious intrigue there may seem but little of the Christianity of Him who merely went about doing good; and in the scandals of the Vatican we sometimes fail to recognize a very clear reflection of the ancient Hebrew ideal of righteousness. But whatever may have been its faults, the great Roman church was preserving through the Dark Ages at least the shrivelled seeds of these great fruits of Jewish intuition and those same shrivelled seeds were fated at long last to grow into mighty trees, wide-spreading and beneficent. In brief, Christianity came from the Hebrews to the Romans, because the latter, like the Japanese of to-day, had out-grown their own religion. It passed from them to the Teutons and gained their loyal support, partly because the Christian doctrine of the infinite value of the individual found an answering chord in the Teutonic spirit of individualism, and partly because, as we have remarked, the institutions of the church were so intimately associated with the reign of Roman law and order that the Teutons had overthrown, and the like of which they vaguely but increasingly desired to restore.

In this truth last indicated lies also the explanation of the survival of the Roman conception of the state and of the jurisprudence by which it was to be maintained. The idea of a world-empire had become inextricably entangled with the idea of a universal religion. As the bishop of Rome was the vicegerent of God in matters spiritual, so was the emperor in matters temporal. In the very nature of things, therefore, the empire was one and indivisible, including within itself all kingdoms and provinces because co-terminous with the civilized world. The empire and the Christian religion were therefore equally indestructible and were in-

dissolubly involved the one with the other. The survival of the Roman church *de facto* meant the survival of the Roman empire *in esse*. So universal and deep-rooted was this conviction that when, centuries after the death of the last of the Caesars, the Pope at Rome crowned Charlemagne in the year 800 A.D., that doughty Teuton and the world at large looked upon this event as marking not the rise of a new and Teutonic power but as a restoration of the civilization and political order of the ancient world state, a revival of the "Holy Roman Empire." Upon the tenability of this claim was conceived to rest the validity and security of that new order of things which the Teutonic peoples were painfully establishing on the debris of the old. Thus the Christian idea of a universal church and the Roman idea of a universal state co-operated each to help save the other to the modern world.

Meantime, Greek art had long been obsolete and, as has already been remarked, Greek philosophy had seemed moribund since the time of Aristotle. Indeed the very traditions of Grecian glory were preserved in vital form in Constantinople alone and even there but imperfectly. In the few schools scattered through the rest of Europe, dogmatism, blind subservience to the supposed opinions of Aristotle and the early Christian fathers, forbade independent thought and fruitful scientific research. This was the condition of affairs when modern history dawned, in the middle of the fifteenth century.

At this time, 1453, there occurred what to the few truth-lovers left in the world must have seemed the final eclipse of the sun of Greece. Constantinople was taken by the Turks, its libraries were burned and its scholars scattered as penniless wanderers over the face of Europe. But the God of history, who knows how to make the wrath of men to praise Him, turned this dispersion into an irresistible movement for the dissemination of Greek learning throughout the new Europe that was awakening to self-consciousness. The expatriated Greeks became the schoolmasters of the western states, and the adolescent Teutonic mind, conscious of its own infertility and crudeness, and capable at last of the hero-worship that distinguishes noble youth, was now lit up with visions never to be forgotten of the beauty and grace of ancient Greece. This was the first and so-called Pagan Renaissance.

But, strange to say, this survival of interest in Greek art and literature was to involve also the revival of the spirit of Christianity, our inheritance from the Hebrews. The New Testament records, having been originally written or else having at all events survived chiefly in Greek, the students of that language became the students of the evangelists, and the true meaning of the Gospel message presently burst with entirely new glory upon the minds of thinking men. True to their primary idea of individual independence and responsibility, the Teutons now seized upon Christianity as a living faith and made it their own. The Germanic people inherited Catholicism, but produced Protestantism. To the righteous Father each man was answerable for himself, directly, without the mediation of any priest.

And as did Roman Christianity, so also did Roman jurisprudence now become Teutonized. Having awakened from the dream of restoring a world em-

pire held together by military force, our ancestors commenced to apply Roman statecraft to the practical organization of states already actually existing. They began to work out legislation true at once to the Teutonic and to the Roman ideals, legislation which would respect the inviolable rights of the individual while adding to the stability of the state. In short, they set about the invention of limited monarchy and modern democratic government.

Thus at the hands of political reformers the message of Rome was made living and potent, as through the instrumentality of the religious reformers Christianity, the message of the Hebrews, was interpreted in accordance with the essential spirit of Teutonic institutions.

The same work that Martin Luther did for religion was done in the world of abstract thought by Descartes. With him Greek philosophy was re-born,—revivified by the spirit of Teutonic Christianity, already struggling towards more adequate self-revelation. Re-iterating in trumpet tones the Teutonic proclamation of the independence of the individual, Descartes, early in the fifteenth century, enunciated the duty of all mature and intelligent men to take stock of their inherited opinions, retaining nothing that could not withstand the fiery test of doubt. Both time and scholarship fail me to trace the further growth of Greek idealism, through the teaching of Leibnitz, Kant, Hegel, and other masters, down to its more recent exponents, such as Caird and Watson. But thanks, in part at least, to these philosophers, Teutonic Christianity to-day reveals a God of a nature vastly more sublime than that conceived by the early saints or by later reformers, like Luther and Calvin. Thus the task of Greece has been carried forward by the Teutons in the matter of philosophy, and with the revival of independent reflection and research came in due time modern science. As for the Grecian ideals of art, in the narrower sense, their evolution under the influence of Christianity has been marked by the same general characteristics as are found in the case of philosophy; though it must be confessed that the Greek artistic creed, that all things lovely and lovable are intrinsically divine, has never yet been grasped in its entire significance by the Teutonic mind. The realization and adaptation of this principle is part of the work of the future.

Thus from the Hebrews, through the institutions of the Roman empire and through the records kept and disseminated by the Greeks, the modern world has inherited the idea of a fatherhood of a righteous and loving God and the brotherhood of man. From the Greeks we have inherited faith in human intelligence, love for order in thought and word, and a realization, at least partial, that all true beauty is a revelation of the nature of God. From the Romans we have derived the idea of the supremacy of the state, the dignity of the law, and the principles of sound politics based thereon. And these three bequests have not been passively accepted, but have been actively incorporated into the very being of the Teutonic people, whose own racial mission it is to work out in the world the ideal of personal independence.

The modern world is what it is because of the operation and co-operation of these four great elements contributed in turn by the Hebrews, Greeks, Romans and Teutons. These, to my thinking, are the four cornerstones of modern thought, and that is how we came by them.

N. F. BLACK, Regina, Sask.

The Gym.

"NO," said the first girl, "I never go to gym.—I never have time. When I'm through year meeting, Levana, Y.W., committee meetings and classes, not to mention all the other things that turn up, I don't have time for gym., and anyhow, I guess I get enough exercise rushing to college and back again."

"Well," said the second girl, "I find that the more you have to do the more you can do, and for my part I wouldn't give up gym. for a good deal. The regular meetings don't come at gym. hours, and if I miss a committee meeting once in a while it doesn't matter; and we do have such fun at gym.—the girls seem entirely different there and are so jolly. It seems in the very air of the place, you want to run and jump, and play tag or twirl your neighbor around, no matter if you have never said more than two words to her before. Oh, gym.'s the place to get to really know the girls, and it's the jolliest place out; it's the place for me!"

"Yes," remarked the Senior, "your're right there. I went to gym. for a year here and enjoyed it ever so much, and intended to go back the next year, but somehow I just kept putting it off all the time and never got there. I do wish I had, I felt just fine the spring after I had attended gym. all winter, besides the fun we used to have at the gym."

"That's all very well," said a very pretty girl, "but I am sure you get as much exercise at the rink, and it is so much fun there I wouldn't give up rink for anything."

"Well," put in the serious girl, "you do get exercise at the rink, certainly, but not in every muscle as you do at the gym. I am sure it is much better to go to the gym. and then take in the rink other days for recreation."

"Humph!" remarked the girl from Education. "We all *have* to go and we really enjoy it, but to think that we just *have* to go often makes us dislike it. But then, I suppose perhaps if we *had* to go to the rink at certain hours we would be just as sore about that, even if we did enjoy it. "It isn't the mouse," you know, girls, "it's just the idea!"

"Gym. is compulsory for the first two years at McGill, I understand," ventured another, "and most of the girls continue on in the other years, they get to like it so. But then they have their gym. right in the Royal Victoria; and it is the same with those large American girls' colleges, the girls are nearly all gym. enthusiasts, and fine, healthy girls, but they don't have the outside attractions that we do, at a co-educational place like Queen's."

"Well, that's just it," chimed in the Senior. "It's the outside attractions; and it just makes it a matter of will power for the girl who is going to go to the gym. Here we have the finest university gymnasium in Canada, and with equal advantages for the girls, and it does seem a shame that so few girls attend. I am sure if I come back next year I'll cut out a few other things and take in the gym."

The bell rang, and they all started to gather up books, pens and papers. Till then no one had paid much attention to the freshette, but now she remarked quietly. "I always used to go to the gym. at home, and I just loved it, but the girls never seemed to take as much interest in it here, and I thought there seemed so much else to do. But I guess I'll go next week, and I'm sure I can get Jessie and Annie to come, too."

Intercollegiate Debate.

ONE of the most interesting intercollegiate debates that have been listened to here for some time took place on Friday evening, Dec. 4, when Ottawa, the champion of last year, was defeated by Queen's.

The Ottawa debaters were Messrs E. F. Byrnes, Ph.B., and J. C. Connaghan, Ph.B., and their opponents were Messrs. A. D. Cornett, B.A., and M. R. Bow, B.A. The subject of debate was, "Resolved, that the Referendum should be adopted as part of the accepted constitutional machinery of Canada."

Mr. Byrnes, the leader of the affirmative, showed that the Referendum was but a consistent following out of the principle of democracy, and after pointing out its benefits in countries much similar to Canada, Australia, Switzerland and United States, asked why it should not be successful in Canada.

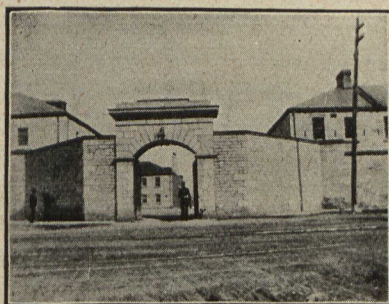
Mr. Cornett, of Queen's, leader in the negative, pointed out how the Referendum was theoretically undesirable and even dangerous as a means of making law in Canada, partly because it lessened the responsibility of the representatives in Parliament, and destroyed the principle of expert judgment, and partly because the ordinary man has neither time nor ability, or desire to discuss thoroughly and form a judgment on the important matters that would come up before the people as a Referendum.

Mr. Connaghan, second speaker on the affirmative, argued that the Referendum was needed not only because the representative system was going to seed and growing weak, but also in order to protect the people from frauds and corruption that was so prevalent at present in political life.

