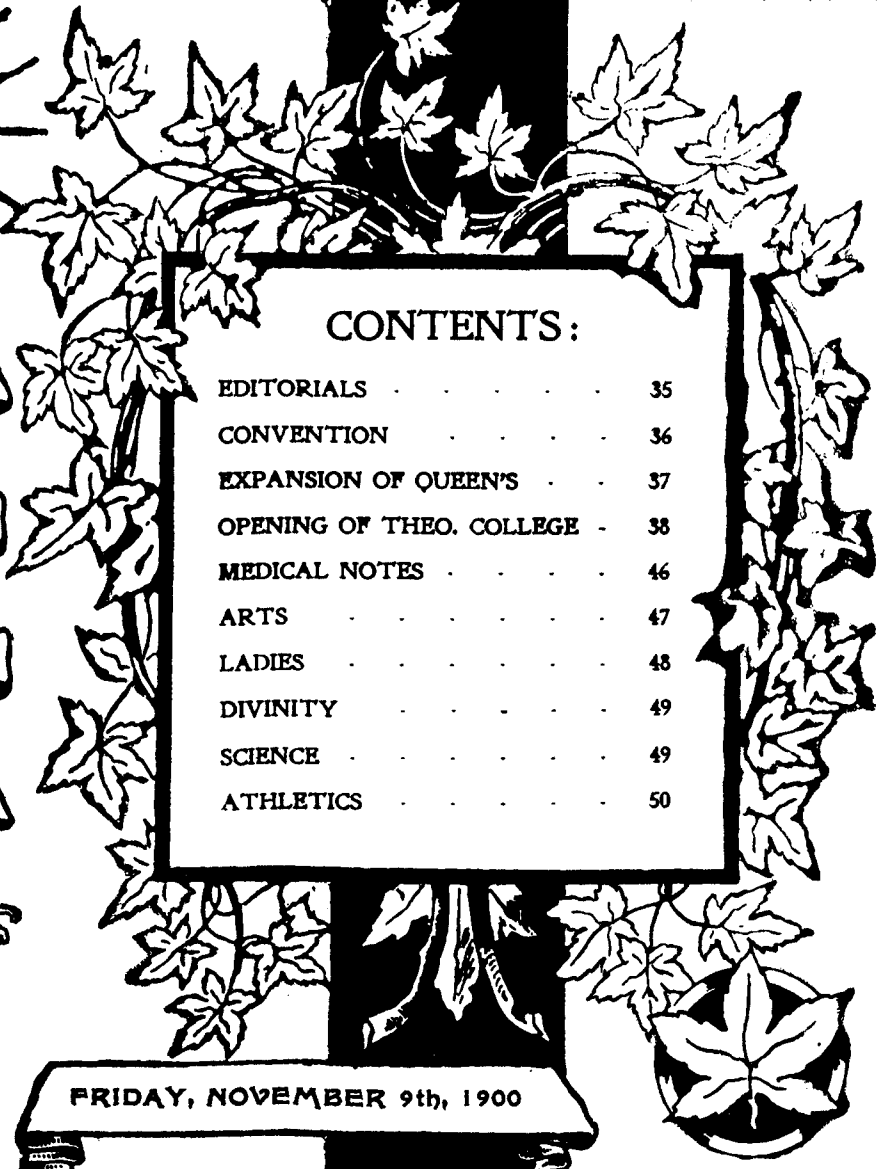


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VOLUME 1
1900

QUEEN'S UNIVERSITY JOURNAL



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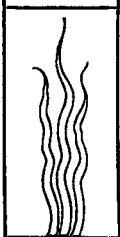
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Queen's University Journal.

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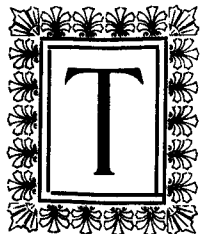
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not subscribed. It is not too late to do so. Every dollar received will go towards strengthening the JOURNAL. Let each do his part. The staff again reminds its readers that the JOURNAL is the students' paper, and invites them and their friends to do their best towards having their paper reflect the students' ideals. This they can do by giving suggestions, and by giving the editors their brightest literary productions. It costs work, and hard work at that, to write an article, but the writer is always the greatest gainer. If those who can will only do their part the JOURNAL must succeed.

THE Reading Room this year is more inviting than ever. The Curators are to be congratulated upon their foresight in having everything in its place by the opening of the session, and upon the variety and excellence of the newspapers and magazines on file. Indeed he would be a fastidious reader who would not find something in the selection to gratify his taste or to help him to spend a pleasant hour. One especially gratifying feature of the room is the large proportion of old country papers and periodicals. The best products of the American press are present, but the old country has the preference. So well equipped has the Reading Room always proven to be, and so well has it been appreciated by the students generally, that it will soon be necessary to seek larger quarters if it is to continue to meet the necessities of the increasing number of students in attendance upon classes. The day of larger things is not far off, and when it comes the Reading Room will meet the new conditions.



THE JOURNAL is glad to acknowledge the approval with which the first number has been received. Already the number of students who have subscribed far exceeds that of any previous year, while the list of subscribers outside of the College walls is already larger than that of any former year. Indeed the increase in circulation is a surprise to the staff, despite the confidence which they reposed in their constituency. There are still some students who have

IN this New World with its vigorous protest against dead formalism, outworn symbols and mere conventionality, we are wont to apologize for any view that is not "progressive." In our protest we have gone too far. There are certain conventions generally accepted by older and more polished societies which we habitually break, partly through ignorance, partly because they are conventions.