Mr. Bow put up a strong case against the Referendum being adopted in Canada, because for many reasons it was impracticable here. In fact, there was no demand for it with a representative government such as we have at present, that ever has its hand on the pulse of public opinion and is ready to act accordingly.

After a final summing up by Mr. Byrnes, for Ottawa, the judges, Bishop Farthing, Mr. W. F. Nickle, M.L.A., and Mr. J. L. Whiting, retired, and in fifteen minutes returned, reporting in favor of Queen's.

During the evening the audience was favored with a selection by the Queen's Mandolin and Guitar Club, and a solo by Miss H. Massie, entitled Vanya's Song.



Tete de Pont Barrack Gate.

Comments on Current Events.

DISTURBANCES IN THE NEAR EAST.

DURING the past couple of months the amicable relations which have existed among the nations of Europe, have been seriously disturbed. Practically every country on the Continent is at present keenly interested in the new state of affairs to a degree which has not obtained for many long years. The despatches daily speak of the possibility of war between Austria and Turkey, and this would involve nearly all the nations of Central Europe. The constitution of Turkey has lately been turned topsy-turvy, and a respectable measure of democratic government introduced. The German Emperor, owing to the publication of an interview which he gave in England some months ago, appears to have caused considerable anxiety in European diplomatic circles, as well as occasional possible changes in the system of government within his own empire. The affair between Austria and Turkey, however, has established a vicious precedent which bids fair to render of little avail many future attempts to continue, by means of treaties and conventions, peaceful and friendly relations between the nations of the European continent.

In 1878, by the Treaty of Berlin, which revised the preliminary compact concluded by Russia and Turkey after the war of the preceding year, Bosnia and Herzegovina were lopped off from the decaying organism of the Ottoman empire, and given over to Austria-Hungary to be governed and occupied by her until such time as Turkey could resume sway. The provisional nature of the occupation was pre-eminently emphasized and agreed to at the time. Under the rule of the Austrians, everything went smoothly on the surface, but underneath was a powerful current of discontent on the part of the governed.

A short time ago there was a strike among the employees of the Ottoman Railway, which runs through Bulgaria and Turkey. Owing to the difficulty experienced in running the line, the Bulgarian government took hold of her end of it, and managed it on her own responsibility. Turkey resented this action, since the railroad belonged to her. As a means of escaping from the ensuing mesh of difficulties, Bulgaria threw off the connection with the Ottoman Empire and declared herself independent. This seemed to offer the opportunity for which the Austrian government was waiting, for it immediately shattered the Berlin treaty and took unto itself absolute ownership of the Turkish provinces of Bosnia and Herzegovina. War was dangerously imminent, and only through the timely interference of the triumvirate of Britain, France and Russia may it be now averted. Austria was morally bounded to respect the portion of the two subordinate provinces by the Treaty of Berlin, and was again bound to adhere to the decrees of this treaty by the signing of a special protocol to the Black Sea conference in 1871, which affirmed that it is "an essential principle of the law of nations that no Power can liberate itself from the engagements of a treaty or modify the stipulations thereof, unless with the consent of the contracting Powers, by means of an amicable arrangement."

The far-reaching effect of this state of affairs is the position in which it will place all endeavors to settle international difficulties by amicable means. The supposed sanctity of a treaty has been exposed to ridicule, and Austria deserves to be severely punished for this breach. Militarism will be bound to come again to the front, and only those nations which are able to sufficiently protect themselves will consider themselves at all safe in depending on the execution of the decrees of a treaty. Unless something is done to rectify the situation, we fear that many an effort in the direction of the establishment of an international arbitration court has been undertaken in vain.

THE GERMAN EMPEROR HUMILIATED.

The tendency of the nations of the world towards a more extensive and a more real measure of constitutional government has at last spread to Germany, and the Emperor, who has been absolute and supreme since the inception of the empire in 1871, will likely be compelled to give up a large share of his independence, and to bow to the will of the popular Assembly. By the Constitution of the German Empire, as it stands, the King of Prussia is ex-officio the Emperor, and he is responsible for his public actions to no one but the Chancellor; while the Chancellor is responsible neither to the Reichstag nor to the people. The nature of the government is essentially despotic, and Prussia, that has only seventeen out of fifty-eight members in the Bundesrath or Federal Council, determines the imperial policy.

Until a short time ago the authority of the Emperor was on every hand recognized to be as absolute and final as that of any monarch in the civilized world to-day; but in the early part of November, an interview which the Emperor gave some time ago, was published in *The Daily Telegraph*, in which he markedly overstepped the bounds of endurance. The result was consternation in public opinion, and a consequent refusal to submit to any such absolutism in the future.

The Reichstag, which is what in Germany corresponds to our popular assemblies, has very few powers of any importance. Its consent is necessary to all laws, loans, treaties involving legislation, and to the budget, but its influence is greatly diminished by the fact that it can be dissolved at any time by the Bundesrath with the consent of the Emperor. In such a case a new election is held, and it is generally found that the newly-elected body is favorable to the projects of the Emperor. The Bundesrath, then, can force the acceptance of its measures, and the power of dissolution is used as a means of breaking down resistance in the Reichstag.

In a very short time, however, a very striking change seems to have taken place. It looks as if the Reichstag is to take hold of the reins of power, and force the Emperor to accept a system based on ministerial responsibility. No resistance is offered on the part of the Bundesrath, and the Emperor has been roundly reprobated by the whole nation, and is to be restrained in future. A three or four days' discussion took place in the Reichstag as to the measure of responsible government to be adopted, and many propositions were offered. The whole tenor of the gathering was clearly in favor of a change.

The most noticeable feature of the whole affair is the resignation with which the Emperor accepts the situation. It cannot have been unexpected. Such changes have been going on all around him, and we cannot but believe that he suspected his despotism to be near an end. Germany, with its world-wide reputation for industry and ingenuity, ought to rise to the occasion and draw up a new constitution worthy of its great name.

THE LICENSE BILL.

Once again the British House of Lords has used its vetoing power, and the "License Bill," after having carried by a large majority in the House of Commons, has been summarily turned down in the Chamber.

What is the License Bill, and what were the circumstances demanding its presentation?

Thoughtful men are coming to the conclusion that the "Liquor Traffic" is a very serious problem, which every country must face sooner or later. Lord Lansdowne asserts that the evils of intemperance are not increasing in England. But John Burns, who comes into contact with the working class more intimately, strongly dissents from this view. Indeed, nearly all careful students of economic conditions in Great Britain to-day are blaming the drink habits of workingmen not only for the gross poverty that is to be found among them, but also for the serious industrial depression. Indeed, it is thought that in the competition of the industrial world, Britain is greatly handicapped, simply because of the lack of comforts, the diminished power of initiative and energy caused by the "drink" habits of the workingmen.

It is for this reason that a certain intelligent public opinion has been created which demanded more efficient saloon regulation at least. The bar-room is an unwholesome thing and many believe its maintenance is an inevitable burden on the community. The License Bill aimed at cutting off, in the course of fourteen years, 30,000 public houses. Those that fall by the way during this period are to be compensated by funds collected by their fellows who still survive. At the end of the fourteen year period, is another period of seven years in which licenses may be cancelled, but no compensation made. So that by 1930 the monopolistic value in all liquor licenses in Britain will cease, and the people will be free again to deal with the "liquor traffic" unhampered as at present by the great problem of monopolistic value.

The tremendous majority with which the License Bill passed in the Commons shows how deeply stirred the country is over this question, of not only great moral but also economical import. The immediate and special interests have, no doubt, largely influenced the Lords to withhold their assent to a measure that has been denounced as virtual confiscation.

There seem to be now only two courses open to Mr. Asquith, the aggressive but tactful leader of the government. Either he may announce the withdrawal of the measure to be brought up next session, or he may turn it into a high license device and force it through the Chamber as a money bill, which the Lords must pass. There is little doubt but Mr. Asquith will adopt the latter course.

Queen's University Journal

Published by the Alma Mater Society of Queen's University in Twelve Fortnightly Numbers during the Academic Year.
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Subscriptions \$1.00 per year; single copies, 15c.

Communications should be addressed to the Editor, or to the Business Manager, Queen's University, Kingston.

Editorials.

THE ALMA MATER ELECTION CAMPAIGN.

ONCE again the annual elections are over and the new executive will be installed ere this issue is ready for distribution. Now that the period of unrest and anxiety is fairly past, and electioneering exchanged for preparation for Christmas examinations, a few reflections on some aspects of this year's campaign may not be out of place, and again they may prove of a little value to those of us who will be here to share the anxieties of the contest next year. The most characteristic feature of the election week was the comparative lack of excitement and the apparent lack of interest. It is many years since the battles were fought with such a small amount of fluster and hubbub—and the reason for this state of quiescence is not far to seek.

The Arts Society had its men nominated and in the field a week or so before the Engineering and Aesculapian Societies knew whom they were going to run. It is true that the Arts Society did not nominate its old-time quota of candidates. Only two committeemen were this year put in the field, probably because Arts men had learned from the experience of past years, that they almost invariably only got two committeemen elected—the ones from the junior and senior years. For this they cannot be censured. There is certainly no satisfaction putting men into the field year after year, when they know for certain that there is no chance of their being elected.

The Engineering and Aesculapian Societies met on the same afternoon to nominate their respective candidates. Previously a committee from Science had met a committee from Medicine, and had talked over a plan concerning the offices for which each society should nominate candidates. The two faculties were not to oppose each other in any contest except that for committeeman. Medicine had decided to run a man for President. But before the time of the next meeting of the Engineering Society, the committee changed its mind and at the meeting recommended that the Presidency be contested. An amendment, however, to the adoption of the committee's report to the effect that no candidate be put in the

field for this office was easily carried. The matter seemed settled, although in the minds of many members there lurked the idea that Science men were showing poor sportsmanship, and that if the mutual support scheme which has been worked for years between Science and Medicine could not brook a friendly election contest, it did not deserve to be brooked itself. Later in the meeting the amendment was rescinded and Science put a presidential candidate in the running. This "death-bed" repentance alone saved the situation, and prevented the election going by acclamation.

Although acclamations occur frequently in political elections, nevertheless they evidence an unhealthy state of affairs in case of Alma Mater campaigns. For the presidency of this society only a man who is a graduate in some faculty of the University, can be a candidate. A student must then have been in college for at least four years in order to be eligible. There are every year about sixty graduates sent forth from the college halls as Masters or Bachelors of Arts. Some of these invariably return to pursue their studies in another branch of Arts study, while others enter the Faculties of Science, Medicine, Education, or Divinity. Under the existing abundance of societies here at Queen's and the innumerable opportunities afforded a student in the period of four years of learning the rules of parliamentary procedure used in conducting meetings, and of accustoming himself to stand up before an audience and express himself clearly and intelligently, any one of these graduates who at the end of his term cannot acquit himself favorably in relation to these matters, has certainly very little on which to congratulate himself. There must have been a hitch somewhere in his career. His education was sadly neglected on an important side, and the censure rests partly on his own shoulders, and partly with college life in general.

Again, let us suppose that men, capable of fulfilling the duties devolving on a president or a vice-president of the Alma Mater Society, are available at the time of the annual elections in each of the three main faculties, and that an election results in an acclamation. The plainest and truest inference must be lack of interest in this most important sphere of student activity. This alone could explain no election for the most coveted office in the gift of the student body. No such scheme as the "Medical-Science combination" could otherwise prevent the nomination of a capable man who had a reasonable chance of being elected.

Apart from this consideration, there are other lines of thought suggested by the number of offices that were won this year without an election. If all the offices are keenly contested, the campaign is entered into by a large number of students, and excitement and interest reach the highest pitch. The vote is bound to be large, for a certain contest will draw one crowd of students, and other contests will draw other crowds. This year a man has only four votes to cast, while there are eleven offices to be filled. A large vote means a full treasury for the Society, and this is a very important matter.

There is one other aspect which a well-contested election emphasizes. In a large university like Queen's, the oneness or unity which is the basal idea of such an institution, is necessarily concealed by separation into faculties and a high degree of specialization in all lines. No feature of college life brings students more

into touch with each other, and thus promotes good fellowship. The keener the struggle for supremacy the more good accomplished, and all evidences of petty jealousies and mean personalities may be entirely absent, as was evidenced to advantage especially during the last two campaigns.

VENTILATION OF CLASS-ROOMS.

There is a matter concerning the best interests of the professors and students which ought to be looked into by the authorities in charge, and with regard to which an improvement in conditions would accrue to the benefit of both parties. This is the ventilation of the lecture rooms. The greatest amount of good, fresh air, compatible with the other necessary conditions of comfort and convenience, is unquestionably for the good of the lecturer as well as the student, for it helps to keep the mind clear, and the faculties receptive. This argument ought to hit home from the point of view of the Science and Medical men in particular. As a general rule, in these two faculties, the students are required to spend about seven or eight hours a day in the lecture rooms or laboratories, and without a few good breaths of fresh air every hour or so, the air of the rooms tends to become 'stuffy' and the atmosphere congested. In the early fall the conditions are not so objectionable, for the storm windows are not in place, and the ventilation can be easily procured. In the winter, however, the problem ought to receive careful consideration. Owing to the efficiency of our steam-heating plant, the buildings are generally warm enough for comfort, for which everyone ought to be thankful. However, it occasionally happens that a room is too warm, and the two sets of windows prevent a free access of air. After a class of fifty or sixty (or even a hundred) students have occupied the seats therein for an hour or so, aerial conditions demanded by hygiene have necessarily given place to others which are, to say the least, injurious to the health. This condition of affairs too often happens in Science class-rooms, and some effective method ought to be adopted to counteract the bad results.

The products of combustion and respiration, comprising carbonic acid gas, water-vapor, and a small quantity of anthrotoxin (which is a virulent poison when concentrated) are rapidly diffused throughout the air of a room; and more air ought to enter a room, in order to dilute these, than is actually necessary in order to supply the requisite oxygen. The quantity of air required per head per minute has been variously stated; the figure now usually given is between twenty and thirty cubic feet per minute. Hence, a room to contain enough fresh air to supply, say, fifty students for one hour, would have to be of dimensions approaching seventy feet square and about fifteen feet in height. Therefore, if the ordinary class-room is used to accommodate a class of nearly that size for two successive hours, the possible injury to good health may be conjectured. The question of class-room ventilation is, then, far more important than would seem at first sight.

There are more than one or two ways in which the difficulty may be obviated. At present there is an intermission of seven minutes between the close of each class

and the beginning of the next, and surely no easier remedy to the congestion could be afforded than by opening a window and letting in a little pure oxygen, even if it is at the expense of a momentary fall in temperature. There are a few rooms used frequently by large classes of Science men that are, as a rule, very badly ventilated, and whose atmosphere at the beginning of the lecture it is very trying to endure, let alone what it must become at the end. In these later days, when physical well-being is assuming such an important position in the building up of the complete man, since it is the basis on which the moral and spiritual are built, it is natural that such a question as good ventilation of class-rooms in a university should receive its due amount of consideration. We hope that something may soon be done to alleviate the conditions referred to above.

Editorial Notes.

This will be the last issue of the JOURNAL until after the holidays. We extend to every student best wishes for a merry Christmas and a happy New Year, and hope that after a two weeks' complete rest everyone will come back to the old halls fully refreshed, and prepared for the final spasm of the year's work.

The results of the Alma Mater elections are now a matter of history. The newly-elected executive consists of the following: Hon. president, Prof. Adam Shortt; president, J. H. Stead, M.A.; first vice-president, J. B. Stirling; second vice-president, M. R. Bow, B.A. (acclamation); secretary, P. T. Pilkey; treasurer, J. E. Carmichael (acclamation); critic, J. L. Nicol, M.A. (acclamation); assistant secretary, P. J. Moran; committee, A. A. MacKay (Science) (acclamation), W. Dobson (Arts) (acclamation), Dawson (Arts) (acclamation), H. E. Connelly (Medicine) (acclamation).

The JOURNAL extends its heartiest congratulations to the new executive and hope they will continue the good work laid down by the retiring executive. It seems many years since the Alma Mater affairs were managed by such a capable set of officers as those who have just handed over their mantles to the incomers.

The JOURNAL regrets to notice that faculty feeling was running high on the day of the elections, and hopes that it will immediately be drowned in the efforts of everybody, as Queen's men, to further the best interests of the students in the Alma Mater Society.

A series of incidents occurred in the business part of the city immediately after the crowd was let loose from Convocation Hall that night, which is bound to bring discredit on the students of Queen's. After the cessation of hostilities everyone was willing to admit that the boys were in the wrong, and the general wish was to make immediate amends and so prevent a series of reports that will damage somewhat the reputation of Queen's students for decent, gentlemanly conduct.

A free-for-all fight with the officers of the law was commenced on Princess street in the vicinity of the opera house, and in a short time the constables were using their batons to apparent good advantage. This enraged the students, and they secured missiles of any and every sort. The result was the leading to the police station of several students whom the constables were successful in kidnaping.

Both students and constables must confess that they acted without thinking. A lesson has undoubtedly been taught to the students—they know, at their own expense, that henceforth they cannot “rush” down the main streets of the city, take possession of the thoroughfares, and damage private property at will without suffering serious consequences. The police force is maintained to protect the rights of the citizens, and no doubt they are justified in using the means they did when matters came to such a pass. There will be a general feeling of regret in the city that the students of Queen's have put themselves on the same footing with regard to civic authority as those of McGill and Toronto Universities.

There is, however, another side to one or two aspects of the question. The students, no doubt, will be blamed for the occurrences, but the crowd and its abettors were by no means exclusively Queen's students. The trouble was no doubt begun by the students, but a large element of the offenders was a purely non-university crowd for whom the occasion presented an opportunity for excitement and recklessness. It is a peculiar thing that the men selected for punishment and as examples to the crowd happened to be students only.

The general feeling about the college is that the police force exceeded their rights, for they captured many who afforded easy marks, and in some cases they were men absolutely innocent of any offence. Surely men who are merely spectators have no right to suffer at the hands of the constabulary for the offences of others who escaped by their own alertness. Some of the prisoners were taken by the officers before the former had lifted a hand or raised a voice in aid of the trouble-makers. It may be all right to make an example of a guilty person, but what right has an innocent spectator to be treated the way some of them were on the night of December 5?

The students ought to profit by the lesson taught them, and know that some other way will have to be invented for working off surplus energy and enthusiasm than by trampling on private rights and doing damage to private property.



Court House, Kingston.

Ladies.

THE UNIVERSITY OF NEW BRUNSWICK.



THE College of New Brunswick was founded and incorporated by provincial charter and endowed with Crown lands in and near Fredericton in 1800. In 1828 a royal charter was granted incorporating the college as King's College. In 1859 it became the University of New Brunswick. The buildings, four in number, are situated on a high hill about a mile out of Fredericton. They are the old Arts building, the modern Science and Engineering buildings, the Gymnasium and Observatory. A new Forestry building is soon to be erected. The University was originally only for men, but a few years ago one girl lead the van and now girls are firmly established at U. N. B. There were last year about 100 boys and 35 girls in attendance. The chief drawback with U. N. B. is that it is very poor and can barely manage to make both ends meet. It cannot pay its professors large salaries

and consequently, when their merits are recognized, they get higher offers and leave. The university is non-sectarian, and this prevents the championship of some. It is affiliated with Oxford, Cambridge, Dublin and McGill and has many distinguished graduates.

A COLLEGE GIRL'S LIFE AT THE UNIVERSITY OF NEW BRUNSWICK.

"The life of a college girl at U. N. B. is undoubtedly hard. There is no Residency and we all board in the city, and the walk to the college in winter is one of the chief hardships. The students have to cross a windy common about half a mile in length and tramp it out themselves in winter. Sometimes after a blizzard it is knee-deep but we are of necessity forced to use it and soon have made a little trodden path. Everyone has her ears frozen at least once in the four years. In the spring the hill, whatever side you wish to take, is just a rushing river, and everyone dons rubber boots. After climbing up the hill, there is a high terrace on which the Arts building sits peacefully enthroned. The terrace is a slippery glade of ice and very steep, and U. N. B. watches the acrobatic feats of the boys and girls as they cautiously struggle to get up it—teeter despairingly on the smooth crest and as often as not, go to the bottom again,—and it seems to smile mockingly and say, "If you want to come here, you will have to learn that there is no royal road to learning." But after you do gain the summit, panting and hot, and are safe in the Ladies' room, it is great fun to watch the others arrive. (I have seen a girl escorted by a guard of four youths, one in front to pick out the safest place for her steps, one on each side to guide her, and one behind to prevent any sudden inclination to roll to the bottom. Or a girl will arrive with an umbrella in one hand and a pile of books in the other, begin to slip, a boy near at

hand gallantly offer an arm, suddenly lose his footing and go for a coast most ignominiously.) These unfortunates must, of course, put up with the cheers and laughter and delighted yells of encouragement from their friends at the windows. No one knows why they ever put the University in such an out-of-the-way place and then never provided a convenient means of access. But the view of the winding St. John river, of St. Mary's and Fredericton, is simply magnificent at all times and the scenery in the early fall and spring is beautiful.

The college girls at U. N. B. have three societies—the Ladies' Society, the Y.W.C.A., and the Delta Rho or Debating Society. Membership in the Ladies' Society is compulsory and every girl has to pay her \$1.00 to the secretary. This society simply aims to keep up a comradeship among the whole four classes and to promote good college spirit. There are three officers only, President (a Senior), Vice-President (a Junior), Secretary-Treasurer (a Sophomore). Meetings are called at irregular intervals up at College as the president wants some matter of general interest discussed. Occasionally the society sends a representative to the faculty to state its views on a subject pertaining to the whole college. The Ladies' Society gives a reception to the freshman class in October, within a fortnight after the opening of the college. The reception is held in the library of the Arts building and the college attends in full force. The president of the Ladies' Society, assisted by the professors' wives, receives, and the vice-president pins a carnation on every freshman. A city orchestra furnishes music, the library is decorated and topics usually furnish entertainment. We have a few solos, etc., before refreshments are served and then "God Save the King" at eleven o'clock, for freshies should keep proper hours. The finances of the Ladies' Society are used to pay for the reception and also to buy furniture and pictures for our two rooms on the second floor of the Arts building.