At any of our great college functions we see this only too plainly. Convocation, for example, is the one time each year when the University appears before the world in all her dignity, with all the associations of the past symbolized in visible form. It may seem superfluous to remark that the graduates and medalists should appear in academic costume, but we have seen some prize-winners dispense with the gown. Last year one medalist struck a still more discordant note. He had the gown indeed but instead of the ordinary dress for such an occasion wore a sack coat, knickerbockers and tan shoes. It is not uncommon to see a graduate wearing two hoods. Now the hood—though its origin is lost in the mist of the middle ages—was no doubt originally the headwear of a monk's dress. That a man should wear two hoods at once—as if he had two heads—is to say the least rather amusing.

These be small points, my masters, but the failure to observe them gives an air of crudeness and provinciality to an otherwise brilliant and imposing function.

THE CONVENTION.

IT was a bold and happy thought to summon the corporators, graduates, and benefactors of Queen's to meet the authorities and discuss the proposed constitutional changes. Radical differences of opinion were, naturally enough, expected in so wide a constituency, and as open discussion usually accentuates these, a serious cleavage might have been the result. But, though there was frank interrogation, criticism from every conceivable point of view, and discussion showing at first variety of sentiment, all differences finally merged in harmony, and the resolutions submitted to the Convention were, after a few

verbal changes, passed unanimously. The result may be attributed, in part to the clearness and tact of the Honourable Mr. Justice MacLennan, LL.D., who presided, and who made a model chairman, and to the spirit which prevailed in the Convention from the outset. As the Principal said, we are all egotists and therefore flashes of egotism there will be, wherever a number of men meet to consider changes affecting their own interests, position, or prospects. But at the Convention these were simply flashes and not bolts from the blue. Of that steady, remorseless egotism, which would risk schism or wreck a cause rather than submit to the general reason, there was no trace.

What was the net result? First, that in the judgment of its authorities and constituency, the Governing Board of the University is hereafter to be by statute what it has long been in reality, undenominational. No one will be on the Board, or excluded from it, because he belongs to this, that or the other church. Presbyterian graduates will stand on a platform not one inch higher than that on which their fellow-graduates stand. There will be equal rights, all through the piece. Appeal can hereafter be made for the support of the University, not to one denomination, as has hitherto been generally the case, but to all, Jew and Gentile, Protestant and Catholic. Some dread the result financially, but surely such a fear argues deplorably weak faith in humanity.

Secondly, that inasmuch as there would not be equal rights and equal position for all, if there was a denominational faculty in a public and undenominational University, the faculty of Theology is hereafter to be governed by a Board distinct from the Governing Board of the University. Whether that separate and distinct Board shall be appointed by the General Assembly of the Presbyterian Church in Canada or otherwise, it is for that church, and especially the ministers who are graduates of Queen's, to say. The matter will be well considered by the parties on whom the decision depends. But, we may now hope to see not only a Presbyterian faculty of Theology closely affiliated to Queen's, but in due time Anglican,

Methodist, Congregational and other denominational faculties, who will be glad to drink at the common fountain of the University. The success which has attended the separation of the subjects of Chemistry, Mineralogy and Geology from the University, in order to form a School of Mining, under a distinct Board, in affiliation with the University, should dissipate the fears of those who fear that the Theological faculty may suffer by the proposed change. It will be in closer relation so the church than ever before, and therefore ought to receive more generous support than it has received in the past.

Concerning other reforms, nothing need be said just now, as only a general approval was given of them, and final decision was deferred until May next. But, we may re-echo the approval given by the Alma Mater Society to the suggestion that hereafter the students be included in the corporation and entitled to representation on the Governing Board. Up to this time the undergraduates were by statute outside the corporation. Hereafter they are to be inside. Queen's will thus belong to them. No one doubts that they will prove worthy of the trust confided to them, and that their representative—whether called Lord Rector, as in Scotland, or by some other name—will always be a man whose character, services and high position will shed new lustre on the University.

THE EXPANSION OF QUEEN'S.

THE advertisement, addressed to architects, which we publish, in order that graduates and students all over Canada may call the attention of promising young architects to it, shows that the building committee appointed by the Trustees do not intend to let the grass grow under their feet. It also shows that the people of Kingston, who voted in favour of paying in part the debt the city owes to the University, the wisdom of their action, judging it even from the lowest ground of material and immediate returns. They give \$50,000 and the money is to be spent in the city, with \$30,000 more added at once. Not only so. It is safe to say from the glance we have had at the sketch plans to be sent to architects

who apply to the Secretary-treasurer, that the two buildings will cost before they are completed a good deal more than \$100,000. Then, it is proposed to build, in the lowest corner of the field adjoining the curling rink, a central power house, from which all the University buildings will be supplied with heat, light, and power to work fans ensuring the best ventilation, as well as the power required in the mining laboratory and workshops, or mechanical laboratory. This third building and the ducts leading from it to the other buildings will cost from \$15,000 to \$20,000. And this is not all. The Medical Faculty has decided to make an extensive addition to its structure, specially for theoretical and practical anatomy, at a cost of \$10,000; and the Trustees have promised to loan the money at the lowest possible rate of interest. We have heard that it is proposed to give this new wing the name of the honoured Dean, who has, after a service dating from the very beginning of the Faculty, retired from the duties of the Chair of Principles and Practice of Medicine. If this proposal is carried out, every medical graduate will surely feel bound in honour to supply a stone to the "Fife Fowler wing," as a token that he recognizes that a tribute is due to the faithful old pilot who weathered many a storm and brought the ship to its present safe and roomy anchorage.

There has been a great deal of talk about another building, and a committee of the University Council has had it in hand for some time, namely, a gymnasium. It is quite clear that the money for this must come from students and graduates who believe in regular physical training. The *Alma Mater* society has unanimously asked that as soon as it is erected, a dollar be added to the registration fee in Arts and Divinity, and the money devoted to paying for an instructor. The Medical and Practical Science faculties should take similar action this session, and a considerable annual revenue could thus be depended on, once the building has been provided. What is needed now is that some one should take this enterprise in hand, and push it to a successful issue. A man in earnest is needed to put his shoulders to the wheel and roll the

chariot to the goal. A committee has its uses, but Moody used to say, that if the building of the ark had been left to a committee the race would have perished.