The sophomore girls give a banquet to the freshettes soon after college opens. The banquet is given in our rooms, and every girl helps the sophomores by contributing something, sandwiches, cakes, etc. All the girls are present and the banquet is preceded by the dread initiation ceremonies. These latter are merely a farce, but they loom large in the life of the anxious freshette and wickedly gleeful sophomore, but the juniors and seniors merely give a hand out of courtesy, and regard the whole proceeding as tedious. The victim is taken singly, blindfolded, into a dark cloak room where the girls are assembled. She is made to tell her whole name, her age, why she ever wanted to come to U. N. B., and why she ever dared to come—requested to sing a song, recite or tell a funny story. Then she is helped upon a table, then a chair, and made to slide down to the ground on a board, supported on either side by one of the girls. Then sometimes the sufferer is tossed three times in a blanket amid war-whoops, and that is really quite a startling experience. Then a dose of salt is presented and after that, nectar and ambrosia in the form of cod liver oil or quinine or some equally harmless and disagreeable mixture. Then the vow of loyalty and obedience must be taken before the victim has the bandage removed from her eyes, to the tune of "For She's a Jolly Good Fellow" sung with much vigor. After all is over the banquet is given and is much appreciated after such a strenuous time. And the

college banquets are great, too, considering how far the eatables have to be carried and that the girls supply them all. The banquet is very informal and everyone talks at once if they like and one can burst into flights of eloquence at any time. The freshettes are carefully fixed up by the attentive sophs., with large paper bibs, having "Pet," "Sweetheart," etc., conspicuously printed on them, and, being seated together, they look very meek and submissive. They are given a toast and have to respond. Before rising, to their helpless indignation, two sophs., with a bowl of water and a towel, approach and tenderly wash and wipe their hands with careful little pats, while any protest results in having the face gently washed as well.

The freshettes have to make a return of the banquet by giving one to the sophs. in the spring, to which, however, they invite all the girls. The junior girls have to contribute largely to college entertainment. In the spring they give the Junior Tea, which is their formal farewell to their sister class, the seniors—and it is one of the most important events of the year. The whole senior class are guests of honor, the junior boys are also invited, and the freshmen and sophomore girls, also the faculty, and any graduates in town. It takes a month's hard work, because the junior girls alone do all the planning, bear all the expenses, provide decoration, refreshments, entertainment, etc., and succeeding groups of juniors burn to surpass the efforts of the year before. The '07 girls gave a Shamrock Tea on March 17th; '08 gave a Pink Tea, which was extremely dainty, and last year '09 gave a Quaker Tea. There were nine of us, and we all wore dark dresses, white caps, kerchiefs, cuffs and aprons. The invitations were on old-fashioned cream linen cards. Our tea-room was decorated in blue and gold, a centrepiece of daffodils, festoons of blue and yellow paper, potted hyacinths in blue and yellow jars, heavy blue portieres were hung at the windows, and at all the little tables for four there were gold edged menu cards with a demure little Quakeress' head drawn at the top and the names of the things in Quaker terms, such as "Shaker Jelly," "Philadelphia cream," "Pensive salad," "Longfellow sandwiches," etc. The prizes for the poetical contest were a copy of "Evangeline," Robert's "Sister to Evangeline," and as a consolation prize a statue of a sedate little Quakeress. The souvenirs to the senior class were tiny blue boxes, tied with blue ribbon, with "Quaker Oats" stamped on one side in gold letters, and on the other side the university crest and the date; they were really filled with Quaker oats, and a card bearing a quotation appropriate to the recipient. It was three hours good fun, and it was three weeks solid work and cost \$45.00. The juniors also gave a picnic in May for the senior girls, and at this the prophesies for the seniors are read by the juniors.

The Y.W.C.A. does more work than either of the other two. It has about thirty members, five officers,—president (a senior), vice-president (a junior), secretary-treasurer (a senior), and corresponding and recording secretaries, both sophomores. The regular meetings are held regularly every Friday afternoon at four o'clock in the class-room in the basement of the Methodist church in the city. A Bible class is held once a week, and a mission study class during eight or ten weeks of the winter. Then five or six times during the year on Sunday afternoons we

have a union meeting with the Y.M.C.A. in their rooms at the college. There is a great deal of genuine friendliness and helpfulness among the girls and this the Y.W.C.A. helps to strengthen and keep up.

The Delta Rho, or Debating Society, exists not so much for the purpose of exercise in debating as for bringing the girls together socially. The regular social gatherings are scattered over the whole year, and as we have no residency we do not meet as closely as girls do at many colleges, and hence feel the need of it quite often. So the Delta Rho meets about once a fortnight at the rooms of the college girls for a pleasant evening. And really these are among the jolliest times we have. Some of the debates are very good and often quite animated such as one on "The use of keys." After our debate we talk a while in groups, then usually sing U. N. B. songs, give our hostess a vote of thanks and depart to see each other home in little squads. The Delta Rho has three officers,—president (a senior), vice-president (a junior), and secretary (a sophomore).

The attitude toward co-education was, on the part of the boys, until a few years ago, very contemptuous. They did not like to see the girls rival them and as often as not take the medals and prizes. But the faculty always befriended them and the last year or two the boys have become quite pacified because the girls showed such enthusiasm over their football victories and such sympathy in their defeats.

The attitude towards work is, on the whole, very good. Nearly all the girls come from families not very wealthy and they naturally are there for business and want to do well, so simply have to work.

The girls play basketball in the gymnasium, but nothing else, and it is often hard to get ten girls interested in that. The long, hard walk to get up there in winter has a great deal to do with it as it gives plenty of exercise. The gymnasium provides no special equipment for girls. A senior is always appointed basketball captain, and gets up as many games as she can during the winter.

The *Conversazione*—the annual ball given by U. N. B., is one of the social events of the province. It is given by the student body to their friends. "Greening for the Con." goes on fully three weeks beforehand and all the boys and girls interested go up to college every afternoon they can to make evergreen wreaths. One would hardly know the prosaic old college on the night of the Con. with all its stone pillars wreathed with evergreen from which peep out tiny tissue roses of all colors, with lights blazing, an orchestra playing, cushions piled high in one of the lecture rooms to watch the dancing, with the Library and Science rooms turned into huge refreshment rooms. It really looks like fairyland, and this year it will be '09 that twinkles in electric lights over the main entrance. And the next, or rather the same morning when one goes up to lectures, not a vestige of greening is to be seen, not a rose, all the seats are in order and all signs of festivity have vanished.

Then the Y.M.C.A. and Y.W.C.A. join forces and give a reception in the library during the second term. The Arctic rink in the city claims considerable time from the college girls during the winter and there is sure to be several weeks of splendid skating on the river."

Every year there is a college play which is usually given by the Boys' Glee Club, or by the Y.M.C.A., but last year there was a change, and the Ladies' Society, to increase their revenue, gave a Greek play in the college library, which was an unqualified success.

On the Sunday before Encœnia Day, the Baccalaureate sermon is preached in one of the city churches by a graduate, and all the students and faculty attend, wearing gowns. Only the seniors wear caps. Encœnia Day is always the last Thursday in May. The proceedings last from 2 p.m. till 6 and are held in the library, which accommodates about five hundred people. Last year there were thirty graduates. When the exercises are over the seniors all go down into the main hall and join hands in a big circle and sing all the college songs, while the admiring friends, relatives and undergrads. look on; then they close with "Auld Lang Syne."

B. WELLING, U.N.B., '09.

Senior (thoughtfully)—"Christmas comes on the twenty-fifth this year."

It has been decided this year to hold a Canadian Y.W.C.A. conference at Gravenhurst, Muskoka. For the last few years the Queen's Y.W.C.A. has been sending delegates to the American conference at Silver Bay, and now the question is whether to continue to do so or whether to send them to Muskoka. This question has been left open for discussion, for there is plenty of time before next summer.

On Friday afternoon, Dec. 4, Grant Hall was the scene of a merry gathering of students and their friends at the Levana Tea. The Tea had been postponed from the Saturday before, and there was a little fear that the numbers might suffer in consequence, but, allowing for the absence of outsiders, this was not so. As usual, the candidates for the Alma Mater elections were present, strenuously endeavoring to play the agreeable, and helping on the good cause by their generous patronage of the candy table. This year the College Orchestra was present for the first time, and did much to make the time pass pleasantly. We would like here to thank the Orchestra and all others who contributed their services to make this a most successful and enjoyable Tea.

At the meeting of the Levana Society on Wednesday, Dec. 2nd, the programme took the form of an inter-year debate. The subject was, "Resolved, that suffrage should not be granted to women." The speakers on the affirmative were Miss Forrester and Miss Bell, '12, while Miss Allan and Miss Playfair, '11, upheld the negative. The debate was exceedingly interesting, and both sides put their case clearly before the audience, but the judges felt compelled to give their decision in favor of the negative.

Arts.

AT the risk of being charged with harping on a theme which is by this time moss-grown with age, we feel it a duty to refer to the state of affairs in the Reading room. On more than one occasion lately the condition of things has been simply ridiculous when it is borne in mind that the room is provided for the purpose of reading and for that purpose alone. Students other than those of the first year have heard the subject discussed and commented on from every possible point of view, and consequently the present dissertation is hardly likely to gain at their hands the respectful attention it deserves. However, let it be said in this connection that the offenders—there is no need to mince matters, for it is an offence and a rather serious one—have not been altogether members of the first year by any means. In fact there seems no doubt that in nearly every case those chiefly to blame for the disturbance have been men who would probably resent being taken for freshmen. It is to be hoped, however, that there will be no further occasion to refer to this much-vexed question. If men remember that the Reading room is neither a club room nor a study room—for some students seem inclined to use it as such,—a great deal of inconvenience and unpleasantness will be saved for all parties concerned.

The Alma Mater Society elections this year developed some rather interesting features. Taking the affair generally, it may be said that the elections for those offices which were contested, were well-fought and interesting, though of course it is to be regretted that six offices were allowed to go by default. It is not the purpose of the present article to fix the blame for this state of affairs, but surely some one blundered and blundered rather seriously, from the standpoint of the "interests and prosperity" of the Alma Mater Society. In some quarters the feeling seems to be that the Arts Faculty was at fault in putting so few candidates in the field. Whatever foundation such a feeling may have, it may at least be answered that the Arts Society posted a list of its nominees a week before nomination day, thus making it perfectly clear to the other faculties what part Arts was proposing to take in the election. This being so, it is pretty well "up to" the other faculties to explain why there was no election for so many offices.

Apart from this regrettable feature of the affair, however, the contests for the different offices this year were in no way less interesting than the fights of other years. Now that the election is a thing of the past and the officers appointed for the coming year, it is to be hoped that the words of the defeated presidential candidate will have the effect they deserve, and that every one will support the college society as never before.