Whether the gymnasium materialises or not, it is evident that during the next twelve-months, from \$120,000 to \$150,000 will be spent on much needed additional buildings for Queen's. *Quod felix faustumque sit!*

WHEN JOHNNY CANUCK CAME HOME.

ON Monday, Nov. 5th, the students of all the Faculties marched in a body to the G.T.R. station to join in the welcome to the returning heroes of South Africa. They were given a place of honour at the rear end of the procession, and for a time they made themselves fairly conspicuous. Medicine, Science and Arts made wild rushes to precede one another, and Divinity rushed too. The result was that they all managed to be first at once. Even the voice and presence of Grand Marshal "Joe" Kingston were unable to control their impetuosity. We overheard a quiet spectator on the street inquire who those were who brought up the rear. A fair damsel answered, "Oh, they are those crazy students." We didn't resent it. By the time the procession turned off Princess street to Barrie many of the students began to consider either that their duty was done or that the mud was not so inviting as at first. At any rate their numbers gradually diminished, and by the time it reached King street the Grand Marshal had but a faithful escort of one Senior, one Junior, one Sophomore and three Freshmen.

OPENING THEOLOGICAL COLLEGE.

THE formal opening of the Theological college was attended by two events of special note. The first, the installation of Rev. Samuel McComb, M.A., to the Chair of Ecclesiastical History and History of Dogma; the second, the presentation to the University of the portrait of Professor Watson. Not many Theological colleges in our land can boast of the occasion to their staff of two men in a corresponding number of years. A year ago we listened to the inaugural address of Dr. Jordan, this year

to that of Mr. McComb. To-day as students of theology we repeat fervently the prayer so often offered, "may the Lord make us truly thankful."

The Registrar presented Rev. Samuel McComb, M.A., to the Chancellor to be installed, and immediately after receiving the oath, the new professor began his inaugural address.

In reply Prof. McComb spoke in part as follows, his subject being:

THE MODERN REVOLT AGAINST DOGMA.

One of the most significant signs of our time is the wide-spread revolt against theology as a science of realities which can speak with authority, and claim the submission of the human mind. From all sides, the philosophical, the scientific, the literary, and even the practically christian, voices are raised which unanimously proclaim, not merely that the once proud Queen of the sciences is dethroned, but that she is driven forth a poverty-stricken exile from the conscience and intellect of the mind. The late Mr. Huxley would indeed retain the name while denying that it covered any ultimate reality; making it but express man's knowledge of his emotions and thoughts about religion, a chapter in the history of a pathological process set up within a human spirit. It is needless to say that knowledge of this order while admirably adapted to satisfy scientific curiosity, can hold no claim to meet the deeper and more fundamental needs of the soul. The organs of science and the popular pulpit lay aside this immemorial grudge and join in flinging jibes at what they love to call "dead dogma." "Theology," says a popular writer, "has been shorn of its influence like the Pope of his power. It is confined to the region of the unverifiable. The atmosphere of our time is fast clearing up the deadly tumes and gases that arose during the carboniferous age of theology." "God gave the gospel," says a great man of letters, "the father of lies invented theology." "Away with dogma," cries the pulpit echoed by the pew; "give us the simple religion of Jesus in its purity and freshness, uncontaminated by theological theories that only darken and repel." And the conception, here rudely and crudely enunciated,

touching the German mind, has blossomed into a powerful school which owns almost every divine of importance at the present time in the Fatherland, and which, flushed with victory on its native soil, is throwing out here and there an outpost in England and in America.

What can be more depressing than the reflection that two of the finest prophetic spirits of the century have arrived at diametrically opposed conclusions as to what constitutes the essence of religion. Martineau preaches an undogmatic faith, a theism baptised as it were into Christ; Newman knows no time when religion presented itself to him in any guise save that of dogma, nor is he able to conceive religion apart from dogma. The former charges the latter with want of immediateness of religious vision, with failure to pierce to the primitive roots of faith where, apart from any distracting media, the divine and human mingle; the cardinal, on the other hand, can scarce detect on the Unitarian even a fugitive gleam of Christian light. We seem to be driven back upon an enquiry as to what really dogma is, and what value, if any, it possesses for the spiritual life of humanity. A dogmatist, in the conventional sense, is a person whom society is unanimous in voting a nuisance and a bore. He lacks the virtue of intellectual modesty; as Lord Melbourne said of Macaulay, "he is cocksure about things of which he knows nothing." And yet Maurice, one of the wisest teachers of this generation, has said, "A dogmatist and a rationalist in their worst sense I know I am liable to be; a dogmatist and a rationalist in their best sense I desire to be." There are dogmatists and dogmatists. We are familiar with the special form which dogmatist assumes in the religion; we should be as sensitive to the dogmatism of unbelief which by sheer intellectual effrontery would, so to say, bully men out of their religious convictions as though, to quote Butler's words, "Christianity is not so much a subject of enquiry, seeing that it is discovered to be fictitious." Clearly our ideas about dogma stand in sore need of being cleared up.

Etymology will not help us here. The question is not what Plato and Sextus Empir-

cus thought but what meaning do the thinking portion of Christendom ascribe to the term. The Church of Rome true to the principles of Anselm—*credo ut intelligam*—defines dogma as an article of belief imposed by the church, and and to be received, whether understood or not, upon her authority. But there are many upholders of dogma who do not believe in the church, and the modern cry is not so much against the decrees of Trent as against all theological creeds whatever. Now if we cast about us for some representative authorities who can tell us what dogma is, perhaps we can not do better than consult that genial "rationalist and dogmatist" of the Church of England, the "judicious" Hooker, and the no less genial, if anti-dogmatic divine who occupies the Chair of Church History in the University of Berlin, Professor Harnack. According to the Anglican theologian a system of dogma is not to be found "in black and white" in the Bible, but is thence "deduced by collection." That is to say, truth is not in Scripture in the form of dogma; it gains that form in the processes of perception, analysis and classification. This is the view that Matthew Arnold accepts as sound, and history would seem to justify his judgment. It would therefore tend to clearness if writers would cease calling historical events related in Scripture, dogmas, and would confine the term to express the formulated and logically shaped statement of what we find informally set forth in Revelation. It is confusing to read one author who writes about the dogma of the Trinity or the Atonement and then turn to another who, like Mr. Fiske the American writer, speaks of the "dogma of the resurrection." There is surely a plain distinction between an alleged historical event, and an intellectually elaborated system of ideas. Thus far Richard Hooker, the modern historian, uses the word dogma in a sense peculiar to himself—a sense too, we may add, which has not as yet met with general acceptance at the hands of scholars. Dogma is the scientifically formulated expression of belief considered as having behind it the authority of Divine revelation, and imposed by the church as necessary to salvation. It is "the formulation of Christian

faith as Greek culture understood it and justified it to itself." In other words it is an amalgam of the original teachings of Jesus with Greek metaphysics made by the church binding into a belief binding on all men on pain of eternal loss.

In passing from the sermon on the Mount to the Nicene Creed we leave behind us "a world of Syrian peasants," and enter "a world of Greek philosophers." All this raises questions of the gravest import that are still debated in the schools. But the point here emphasized is that if Harnack's conception of dogma be valid, then we have in it not the pure expression of the Christian faith, not truth springing immediately out of the inner essence of the religion of Christ, but rather, as his colleague Dr. Pleiderer says, "a progressive obscuration of the truth, a progress of disease in the church produced by the sudden irruption of Hellenic philosophy and other secularising influences." If dogma did not come to the birth till the fourth century, and met its death in the sixteenth, then it is not of the essence of the Gospel; on the contrary, it is a derivative and secondary phenomenon, and its history becomes a strange and puzzling interlude in the career of Christianity, a period of eclipse during which for some inscrutable purpose God had withdrawn Himself from the intellectual life of the church. Such a hiatus in the world's spiritual history seems incredible, and if dogma takes its origin thence, it may retain an antiquarian or academic interest, but it remains foreign alike to the practical and intellectual interests of the Christian thinker.

What then is genuine religious dogma? An analysis of the idea in the light of Theological development will give these elements—truth to be believed, the reasoned form or articulated expression of the truth, and the authority with which the truth meets belief. Now in the sense of truths to be believed, it is clear that all thinking men, whether they call themselves dogmatists or anti-dogmatists, have dogmas. "Dogmas are everywhere; Comte needs them no less than John Knox; physical science no less than theology." Emerson and Carlyle are the bitter foes of theological dogma, yet the

calm and lofty optimism of the one, the troubled and turbulent pessimism of the other, rest in dogmas, backed up by the most awful sanctions. Is not Carlyle indeed our greatest preacher, arrayed in the garb of a German philosopher, dragooning us into the true faith by the weapons of denunciation, expostulation, sarcasm and scorn, and forever threatening us with the dire fate of "shooting Niagara," if we turn a deaf ear to his interpretation of the universe? Not here, then, is the quarrel with religion. Nor should there be much dispute about the second point. All genuine Christian dogma can lay no claim to infallibility because it is not the absolute and unadulterated truth of God: it is the truth refracted and coloured by the human media of reflection and reasoning through which it passes. Nay, we are bound to go further and say that in all relations of the finite and the infinite, there is an element which no dialectical process, however subtle, can disclose, and which, therefore, in the present order of existence, is forever inaccessible to the human intellect. In all dogma there is, as Coleridge says, something "transcendent" hidden in the inscrutable recesses of the Divine mind which refuses to be imprisoned within the categories of the logical understanding. Every act in the drama of God's revealing and redemptive working for the restoration of humanity to sonship and eternal life has an unknowable side—the point, as it were, of transition from the realm of divine ideas to that of historical actualities. From the nature of the case dogma must be imperfect, fallible, fragmentary and relative. But we come upon the real *cause* of the dispute when we raise the question of authority. Do not most men feel that dogma is differentiated from all other kinds of truth in that it appeals not to reason (in a philosophical sense) but to authority for its credentials. It must be confessed that theologians have often spoken as if dogma had a right to over-ride reason and conscience, the Roman Catholic appealing to the Church, the high Anglican to the Bible and the early fathers, the Evangelical to the *ifssissima verba* of the sacred writings. Underlying all these theories may be detected a subtle scepticism, a disbelief

in the sovereignty and convincing energy of truth, and in the moral reason of man. And yet theology must appeal to reason, taken, as has been intimated, not in the narrow and now discarded sense of the logical understanding, but as expressing the totality of man's spiritual powers; for, says Butler, "reason is the only faculty we have wherewith to judge concerning anything, even religion itself." But in thus robbing dogma of all external supports, of all claims to infallibility, do we truly deprive it of authority? By no means. It has not indeed the authority of a scientific generalization, or of a proposition of Euclid which has but to be stated and grasped to gain the consent of all national beings. To crave for such a coercive function in religion is the last infirmity of the theological mind; forgetting that it is only in the lower and less important spheres of truth that demonstrative certainty is gained, and that the higher we go certainty depends in an apprehension of our moral and spiritual needs and in our attitude toward the objects of faith. Genuine dogma, then, is clothed with moral authority. Its appeal is ethical and personal; its word is: "he that is of the truth heareth my voice." The divine revelation—the unveiling of God's will and purpose—is not something fixed in stark and rigid outline, to be imposed on the intellect by any authority, ecclesiastical or other; it is a living process whose grandest products may be found in Holy Scripture—a process which for us culminates in the person and work of Christ who offers Himself to each succeeding age for fresh insight and new interpretation, for the unfolding of the "unsearchable riches" of His spirit. Whatever stands the test of Christ in history, as He lives in the consciousness formed and moulded by His presence, justifies its right to be; whatever shrinks before that trial does not belong to the realities of faith, and must disappear that the jewel of christianity may shine forth in all its imperishable worth.