To pass from the election to the aftermath of the election is anything but pleasant. The affair of Saturday night reflects credit on no one, so far at least as an onlooker can judge, and it is to be hoped that the gruesome details will soon be forgotten.

The intercollegiate debate between Ottawa and Queen's, held on Friday, Dec. 4th, was eminently satisfactory from the point of view of Queen's. Messrs. A. D. Cornett, B.A., '07; and M. R. Bow, B.A., '08, did honor to themselves and their university and deserve the sincere thanks of the student body.

Following the '12 vs. '11 debate on Dec. 12th, the junior and senior years will hold their debate on Dec. 19th. Messrs. S. S. Cormack and W. F. Dyde will represent '10 and Messrs. M. Y. Williams and R. M. McTavish '09. The subject is, "Resolved, that trade unions should be incorporated."

Science.

THE A. M. S. elections are over and we in Science can only accept the defeat of our candidates gracefully, and continue to do our little part towards making the Alma Mater Society fill the place it should in our college life.

Most defeats have their sting, but this one is an exception, for no candidate, successful or not, could feel anything but gratified with the fight put up by the members of the Engineering Society and their friends, in the face of the odds that marked this contest. No political contest could be more warmly fought than was this, but it is perhaps to be regretted that the same party spirit and party trickery that mark our Provincial and Dominion elections should be so markedly shown in a university contest. We refer particularly to the use of a paragraph which appeared in the *Whig* the evening before election day. Granted that it was written by a Science student (and no one regrets it more than the Science students themselves), its use by some of our opponents was unpardonable and unfair, in that no candidate in this or any other election should be made to answer for the work of one thoughtless individual. An apology to our friends in the Arts Society is most assuredly in order, while our thanks are due those who did everything in their power to suppress the use of the article in question.

There has been a growing tendency on the part of some of the college correspondents of our city papers, to rush into print with lengthy and sometimes badly warped accounts of the current events of our college life and work. Matters are brought up and discussed in our various societies, that, in some cases, are of such a nature as to render their publication not at all advisable, and some steps should be taken to see that these matters are not made too public.

We must admit that a well edited column in our daily papers, dealing with the regular life of the University, is of interest to the students and their friends in the city, but it is extremely important that the correspondent show some traces of discrimination and foresight.

A challenge has been forwarded to the Arts men from Science for the Lavell Cup. The lengthy season and the subsequent pleasures of vaccination prevented an

earlier challenge, but it is to be hoped that zero weather and a field of snow will not prevent the Arts football team from accepting, even at this late date.

And those followers of the strenuous but less exciting game of Association in the final year have issued a very unique challenge to their more serious-minded brethren in Divinity, for a game at an early date. This is becoming almost an annual affair, and is looked forward to, doubtless because it furnishes so much needed exercise to the players and some little amusement to the onlookers.

A novel feature of the final year work in Mining and Metallurgy is the class devoted to lectures by the students. One hour per week is given over to different men who lecture to the rest of the class on some subject connected with mining or metallurgy. The class is decidedly interesting, and at the same time of great benefit to the members of the class, giving, as it does, a good training in delivery and expression. Humor is by no means entirely absent, as the following indicates: A mining camp in northern Ontario was described as having "a rather poor surface equipment, but with two very good hotels and a pool-room."

Oh harken, ye Seniors, ye wise men, and noble,
 Ye Juniors and Sophomores, lend me your ears,
 Ye Freshmen, whose presence brings discord and trouble:
 Your Junior Attorney is almost in tears.

His Waterman pen, oh, the pen he'd have died for,
 Deserted his person, and he shouts forth his woe,
 'Tho' searched for unceasing, the article sighed for
 Is still with the missing, and his spirits are low.

Ye gentleman finder, tall, handsome, broad-shouldered,
 Ye scholar and master of languages five,
 Deliver his darling ere his heart it has mouldered
 And this he will do if by chance he survive:

He'll empty his trunks, or his suit case, or pockets,
 Or you and your friends he will take down the line;
 He'll cover your fair one with diamonds and locketts,
 Or a pension for life, or your slave for all time.

He hopes this appeal will be met with approval—
 He has only a pencil, and hard is his lot,
 And he hopes that no vandal will cause its removal,
 Till the fates once more smile on A. W. Scott.

This pathetic appeal appeared on one of our bulletin boards recently. It is hardly necessary to say that it brought results.

Our editor-in-chief has asked that if possible a series of articles of a semi-technical or scientific nature be obtained for this column. If any of the members

of the Engineering Society, who are in a position to contribute anything along these lines, will do so they will be conferring a favor not only on the JOURNAL staff, but on the subscribers as well.

Prof. M——I (in discussing the clash with the police on Saturday evening)
—“Have we any representatives from Science in jail?”

Student—“Yes, four.”

Prof. M——I—“Indeed; then that is quite satisfactory.”

Manager Paddy Br-----“Yes, sir, I'm a friend of the students, I am. Last year, through Billy MacInnes' brains and my generosity you fellows made, according to my reckon, one hundred and ninety-six dollars for your old gym.—But you ain't going to do it again.”

THE TWELFTH ANNUAL SCIENCE DINNER.

Wednesday evening last saw Grant Hall taxed to its utmost capacity by one of the most successful, and certainly the largest, Science dinner in the history of the School of Mining. Nearly three hundred guests and students, hungry and apparently happy, followed Principal Gordon and President E. L. Bruce, of the Engineering Society, into the dining hall, and several hours later, still happy, though still hungry, filed out, all voting the dinner a success.

The speeches by the many prominent men on the toast list were excellent, the singing good, and the yelling all that could be desired. The one drawback seemed to be the lack of facilities offered by Grant Hall to handle a dinner of this size. Our brothers from Medicine made excellent waiters, but the kitchen arrangements will have to be materially altered and improved before an entirely satisfactory dinner can be held there. As it is at present, the delay between courses is much too long, and as a result the toast list is not reached until long after ten o'clock.

Space will not permit any account of the many good speeches. Suffice to say that they were all of extreme interest and full of benefit to engineers, budding and otherwise.

The faculty song was very ably rendered by G. M. Thompson, '10.

Among the guests were the following: Prof. Adam Shortt, R. W. Brock, Eugene Coste, Prof. Haultain, Dean Adams, Dean Galbraith, H. Holgate, C.E., D. M. McIntyre, W. F. Nickle, W. G. Miller, and Professors from Queen's and the School of Mining.

Medicine.

Oil, wine, whisky, rum,
More ale, more ale, more ale;
We're no bums,
Waugh, waugh, waugh.

THAT we're no bums was clearly shown last Saturday, when the results of the Alma Mater elections were announced. This year again *Medicine* elected all its nominees: President, J. H. Stead, M.A.; 2nd vice-president, M. R. Bow, B.A.; treasurer, J. E. Carmichael; committeeman, H. E. Connelly. The last three officers were elected by acclamation, but the struggle for the presidency was really the true bone of contention. Mr. Ellis, Mr. Stead and their workers put in a hard week's work and the small majority of 84 speaks volumes. The unkindest cut of all come when one of the less fortunate Science candidates thanked his "few" friends in *Medicine* for their support. There has always existed the kindest of feelings between the members of the Engineering and Aesculapian Societies and election day was surely no exception to the rule. It was an arduous campaign and the various candidates are glad to see it over.

The introduction of a programme at the regular meetings of the Aesculapian Society is a step in the right direction. The attendance at the meetings this year is double that of last year, and the enthusiasm displayed by the members should make the programme a permanent fixture at all future meetings. Two weeks ago the sophomore year furnished the programme, last week the freshman year brought out some undiscovered talent, and this week the junior year will be expected to do its share.

All arrangements are practically concluded for the Medical dinner to be held on the 17th of this month. Hon. W. J. Hanna, Provincial Secretary, has accepted the invitation sent him and will be the principal speaker of the evening. A large number of guests will be present and everything points to success. An agreement has been reached between the Engineering and Aesculapian Societies to furnish waiters at their respective dinners and the new plan will be given a trial.

R. J. Ellis represented Queen's at the Toronto University annual Medical At-Home.

A. J. Keeley, H. R. Thompson and C. E. McCutcheon are back around college halls again. They look none the worse for their enforced vacation.

Medicine feels proud of the showing made by M. R. Bow, '10, in the debate against Ottawa College. Congratulations, "Mac."

A MATERIA MEDICA CHAT.

"I want some consecrate lye," he slowly announced as he entered the drug store.

"You mean concentrated lye," suggested the druggist, as he repressed a smile.

"Well, maybe I do. It does nutmeg any difference. It's what I camphor, anyway, I'll aloe. What does it sulphur?"

"A quarter a can."

"Then you can give me a can."

"I never cinnamon who thought himself so witty as you do," said the druggist, in a gingerly manner, feeling called upon to do a little punning himself.

"Well, that is not bad, ether," laughed the customer, with a symptitious glance. "I ammonia novice at the business, though I've soda good many puns that other punsters get the credit of. However, I don't care a copperas far as I am concerned, though they ought to be handled without gloves till they wouldn't know what was the matter with them. Perhaps I shouldn't myrrh myrrh. We have had a pleasant time, and I shall caraway."

It was too much for the druggist. He collapsed.

Dr. Ca-pb-ll—"It's the easiest thing in the world, gentlemen, to get tangled up in hearts."

"There are no flies on us."—John Philip Sousa D-s R-si-rs and Arthur Pryor L-fr-mb-i-e.

D. A. Ca-m-ch-el—Might I ask the representative of this society at Toronto, where the function was held?

Dick El-is—I think it was at McConkey's.

Divinity.

THe following are the officers of the Theological Society, elected for the present year:—Moderator Honorarius, Principal Gordon, D.D.; Moderator, D. C. Ramsay, M.A.; Pope, J. L. Nicol, M.A.; Scribe, L. K. Sully, B.A.; Archbishop, J. A. Shaver, B.A.; Bishops, J. McAskile, B.A., J. MacGillivray; Archdeacon, A. D. Cornett, B.A.; Deacons, W. A. Dobson and G. C. Shearer; Singing Patriarch, J. M. MacGillivray.

The first regular meeting of the Theological Society under the new organization was held on Tuesday, Dec. 3rd. All the members of the Theological staff were invited to attend this meeting to give addresses and such advice as they thought would be of benefit to the Society. Unfortunately Dr. Ross and Prof. Laird found it impossible to attend. However, short addresses were received

from Principal Gordon, Prof. Jordan and Prof. Scott. Each speaker commended highly the aims of the organization. Composed as it is of men who have had years of experience in other societies of different kinds, this one should be the most influential and powerful around the University. The speakers pointed out how much useful work could be accomplished if we fulfilled well the third object of the society, viz., "To serve as a bond of union between the students in Theology and other students of the University interested in theological work, particularly those students in Arts looking forward to entering Theology." As a matter of fact, a number of students on entering college purpose proceeding to the study of Theology but many of them change their mind and pursue some other course. In the past the Theological professor had no opportunity of coming in contact with these men. But under our new organization a record will be kept of such students and the professors will have a chance to come into personal touch with them and to give them such aid and instruction as will be of use to them in their future work. In this way it is hoped that more men will be encouraged to enter our Hall.

The only adverse criticism offered was the question regarding the names of the officers of the society. Principal Gordon suggested that now when the students in Theology had organized on a serious and earnest basis, it might be well to adopt names for the officers which would be more in keeping with the objects in view. Let the old names drop out with the old organization. With reference to this point, the other two speakers agreed with the Principal, although the reasons given were not exactly the same. Prof. Scott explained briefly how the Theological Society was conducted in the college from which he was graduated. The papers read were mostly by students, but occasionally an outsider was asked to give an address. The one invited on such an occasion was usually a graduate of some years' standing who had specially distinguished himself in his chosen profession. It was regarded as a mark of honor to be so selected and invited, and had a good effect on the graduates. It stimulated them to better work. This is a feature which it seems to us might be adopted by our own society. No doubt we will all be looking for an invitation back in a few years. Who will get it?

For the past two years part of the foreign mission work of the Q.U.M.A. has been the supporting of two Armenian boys in a boys' school at Bardizag, Turkey-in-Asia. At the meeting of the Association held on Saturday, Nov. 28th, Mr. W. A. Kennedy, B.A., who has lately returned to Canada after three years' teaching in this boys' school, gave a very interesting address on life and conditions in the school and neighborhood. The address was illustrated by lantern views depicting the school buildings and the town, the local inhabitants, the boys at work and at play. Mr. Kennedy also presented and explained a few very interesting views of Palestine, which he visited while in the East.

At the meeting on the following Saturday, Mr. P. T. Pilkey gave a vivid and really inspiring account of his last summer's work in New Ontario. Mr. Pilkey's

efforts on the Tomstown mission field were greatly appreciated by the people and met with very encouraging success, including the erection of a new church at Earleton. With that humor that is all his own, yet in a thoroughly earnest manner, Mr. Pilkey depicted his many interesting experiences, the difficulties of the work, the life of the people and their hearty response to the missionary's efforts, the need of the Church taking a deeper interest in this part of its home field.

The attendance at these meetings is not what it should be. The fault is not with the character of the programme provided, but with the many students who might reasonably be expected to have an interest in the work of the Association, but have not come out to see what is being done. We feel that if these only realized what they have missed by their absence they would make an effort to be present at the succeeding meetings.

All the students of the University are glad that Queen's won the intercollegiate debate which was held here on Friday evening, Dec. 4th, and we of Divinity Hall are proud that one of the winning team—A. D. Cornett, B.A.,—is one of our number. We extend congratulations to both gentlemen. "Dow" need not fear speaking to the most critical congregation.

This year we were saved from the struggle of an election campaign. As usual we nominated a member of the Hall for the position of Critic, but as no one was nominated to oppose him, your editor will be in this very critical position for the ensuing year.

College Song.

Tune: "Drink to me only with thine eyes."

Football is king, when autumn comes,
 And hockey fills the rink,
 Tennis in summer, on the green,
 A toast to these we'll drink!
 Dear college days! Dear days at Queen's!
 Long may thy games breed men,
 And oft the shout of victory rise:
 We're champions again.

Queen's! may thy sons forever fight
 The battle of the strong,
 Knowing that work will bring success,
 That right will conquer wrong.
 On college campus, track or ice,
 In clinic, camp or claim,
 Struggling as did their fathers strive
 To squarely play the game.

—L. W. V.

Athletics.

IN the football season, just over, while our team was not successful in winning the championship, yet it is admitted by all competent to judge, that our team is little, if at all, inferior to the successful one. But the most pleasing admission of all is that the men who represented Queen's in senior football this year have been of a high type, physically, intellectually and morally. Those who have been most closely associated with the team this year are unanimous in their opinion that the men composing it are "the best bunch of sports and the best heads" that ever represented Queen's. And that, in our humble opinion, is a greater honor than even winning the championship.

Undoubtedly we were represented by a good team, and it is perhaps fitting that we should here recognize and thank these men. We owe thanks, undoubtedly, to the members of the team, who put up a clean, hard fight for premier honors and took their defeat with the best of grace. But there are others to whom we are indebted, to the trainers who took such an interest in the team and looked after their corporeal fitness so thoroughly; to the captain, who infused such a spirit of enthusiasm into the players, and to whose efforts the unification of the team is in great measure due; to the coaches who freely gave of their time to teach the men, urging them on to do their best, restraining the too hot-headed, patiently drilling the slower ones, and who felt their losses even more than the men themselves. And, more than all the rest, the manager. There are far more men playing, or learning to play football to-day than ever before at Queen's, and this means that as fast as the older men are graduated, there are others equally good ready to take their places. To him let us give the credit, for he has worked unceasingly in this respect. As for his relations with the team—it would be a rash man who would venture an adverse criticism of the manager when any of the team are near.

Toronto University have done remarkably well in the football season just past. In the Intercollegiate Union they have won the championship in Association football, and the senior intermediate and junior honors in Rugby. In the final battle for Dominion honors they were not so successful, however. Hamilton Tigers defeated them by four points in what was one of the best games ever played in Canada. It was the same old story of a team of veterans vs. one of comparatively inexperienced players. In the early part of the game Varsity apparently suffered from stage fright and Tigers got what was a fatal lead. In the second half the younger team found itself and forced the pace all through, but Tigers' lead was too great to be overcome. While not successful, Varsity is to be congratulated on the splendid effort her team made. It has been proved conclusively that, let the newspaper sporting critics rave all they like about the wonderful football played in the Interprovincial League, the teams of the Intercollegiate Union are in no way inferior.

The following clubs, under the control of the Alma Mater Society, have been organized and officers elected for next season:

Hockey Club—Hon. pres., Dr. J. J. Harty; president, R. E. McLaughlin; vice-president, V. W. Crawford; secretary-treasurer, E. Pennock; assistant secretary, J. M. Donahue; captain 1st team, W. Dobson; captain 2nd team, to be selected.

Track Club—Hon. president, Prof. M. Baker; president, A. M. Bateman; vice-president, A. F. H. Cadenhead; secretary-treasurer, R. W. Brown; assistant secretary, E. C. McLean; committee, '10, H. C. Bertram, '11, J. E. McKenzie, '12, H. McKinnon.

Curling Club—Hon. president, Mr. J. M. Farrell; president, D. C. Ramsay; vice-president, H. E. Chatham; secretary, C. J. Burns; committee, P. Pilkey, J. A. McPherson, M. Brower.

At a meeting of the Alma Mater Society, on November 28th, Messrs. A. H. Gibson, A. B. Turner, and D. R. Cameron were selected to represent Queen's at the annual meeting of the I.C.R.F.U. to be held in Montreal on Saturday, Dec. 5th. At the same time Mr. J. F. MacDonald was asked to be Queen's representative on the executive for the coming season.

Hockey practice will commence as soon as college re-opens. All students who can play hockey even a little should turn out at the first practices. There will be a chance for all, and selection for the different teams are made on merit only. Any one who intends to try for a place will be wise to get his skates sharpened up and practice as much as possible during the holidays so as to be in shape when he returns.

The basketball match between '12 and '11 in the inter-year series was disastrous for the latter. The freshmen were evidently bent on getting even with the sophomores for their initiation and went after them in good style, scoring 61 to their opponents' 12. Wilson, Leckie and Turner figured most in the scoring. The teams were: '11—Newman, Wallace, Gallagher, Jemmett, Harris—12.

'12—Vansickle, Wilson, Turner, Leckie, Erskine—61.

Referee—W. H. Craig, '09.

Music and Drama.

AT the meeting of the Alma Mater Society on November 28th, the Ladies' Glee Club provided a programme consisting of the following numbers—1. March from Tannhäuser—Ladies' Glee Club. 2. Piano solo, Frühlingsrauschen—Miss Sanderson. 3. Life's Lullaby—Ladies' Glee Club. 4. Stars of Heaven, Rheinberger—Ladies' Glee Club. The work of the club on that occasion showed the result of patient and careful practice, and the manner in which the programme was received was very encouraging to both the club and their instructress, Miss L. Singleton.

It is to be hoped that we will soon be favored with another appearance of this organization.

A short but exceedingly pleasing musical programme was given at the Inter-University Debate in Convocation Hall on Dec. 4. The selection from the Mandolin and Guitar Club was thoroughly appreciated, and Miss H. Massie delighted the audience by her splendid rendering of that difficult number, "Vanya's Song"—Stutzman.

The resignation of Mr. D. A. McArthur from chairmanship of the musical committee was received at the last meeting of the Alma Mater Society and the new members appointed were G. E. Kidd and W. F. Dyde.

The Tuesday practice of the Students' Orchestra has been changed from 7.00 p.m. to 4.30 p.m.

"The best yet," was the verdict heard on all sides on Monday evening, Nov. 30th, when the curtain went down on the last scene of "Much Ado About Nothing"—as presented by the College Dramatic Club. From the beginning of the session, till the night the play was presented—two good long months—the members of the Dramatic Club worked faithfully to make the play a success. After a month's work by themselves, with help from a number of the professors—the services of Mr. Sinclair Hamilton, as director and manager, were secured. Mr. Hamilton then worked with the club until the play was produced, and by his energetic and careful training soon brought the play into fine shape. The caste of characters was as follows:—Don Pedro, Prince of Aragon—C. S. Russell; Don John, his brother—G. S. Otto; Claudio, a young lord of Florence—H. J. Coutu; Benedick, a young lord of Padua—A. E. O'Neill; Leonato, governor of Messina—G. N. Urie; Antonio, his brother—W. A. Smith; Balthasar, musician—Chas. McGauhay; Conrade and Borachio, followers of Don John—A. V. Gilbert and G. W. Ritchie; Friar Francis—W. A. Sutherland; Dogberry, a constable—P. T. Pilkey; Verges, a headborough—F. H. Huff; Seacoal, a watch—F. G. LeClair; a sexton, B. Cannon; courtiers—P. E. Skinner and L. F. Phillips; Hero, daughter to Leonato—Miss W. Girdler; Beatrice, niece to Leonato—Miss Ada Chown; Margaret and Ursula, gentlewomen in attendance on Hero—Miss M. F. Walks and Miss A. T. Carlyle; maids in waiting—Miss O. E. Somerville, Miss Lillian Birley, Miss Mabel Marshall. Every member of the caste played the part well, and it would be unfair to discriminate too closely among them. Miss Chown, as usual, was particularly brilliant in her part, and succeeded in portraying in a graceful and artistic manner the very difficult part of Beatrice. Miss Winnifred Girdler was a very sweet and charming Hero. Mr. A. E. O'Neill realized very successfully the brilliant, yet whimsical character of "Benedick, the married man." Mr. C. S. Russell made a dignified, princely Don Pedro, while Mr. G. S. Otto, as several people remarked, "was a perfect villain." Mr. Pilkey and Mr. Huff, in the two purely

comic parts in the play, also did remarkably well, and kept the audience in roars of laughter while they were on the stage. The other characters were also well taken, and the performance, on the whole, was a splendid one and reflects much credit both on those taking part and on Mr. Hamilton's capability as a trainer. Although the expenses this year were higher than ever before, about forty dollars was cleared. The club wishes to thank the Queen's University Students' Orchestra for the splendid music they rendered on the night of the play.