* * * *

Rev. John Hay, M.A., of Renfrew, was then called upon to introduce the second feature of the evening. In the following fitting words he proceeded to the unveiling of the portrait of Dr. Watson:

Mr. Chancellor, Vice-Chancellor, Ladies and Gentlemen:

A few months ago the honour graduates in Philosophy determined to present to the University a portrait of Professor Watson in token of their esteem and affection for him as a teacher and friend. The Committee in charge of the movement have asked me to make this presentation. In doing so no reference need be made to the place held by Dr. Watson in the philosophical world, but a few words regarding the impressions—lasting impressions—made on our minds as students under our teacher.

The close bonds which exist in Queen's between professors and students are well known, and are not the least of the pleasant memories students carry away from these halls. These ties are nowhere more marked than in the Philosophy class and particularly so in the honour department. From the day the student enters as a Junior—wondering what lies before him in the study of Philosophy—until the day he passes out, it is the aim of the Professor that his students should search out truth with sincerity, should make the world of thought their own, not merely cull the thoughts of past generations, and whatever might be their chosen calling that they should learn to think for themselves. To anyone who has tried it, this is harder work than at first appears. Again and again the student has been gently and steadily pushed back on himself, perhaps with the remark, after an exercise has been sent in—mostly all quotation marks, "Never mind the commentators, give me what you think about it yourself."

It was hard work, but every student who tried to follow the kind advice can say it was the best thing ever happened him in his student life. We were to read all we could, but always to make what we read our own, and when the maze grew darker or more intricate to find in our teacher sympathy and solution which made us glad for all the dangers we had passed.

The method of instruction, as well as the ideals constantly kept in view, led upwards to the unity of all thought in the supreme so that

they would might learn something of the right relations of man, the world and God.

The influence of the study of Philosophy cannot be over-estimated with respect to the results in life. As set forth by our Professor, Literature, Art, Science, Mathematics and History brought their quota, that in and through all study there might be found the fullest view of life. It is only the merest repetition to say Dr. Watson led his students to see more fully the meaning of life, that he inspired their minds to seek the best, and that in all his work he impressed upon them the great purpose of living, viz., to think and to act as rational, spiritual beings. There were many prejudices to be outcome, but with the patience of the true teacher, and with the keenest sympathy with every phase of mental effort, the youthful mind was led from incoherent and disordered views to see and appreciate the beauty, strength and unity of Truth.

The reason why the honor men unite to place upon these classic wall the portrait of their Professor can be easily understood. It needs not this to make his name known. It is not done for that, but as a loving act of those to whom for many years Professor Watson has been in the truest sense a "guide, philosopher and friend." This is true of those now taking up the study, and judging from the experience of those who have gone out into the world, to return for the conferences, and to follow the course in the Chancellor's lectureship, it will be still truer as the years pass on, for

"Time but the impression deeper makes

As streams their channels deeper wear."

On rising to reply Dr. Watson spoke as follows :

It is with somewhat mingled feelings that I have listened to the kind words of my old pupils. As a rule, it is not good for a man to be in any way forced to become self-conscious. We are all ready enough to think well of ourselves without any aid from others. On the present occasion, however, I am not called upon to speak of myself as a private individual, but rather to take an abstract view of myself as a member of an important educational institution, as a teacher of twenty-eight years'

standing, and as the oldest representative of philosophy in it ; and it is from these three points of view that I should like to say a few words.

(1) As I cast back my thoughts over the considerable space of time during which I have been a member of the Senate of Queen's University, I feel that I have a right to be proud of the institution with which I have had the good fortune to be connected. My friend and predecessor, Professor Clark Murray, with the candor and quiet humor for which he is distinguished, once said to me that it was very remarkable how quickly Queen's began to go down the moment he joined it, and how soon it began to go up the moment he left it. Roughly speaking, this is a statement of the facts. You have heard so often of the remarkable progress made by Queen's, that I shall not attempt to "paint the lily or gild refined gold." What I should rather like to speak of is the spirit which the university breathes. If I do not deceive myself the same spirit has characterized Queen's ever since I knew it. If you turn up the calendar for 1872, the year I came to Canada, you will find that the staff was composed of Principal Snodgrass, Dr. Williamson, Dr. Mowat, Prof. MacKerras, Prof. Ferguson, Prof. Dupuis, and myself. We were seven—two in Theology and five in Arts. The number of teachers in the present year, omitting those connected with the mining and other schools and with medicine, is four in theology, fifteen in arts, exclusive of lecturers and tutors. This increase of course indicates very great expansion in the university. We are now able to do work that when I came here we could hardly attempt at all. In particular the Honor work is an almost entirely new development.

But it is not upon the deficiencies of the Queen's of 1872 that I should care to dwell. What I should rather like to emphasize is that, with all our defects as we then were, our work was animated by the same spirit. From the first we aimed at doing, and I hope succeeded in doing, thorough work as far as we went. When I first arrived in Kingston I am free to confess that I felt a little disappointed

at the character of the buildings, or rather building, but in one thing I was not disappointed, namely, in my colleagues. A somewhat self-satisfied young man, such as I suppose I then was—I fancy the conceit has been pretty well taken out of me by this time—I have no doubt that, like some of my successors, I was disposed to regard one or two of my colleagues as a little slow. But however that may have been, there was certainly nothing to desiderate in the way of kindness and enthusiasm and love of truth. I say it absolutely without reserve, that from that day to this I have never ceased to be grateful that my lines should have fallen in such pleasant places. Of the two colleagues who are still with us, it would be unbecoming in me to speak, but it will not be out of place for me to say how great a privilege it was to be associated with a man of such sterling integrity and openness of mind as Principal Snodgrass, with so sagacious, lovable and widely-cultured a man as Dr. Williamson, with a quiet, conscientious Christian gentleman and scholar like Professor Mowat, and with Professor Mackerras, one of the most beautiful and heroic souls I have ever known. With colleagues like these I entered upon my duties here. We were all from the first like brothers. It was my theory then, as it is now, that whatever a man's nationality, he should be above all a citizen of the country in which his lot is cast; and I hope no one has ever found that I have been a poor Canadian. The spirit, I say, which actuated my first colleagues was the same spirit as now rules in Queen's. It is not in any boastful mood that I say we were lovers of truth, and had complete faith in the power of truth to defend itself. Queen's has always been poor financially, and perhaps always will be—though I hope not—but she has been rich in faith. We have not attempted to keep our students in leading strings. We have taught them to think for themselves, and our reward has been that we have a number of manly, truth-seeking men among our graduates, not deficient in reverence, but full of that deepest of all reverences, faith in the love and goodness of God. I understand that there are some

good, timid people who hint that we are "dangerous." I think we are. We are very "dangerous" to superstition and tradition and intellectual sloth; but we may safely challenge any one to show that we are dangerous to the truth. On the contrary, I venture to say, knowing whereof I speak, that we have saved many young men from a shallow scepticism and an equally shallow traditionalism by treating them as men not as babes.

Enough of self-glorification. Let us escape into generalities. A university has as its main aim to supplement the weakness of the individual by the strength of the race. But it must also ever keep before it the great importance of not crushing out the individuality of its teachers and students. These two objects are to my mind two aspects of the same thing. How can you put the individual at universal points of view if you merely tell him what the great minds of the past have thought and done? A man cannot digest if a quantity of crude matter is simply placed in his stomach; he must assimilate the matter, and only when he does so will it become food. Therefore, the true university will be very careful to see that its students are not made dyspeptic and are not starved; it will be careful to see that nutritious food is supplied and that it is thoroughly assimilated. Now it is not possible for anybody else to do this for a man. And, therefore, as I have said, to make a man universal, and to make him think everything for himself, are correlative principles.

(2) As to the function of the teacher in a university, I shall only say that I have become more and more impressed, as my experience as a teacher has widened, with the importance of making men do their own thinking. When I first came here, a crude young man of twenty-five, with very little experience as a teacher, I naturally followed the traditional method of giving set and formal lectures, and I fear that the results were not always of the best kind. Gradually I have been led to discard formal lecturing almost entirely, and I believe from the results that the new method is preferable. I do not undervalue the regular lecture as an organ of instruction, but I feel convinced that

it is not so effective as the Socratic method in its power of awakening and stimulating thought.

(3) And now I come to my last point. My life-work has been the teaching of philosophy. May I be permitted to say a few words about the character of philosophy—not with the object of enlightening students, even the youngest of whom knows all about everything, and all the more, the younger he is—but for the sake of some of our friends, who are apt to think that philosophy is a very mysterious and a very unpractical subject. I might indeed simply say that the sensible men who have spent their hard-earned money in giving to so distinguished an artist as Mr. Dickson Patterson the commission to paint the admirable portrait which you see before you—I might be contented to say that these gentlemen evidently put a high value on philosophy. Now I am a great believer in the essential rationality of masses of men. I believe that man is a "rational animal," as Aristotle has taught us to say, and hence even *a priori* I should venture to affirm that there must be more in philosophy than some people imagine.

What is this "more"? If you will take a look around the hall and assure me that there are no ferocious friends of the physical sciences present, I will venture to make a confidential statement. The widow of the great composer Wagner, when asked what she thought of certain French and Italian composers, calmly answered: "There is no music but Wagner's." With a similar confidence, I make bold to say, that there is no science but philosophy. I suppose this will be taken as the natural hallucination of one who knows nothing else. But I hope to convince you that the statement is literal truth. Perhaps I may best make my meaning clear by a comparison. With what part of life does morality? With what part of life does religion deal? Matthew Arnold has said that morality is three-fourths of life. I must take exception to that saying: Morality does not deal with three-fourths of life, but with the whole of it. Similarly, religion does not deal with three-fourths of life, but with the whole of it. And the reason is,

that morality and religion take hold of the whole man; so that a man cannot do anything that has not a moral value, good or bad; and he cannot be sometimes religious and sometimes not, but religion takes hold of his whole nature and makes him a new man. Now, the same thing applies to philosophy. Its object is not a separate sphere, but it embraces all other spheres. It takes the results of the other sciences and brings them into connection with one another. Nothing is foreign to it. Mathematics, physics, chemistry, biology, literature, history, all must be embraced within its comprehensive grasp. Let me try to illustrate what I mean. There is a branch of knowledge called mathematics, and it has partisans who imagine that in their science is to be found the secret of all existence. Now that is a philosophical theory. But it is bad, or at least defective, philosophy. The ancient Pythagoreans were so impressed with the fact that numbers are at the basis of everything that they supposed numbers to be the explanatory principle of all things. And in modern times Descartes thought that spatial extension was at least one of the principles of all existence, the other being thought. I do not think it is very hard to see the fallacy of this view. You can certainly count things and you can measure them, but you may go on counting and measuring your sensations or your ideas forever without getting to know what their true nature is. And the reason is plain. Anything can be counted and measured, but if you wish to get a complete view of sensation, and much more of thought, you will have to ask what sensation or thought is. You see that philosophy has to do with mathematics—with its principles and their relation to other principles of a less abstract character. Now take another step. The physical sciences work with the principle of the conservation of energy, and hence some men have imagined that the ultimate principle of the universe is energy or power. This, for example, is the conclusion of Mr. Herbert Spencer, and it is the basis of his agnosticism. But it becomes at once obvious that if you have no higher conception than *power*, your universe will be nothing but a