The club will hold regular meetings every second Monday during the rest of the session, and an effort will be made to keep the interest in the club alive, for the rest of the winter.

M. MARSHALL.

Alumni.

MR. Gordon Cameron, in writing from Hamilton, says in his letter:—"Sorry that the trophy and Queen's I rugby failed to connect at the end of the season. I could hear the "thud" very clearly in Hamilton. Better luck next time. Carey Baker, Dick Jeffreys, John Marshall and myself are attempting to uphold the honor of the old tri-color badge here in the town. John is plugging along much as usual, and Dick is right in the midst of things electrical, with great promise of making much good."

George J. Bryan, B.A., '88, of Calgary, Alberta, Principal of the Provincial Normal School there, is giving a scholarship of the annual value of \$100 to the candidate from Alberta who takes the highest stand in general proficiency at the matriculation examination. The university authorities will add free tuition in Arts, making the total value of the Scholarship \$200. Mr. Bryan has recently moved into a splendid new building in Calgary—said to be the finest Normal School in Canada. In giving this Scholarship, Mr. Bryan has set an example for Queen's graduates to follow. His Scholarship will be tenable for the session beginning October, '09.

Rev. H. R. Grant, B.A., '93, of Fernie, B.C., met with a serious loss during the fire in that city. Mr. Grant's church, manse, household effects and books were all destroyed. His friends at Queen's—among them Prof. Robert Laird and Rev. Dr. Macgillivray—who knew him as an able undergraduate, and recognize his value in the church to-day, are collecting a number of books for him. The JOURNAL extends sympathy to Mr. Grant.

Hugh Bryan, M.A., was appointed to the Principalship of Renfrew High School last September. Mr. Bryan is a graduate in Classics, and was at one time an assistant to the former Registrar. Later he went to Renfrew as an assistant teacher.

Miss Lucy Cumming, B.A., '03, is teacher of domestic science in the Public Schools of Vancouver.

R. A. MacDonald, B.A., '76, of Winnipeg, was chairman of the Conciliation Board in connection with the C.P.R. difficulties, previous to the strike. Mr. MacDonald is prominent in law in Winnipeg.

P. E. Graham, B.A., '98, formerly Principal of Prince Albert High School, has retired to go into law. He is succeeded in the school by A. Kennedy, M.A., '01, a graduate in mathematics, and one time lecturer in mathematics. This adds another to the number of Queen's graduates prominent in educational life in the West.

"The recent changes in the Turkish empire give special significance to the appointment of Mr. L. P. Chambers as the travelling secretary for the region from Adrianople to the Persian border. Mr. Chambers is well fitted for this task. He is a Canadian, though born in Armenia, and he studied at Queen's University, Kingston. He is familiar with colloquial Turkish and Armenian and has had practical experience in educational work in the Bithynia High School at Bardizag. His headquarters will be at the Bible House, Constantinople."—*The Student World*, Oct. 1908.

"The Presbytery of Calgary has experienced both loss and gain recently. It lost Rev. T. J. S. Ferguson, of Didsbury, who has gone to Turkey to help the Young Turks to achieve intellectual and moral, as well as political liberty. Mr. Ferguson did not win much of a reputation for conservatism, but he was famed for geniality and hard work. He was convener of the Home Mission Committee for the Presbytery and did splendid service in a field that is 300 miles long and 60 miles wide. This post was assigned to Rev. A. Mahaffy, of Calgary."—*The Presbyterian*, Oct. 22, 1908.

Rev. J. S. Shortt, brother of Prof. Adam Shortt, was recently inducted as associate pastor of Knox Church, Calgary.

The Manitoba Alumni Association held a dinner on the evening of November 11th, in Winnipeg. Rev. Thos. Hart, B.A. 1800, D.D. 1902, presided, and beside him were Rev. Alex. McTavish, B.A., 1881, Moderator of the Presbyterian Synod, and Rev. S. G. Bland, D.D. 1903; while around the table were more than twenty graduates from Winnipeg and various powers in the province. After dinner, short speeches were made by Rev. Dr. Hart, Rev. Mr. McTavish, Dr. Hoppin, of Swift Current, and W. Curle. These were interspersed with several college songs, the "yell" and the court cry of the session of '90-'91, rendered in his own inimitable manner by John McKellock—the court crier of that year—now minister at Elva.

A reference during the evening to Queen's victories on the campus was received with applause.

Rev. Dr. Hart resigned from the presidency of the association, and D. H. Laird from the secretaryship, positions occupied by them since the organization in 1903. The former was elected Hon. President and the latter President, and R. J. MacPherson, Secretary-Treasurer.

Y. M. C. A. Notes.

TWO classes for Bible study meet every Sunday morning at 10.00 o'clock. One, conducted by Prof. John Matheson, is held in room No. 5 in the Engineering building, and is intended especially for Medical and Science men. Prof. Morison's class, for Arts, Divinity and Education, meets in the Principal's room, old Arts building. The general subject in this class is, "The Social Teaching of the New Testament."

The faculty distinctions in the classes are merely for convenience and are not intended to be absolute. Any student is free to attend whichever one he may prefer. Both are proving very interesting, and should be taken advantage of by a much larger number of the students.

The Inter-University Y.M.C.A. Conference for Ontario and Quebec will be held on Saturday and Sunday, January 30 and 31st, 1909. The committee has been fortunate in securing Professor Shaeler Mathews, of Chicago, to address a mass meeting of the students on the Saturday evening. Professor Mathews will also preach the University sermon on the Sunday afternoon.

"The Education of the Public Will" was the subject of an admirable address given by Professor Matheson on November 26th. The speaker emphasized particularly the need of a sense of responsibility in each individual, for his own part in the slow process of making public opinion.

On Dec. 3rd Mr. C. W. Lawrence, who has spent the last twelve years in Turkey, gave an interesting account of the work which is being carried on by the Y.M.C.A. in that country. Being undenominational, the association is able to be of use to many young men who are not reached by the churches; and in it men of all the races and religions in Smyrna are brought together.

Exchanges.

KING PHILIP.

King Philip walked as a peasant wight;
He will not pass for a King to-night.

Through wine- and garlic-beladen air
He came at last to Zocodover.

He kneeled on his knee as the host went by,
And the shrill bell tinkled for one to die.

Then spake the priest, "Wilt thou go with me?
A soul that is parting requireth thee.

And thou must assist at a sacrament
Where the life of the dying is well-nigh spent."

King Philip followed, for then in the land
A monarch obeyed a priest's command.

Besmirched with his blood Bartolomé
Struck down by a brand of Toledo lay.

A silver lamp threw a ghostly glow,
The oil in the silver lamp was low.

Bartolomé gazed at the King as one
Whose eyes are dimmed at the noontide sun.

For once he had plotted an evil thing,
Castile to be free by death of the King.

Then gat he pardon, but plotted still
And hid himself from the alguacil.

Well Philip knew of the murder plan,
But his face turned not from the sinful man.

"Once more I pardon, for who am I
To dwell on vengeance when death is nigh?"

The Latin froze on the lips of the priest,
The oil in the silver lamp had ceased.

And Philip homeward gat him again,
A King of himself and a King of men.

—*The Oxford Magazine.*

Konsider the Postage Stamp, my son, its usefulness consists in its ability to stick to one thing until it gets there.—*Josh Billings.*

The following seems to be about the latest edition of "Mary had a Little Lamb." After all, as someone has said, the world does not require to be informed so much as to be reminded.

"There was to a youthful virgin Maria a parvile agnusian animal of whom the pellesian adornment was nivian-albid and to whatsoever localities Maria elected to direct her viatorial purpose, no doubt there was but that this specimen of a gregarious genus would assume of its proper volition an obsequious attendance. It fell that on a certain solar day Maria had occasion to present herself corporeally at a scholastic institution (which action, it is apparent, was not a cotidian office of Maria), and the amicable animal, as was his wont, sequiled the peregrinatory movemenst of its inscient mistress, even unto the seat of learning, which deed, for a fact, was in patent opposition to the codified regulations on the subject. The

infantile pursuits of knowledge of the institution (which we have demonstrated above), ignoring the gravity of the legal aspect of the occurrence, gave themselves up to the active employment of those faculties which have the controlling and direction of risibility, the while they utilized their physical endowments in ludatory exercises—so humoresque in their esteem was the apparition amid such unnatural surroundings of this type of created animality, whose proper and congenial environment consisted itself in graminated campos.”—*Glasgow University Magazine*.

The women students of Edinburgh University are endeavoring to collect £5,000 for the endowment of their union. Bazaars and other “get-rich-quick” schemes are being brought into service to raise the money. No mention is made of Levana teas, however. Judging from comments in *The Student*, these efforts are calling forth considerable good-natured raillery from the men students.

THE CHANCE OF A LIFETIME.

Spend your pennies; the women
Students will take your pounds.
I'm going to the Bazaar,
Where youth and beauty are;
With all the girls I'll chatter,
I'll laugh, I'll talk, I'll flatter.
I'm going to the Bazaar,
And never mind Mammar.
Come all ye gay young fellows,
Come and be dispursed.

One of our new exchanges, the *Southern Collegian*, published by the Literary Societies of Washington and Lee University, devotes considerable space in the November number to articles of interest to young journalists. The number is both unique and valuable.

An idea of the immensity of the modern American university may be gathered from the fact that at Wisconsin eighty-seven new appointments have been made to the faculty for the session 1908-1909. There are now 721 courses on the curriculum; the enrollment is over 4,500.—*Southern Collegian*.

Book Reviews.

"Out-of-Doors in the Holy Land; Impressions of Travel in Body and Spirit." By Dr. Henry Van Dyke. Published by the Copp, Clark Co., Toronto. Price, \$1.50.

THIS latest work of Dr. Van Dyke's is probably the most beautiful one of all, both with regard to matter and form. The volume in appearance is a handsome one, and is appropriately illustrated with many colored plates of interesting spots in the Holy Land. The author tells his readers in the Preface that for a long time he had desired to go to Palestine, but was prevented owing to lack of money and leisure. Later on, when these were afforded, and the opportunity arrived, he was afraid to go, lest the "journey should prove a disenchantment and some of his religious beliefs be rudely shaken, perhaps destroyed." But this fear, he says, "was removed by a little voyage to the gates of death, where it was made clear to him that no belief is worth keeping unless it can bear the touch of reality."

At last when he decided to visit those sacred scenes, he made the journey in such a frame of mind that he might get the greatest possible spiritual value from whatever inspiration the sacred country afforded. He did not visit the scenes out of idle curiosity, as does the ordinary sightseer; he believed that living and wandering for a time among the spots rendered sacred by the life of the Master, would make his religion more real and practical, and hence all the more valuable to himself and others.