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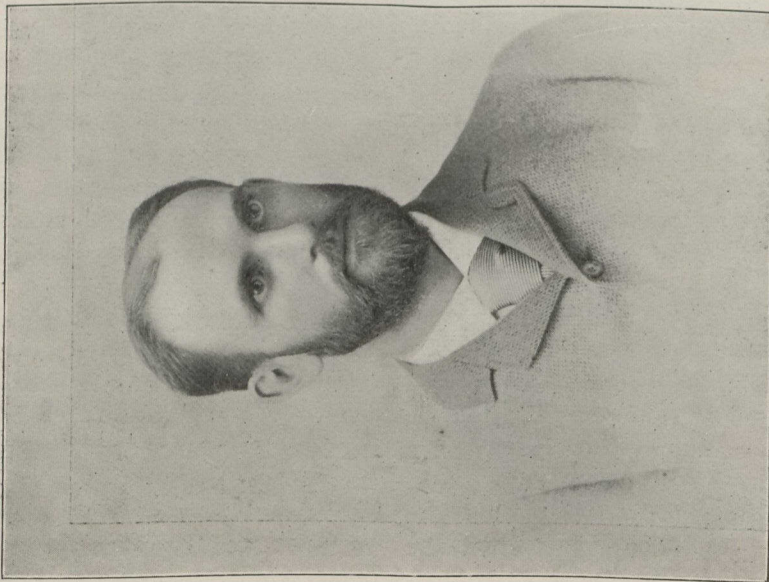
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Professor of English Language and Literature.

dead mechanical system. For power is by no means in itself an explanation of everything. Power may be rational or irrational, and I confess that to my mind nothing would be so terrible as a dead, remorseless power, absolutely indifferent to right or wrong, working with unerring certainty, but with utter disregard of the demands of the spirit. Therefore, philosophy cannot be contented with the conception of power or energy as a final explanation of the world. But, I must not take up too much of your time, and I will, therefore, simply say, that no philosophy can ultimately be satisfactory which does not find mind or reason to be the principle of all things. Now, when you have reached this conclusion, you see what a dreadful amount of ground you must in some way cover. All the manifestations of the human spirit are manifestations of mind. From mind proceed all the arts—painting, sculpture, poetry, music—and if philosophy is to be all-comprehensive, as I have claimed it must in some sense be, a philosopher must know the principles of all the arts as well as of all the sciences. Nor is this all, for societies and states are products of mind; and thus we are launched upon that wide and varied field, the field of history. Further, religion in all its forms is a product of mind or reason, and, therefore, philosophy must comprehend the whole wide sphere of religion.

From these considerations you will readily understand how any one who takes philosophy seriously must be kept from becoming conceited. There are few men—I have only met one—who imagine that they have a complete familiarity with all the sciences, all the arts, all history and all religion. That is one reason why philosophy is such an admirable study for young men and women; for young men, and perhaps young women, have a tendency to a high appreciation of themselves. That is quite natural and I am not blaming them. Their ignorance is so colossal that the little bit of knowledge they have acquired has nothing to dwarf it in their eyes. But, when they come to see that to be a complete man they would not only need to be

perfect in conduct, but perfect in knowledge,—that they would need to be familiar with at least the results of all the sciences, all the arts, all the religion—it strikes down their pride and they are ready to confess that they are miserable sinners and know nothing. And the teacher of philosophy has enough to keep him humble. It was with a positive sigh of relief that I discovered that Aristotle—*il Maestro di color che sanno*, as Dante calls him—"the master of those who know"—was no great mathematician. But you see what a very humbling occupation philosophy is. It is the one science which demands all knowledge and one experience, and of course in these days no all can have all the knowledge and all the experience of his time. There is, however, a sort of royal road. We are parts of a great organism, the organism of humanity. What the race achieves becomes a permanent possession, or may become a permanent possession, of us all. We do not know all the processes, but we may know the results. We can enter into the heritage of our race. It is in this way that we obtain the principles of the sciences and arts and religions, and our work as philosophers is to take due pains to become familiar with these results. Starting from them, we can obtain a whole view of things. But the way is very long, and for myself I can only say, that I feel I have but begun to understand a few things. When I hear the generous words of my old pupils I feel a sort of shame; I feel as if I were an impostor. The way is long and steep, and neither I nor any man will ever traverse it all. The full truth is for Omniscience alone. And yet we must not talk in a despairing way. We must not speak in mock humility of our absolute ignorance. We are not absolutely ignorant. Some things we must hold with the utmost tenacity. We are certain that reason is at the heart of things, that what Heine calls "the terrible doctrine that God is dead," is not true, but a lie. We must hold that all things work together for good:

"That not a worm is cloven in vain;
That not a moth with vain desire,
Is shrivelled in a fruitless fire,
Or but subserves another's gain."

If, as I believe, philosophy can do this for us—if it can satisfy our intellect, as religion satisfies our heart, that “morality is the nature of things,” I think no one will be fool-hardy enough to say that it is not in the highest sense “practical.” This, at least, is the conviction that has sustained me in many a weary hour; and if I have been, as my pupils assure me, the means of giving this faith to some, I feel that it would be ungrateful in me not to thank God and take courage. With so many spiritual children scattered over this and other lands, I should deserve chastisement were I not at once humbled and exalted.

Medical Notes.

No. 2 FIELD HOSPITAL CORPS.