As he says in his opening chapter, he desires to keep distant from all marks of modern civilization, and to "return into the long past, and to lose myself a little there, to the end that I may find myself again. I want to make acquaintance with the soul of that land where so much that is strange and memorable and forever beautiful has come to pass; to walk quietly and humbly in fellowship with the spirit that haunts those hills and vales, under the influence of that deep and lucent sky. I want to feel that ineffable charm that breathes from its mountains, meadows and streams; that charm which made the children of Israel in the desert long for it as a land flowing with milk and honey." The spirit of the place which he sought was, he assures us, to be found out-of-doors. He slept out-of-doors continually, and nightly camped near a consecrated spot; and throughout his whole journey he simply rode through the highlands of Judea, and the valley of Jordan, and the mountains of Gilead, and the rich plains of Samaria, and the grassy hills of Galilee.

The two important things which Dr. Van Dyke wishes his readers to carry away with them are, first, that Christianity is above all an out-of-doors religion, for all of its important events took place "under the liquid stars"; and the second is that "Jesus Himself is the great, the imperishable miracle, and that His character is the revelation of the Perfect Love."

In chapter after chapter with this elevated motive, he takes us with him through Palestine, pointing out and describing in his own inimitable style and liquid diction the different places where the most important Bible events occurred,

and investing every phase of his subject with new light and interest. The book is interesting and fascinating and will be very welcome to Dr. Van Dyke's countless admirers.

"*Orthodoxy*," by Gilbert K. Chesterton, author of "Heretics," and "The Napoleon of Notting Hill." Published by John Lane Company, New York. Price \$1.50.

This book, the author explains in his Preface, is written to answer the challenge made by many critics to the effect that his book called "Heretics" merely criticized current philosophies without offering any alternative one. This, his latest work, is unavoidably affirmative and therefore unavoidably autobiographical. Herein the purpose of the writer is to attempt an explanation, not of whether the Christian faith can be believed, but of how he personally has come to believe it.

In his second chapter he explains the immediate cause of the writing of the book. He had been walking one day with a prosperous publisher, who gave utterance to a bromide, which Chesterton had heard once too often. This was to the effect that "That man will get on; he believes in himself." The author replies that it would be much truer to say that a man will certainly fail, because he believes in himself, and will end his existence in a lunatic asylum. The publisher enquired with all seriousness, "If a man is not to believe in himself, in what is he to believe?" whereupon Chesterton replied that he would go home and write a book in answer to that question, and "Oxthodoxy" is the result.

The author sets forth his faith as particularly answering this double spiritual need, the need for that mixture of the familiar and the unfamiliar, which Christendom has rightly termed romance. We need, he says, so to view the world as to combine an idea of wonder and an idea of welcome. The book deals first with all the writer's own solitary and sincere speculations and then with all the startling style in which they were all suddenly satisfied by the Christian Theology, for as he says later: "I did try to found a heresy of my own; and when I had put the last touches to it, I discovered that it was orthodox. The book is not an ecclesiastical treatise, but a "sort of slovenly autobiography."

The essays are touched by an optimistic note that surely answers once for all the challenge of the critics. One of the dominant notes is that the modern world is not evil, but is full of wild and wasted virtues. The virtues have gone mad because they have been isolated from each other, and are wandering alone. "Thus some scientists care for truth; and their truth is pitiless. Thus some humanitarians only care for pity; and their pity is often untruthful."

The book is well-written, and the style is fascinating. Old truths are put in strange and romantic ways, and the apparent novelty of many a situation described compels the readers to eagerly follow to the end.

Gymnasium Subscriptions.

Previously acknowledged, \$381.00; \$20: Prof. Matheson; \$10: W. C. Rundle; \$5: W. R. Leadbeater, Prof. Waddell, G. L. MacInnes, M. B. Baker, Jas. Stott, T. S. Duncan, A. D. Cornett. Total, \$446.00.

De Nobis.

O VERHEARD on Johnson street: Hayseed—How do you like College, Bill?
 Science Man—Fine.
 Hayseed—Do you like it better than the farm?
 Science Man—I like working in the mill better than threshing pumpkins.

“B-n” W-ckw-re—Are you going to “The Devil?”

S. Sl-p-er—Yes, I think I’ll rush the gods.

“B-n” W-ckw-re—How can you rush the gods, when you’re going to “The Devil?”

A Queen’s student who happens to be rather diminutive in size, was walking along the street a few evenings ago with a tall lady friend. A mutual acquaintance who was walking behind, said: “Say, Marjorie, that is a fine watch-charm you have there.” “Aw, go on,” came the quick reply, “I’ve got a five-dollar gold piece.”

Young Kid to Prof. C-p-n, who was leisurely walking up and down in front of a certain house—Say, mister, have they got “it” in there?

Mr. St-t, to member of the Dramatic Club—“Do you have practice to-night?”

L-n-to—“Yes.”

St-t—“And to-morrow night?”

L-n-to—“Yes, every night.”

St-t—“O, I see, it’s ‘much ado about nothing.’”

1st Student, at dinner table—“Say, Tom, pass me a glass of water, quick, I burned my tongue.”

2nd Student (after the confusion subsides)—“Say, isn’t it lucky you detected it in time?”

Prof. K-g-t—Why does the vorticella contract?

M-s- W-t-n—To withdraw from danger.

Prof. K-g-t—Did it hide while you were looking at it?

Freshette, to a student in the old Arts building—“Please, sir, I want to join the library.”

(Overheard at the meeting of the Science Dinner Committee.)

J. V. D-bs-n—“Who is to be the representative from Divinity Hall at the Dinner?”

J-m K-lso, convener of the Invitation Committee—“I am told that “Dug” Ramsay will be the representative.”

J. V. D-bs-n—Great Caesar! haven’t they got a man over there who wouldn’t eat so much?”

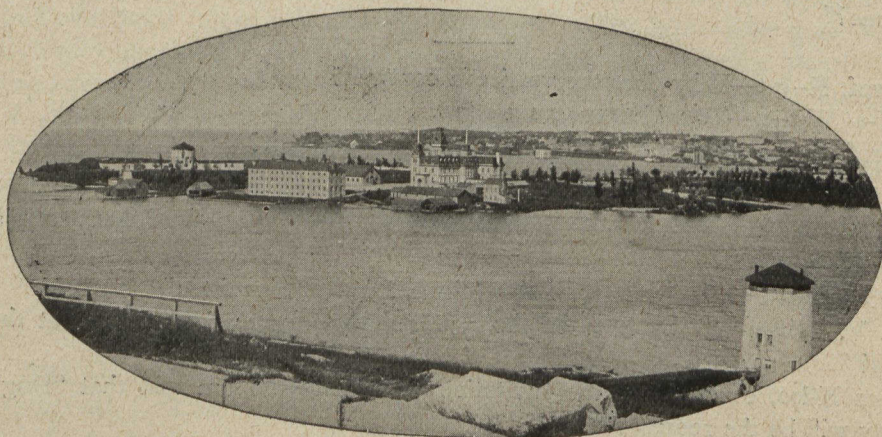
JUST HOW IT HAPPENED.

Toronto Mail and Empire.

The Kingston students seem to resemble their Toronto contemporaries in that they like to be demonstrative. But they have a better excuse for their exhibition of force than the Toronto boys have ever had. The great drama, "Uncle Tom's Cabin," had come to town. We all know how stirring this world-renowned play is. Whether presented with but one Uncle Tom and one Topsy, or with two Uncle Toms and two Topsys, and a bunch of Evas thrown in, it is most appealing, and all lovers of the legitimate are bound to see it. The students could not continue at their studies while this classic was being performed, and it was in the rush for seats that the unfortunate uproar occurred.

The Conversazione.

After considerable difficulty, arrangements have been made for the holding of the Conversat. on Friday, Dec. 18. This is the only University social function we have and deserves to be well patronized—the more so this year, because a point has been stretched in order to secure a date before Christmas. Few have been the dances this session, and the committee in charge of the Conversat. expect, therefore, that the students will procure their tickets as soon as possible, and that a large number will take advantage of the occasion.



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OFFICIAL CALENDAR

OF THE
EDUCATION DEPARTMENT
 (IN PART)
FOR THE YEAR 1908

October:

1. Night Schools open (Session 1908-1909). Reg. 16. Notice by Trustees of cities, towns, incorporated villages and township Boards to Municipal Clerks to hold Trustee elections on same day as Municipal elections, due. [P.S. Act, sec. 61 (1)]. (*On or before 1st October*).
31. Inspectors' application for Legislative aid for Free Text Books to Rural Schools. (*Not later than 1st November*).

November:

9. KING'S BIRTHDAY (Monday).

December:

1. Last day for appointment of School Auditors by Public and Separate School Trustees. [P. S. Act, sec. 22 (1); S. S. Act, sec. 28 (5)]. (*On or before 1st December*). Municipal Clerks to transmit to County Inspectors statement showing whether or not any county rate for Public School purposes has been placed upon Collector's roll against any Separate School supporter. [P. S. Act, sec. 72 (1); S. S. Act, sec. 52]. (*Not later than 1st December*).
8. Returning Officers named by resolution of Public School Board. [P. S. Act, sec. 60 (2)]. (*Before 2nd Wednesday in December*). Legislative grant payable to Trustees of Rural Public and Separate Schools in Districts, second instalment. [D. E. Act, sec. 23 (5)]. (*On or before 1st December*). Last day for Public and Separate School Trustees to fix places for nomination of Trustees. [P. S. Act, sec. 60 (2); S. S. Act, sec. 31 (5)]. (*Before 2nd Wednesday in December*).
9. County Model Schools Examination begins. (*During the last week of the Session*).
14. Local Assessment to be paid Separate School Trustees. [S. S. Act, sec. 58]. (*Not later than 14th December*).
15. County Model Schools close. Reg. 58. (*Close on 15th day of December*).
15. Municipal Councils to pay Secretary-Treasurers of Public School Boards all sums levied and collected in township. [P. S. Act, sec. 71 (1)]. (*On or before 15th December*). County Councils to pay Treasurers of High Schools. [H. S. Act, sec. 33]. (*On or before 15th December*).
18. Provincial Normal Schools close (First term). (*End 18th day of December*).
22. High Schools, first term, and Public and Separate Schools close. [H. S. Act, sec. 45; P. S. Act, sec. 96; S. S. Act, sec. 81]. (*End 22nd December*).
24. Last day for notice of formation of new School sections to be posted by Township Clerks. [P. S. Act, sec. 12 (5)]. (*Six days before last Wednesday in December*).

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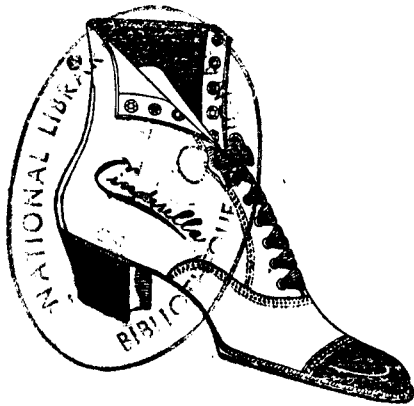
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