THIS summer there went into camp at Barriefield the Field Hospital Corps, of which we heard so much during last winter's session. Some departures were made from the original plans in regard to its formation. It was not in direct connection with the College, it was not composed entirely of medical students, and, with the exception of Dr. Mundell, it was not officered by our Professors.

It was much regretted that Dr. Herald was not with the boys, as he was most energetic in the formation of the corps and would have made a most popular officer. However, surgeon-Major Abbott, Surgeon Lieut. Kilborn, and Surgeon-Lieut. Mundell were as good a trio of officers as any Red Cross “Tommy” could wish to serve under.

Sergt. Ward, Master Tyner, Sergt.-Compounder Porteous, Corporal Dalton, Privates Young, Densmore, Jones, Ferguson, Sheffield and McCarthy were the official titles of the Meds., who, for a period of ten days, ate the government bull-beef, swore at the cook, commandeered O'Hagan's pies, blistered their faces in the hot sun and instructed the rural corps in drill which they themselves did not know the first thing about. Their medical duties consisted in dressing the injuries of those brought into the hospital and attending to the wants of the sick in general. As the tents of the hospital section were well filled, they managed to get some clinical experience and also

practical knowledge of dispensing drugs. The dispensary, which was in charge of Sergts. Tyner and Porteous, was equipped with every instrument and drug likely to be of service in the field.

Camped with the boys for the last two days was the Ottawa stretcher-bearer corps, whose reputation as athletes and baseball players had preceded them. History records that in the match which took place between the two corps, the bearer company score has never been found. It further relates that in the sports which followed, the Kingston contingent were selfish enough to take every event excepting a race open only to members of the visiting company.

In the evenings the Meds. were always “At Home” to the summer session students and their other friends from town. Those who enjoyed their hospitality will long remember those open air concerts and the glorious time they had wending their way homeward after “lights out” had sounded.

The most venerable Concursus Iniquitatis et Virtutis held its first session in the surgery room on Thursday evening, Nov. 1st. The docket was long and many of the charges serious and, as a result, the room was crowded long before the hour appointed for opening.

The officers and attaches filed in amidst awful silence. Cryer Cryan cried, and business was immediately proceeded with. A detailed account of what happened would be entirely out of place here, hence we will confine ourselves to the more notable features.

The vociferous onslaught of the Senior Prosecuting Attorney is worthy of note and should certainly secure him a foremost place among the rooters at Queen's-'Varsity match on Nov. 10th. The Junior Attorney did noble service while Teddy Etherington showed he could plead cases as well as kick touch-in-goals. The Constables, with worthy Sheriff Amos at their head, were hard after all visitors and Freshmen, and in this they were well backed up by the Justices. Chief Justice Hanley's weighty rulings and pointed charges are worthy of comment, while the Senior and Junior Judges took in enough “nickles” to cover expenses.

It is not our intention of airing petty grievances in this column; however there is one suggestion we would like to throw out to the Faculty. The ventilation of the surgery room is, to put it mildly, vile. Now, there are about fifty students who have to spend from three to four hours every day in this room. It is, therefore, about the least we could ask, that steps should be taken for better ventilation. Our suggestion is that hinges be put on the tops of the storm windows so as to permit of their being swung open when desired.

Committees have been struck for the annual dinner. The present financial condition of the Æsculapian Society and the energetic steps which are being taken at this early date should make the dinner the best in the history of the College.

Mr. I. G. Bogart is our representative to Bishop's medical dinner on Nov. 8th, while G. A. Woodruff goes to Trinity dinner on the 15th.

E. C. Watson, M.A., M.D., one of our former demonstrators, is pursuing post-graduate studies at Heidelberg University.

It is our painful duty to record the death of Dr. D. V. Sullivan, son of the Hon. M. Sullivan, M.D. The sad event occurred at Las Vegas, New Mexico, on Sunday, November 4th. The deceased graduated from Queen's Arts Department in 1890 and took his M.D. C.M. two years later. From '92 to '95 he walked the hospitals of London, Dublin, Vienna, and other European centres, and in '96 was appointed Demonstrator of Anatomy in Queen's. This position he filled very acceptably until forced, last session, to resign and go abroad for his health. A few days before his death word was received that he was sinking and his mother immediately left to attend him. He sank more rapidly than any had anticipated, and by his death Kingston loses one of her most skilled anatomists, and a physician of of great promise. The deepest sympathy of the medical students is extended to the bereaved family.

Arts.

THE elections of the Arts Society was held on Saturday, Oct. 27th, the scrutineers being: N. J. McLean, '00; J. McEachran, '01; F. H. McDougall, '02; E. J. Reid, '03; and F. Miller, '04. The following Executive was elected:—

President—J. Matheson.

Treasurer—A. Calhoun.

Secretary—J. Y. Ferguson.

Committee—J. A. Petrie, '00; E. B. Slack, '01; C. E. Kidd, '02; D. N. McIntyre, '03; M. A. Lindsay, '04.

These big, stern men were appointed to the guardianship of justice in the Concursus:

Chief Justice—J. Loucks.

Jr. Judge—L. W. Hoppins.

Sr. Prosecuting Attorney—J. McSporran.

Sheriff—A. Leitch.

Clerk—J. F. Bryant.

Chief of Police—E. A. Kingston.

Jr. Prosecuting Attorney—J. C. McCanachie.

Crier—J. H. Hutcheson.

Constables—G. E. Ellis, W. S. Murphy, '01; G. Malloch, J. M. Young, '02; S. McCallum, B. Simpson, '03; M. F. Munroe, G. A. Watson, '04.

"Hutch" has been elected Crier of the Court. But where is he? He has been advertised in all the papers and printed on every old barn. But up to the present writing he has not been seen around College.

That there is sympathy in numbers is well illustrated by the various degrees of vim put into the College yell. One man alone making an attempt at it is somewhat of a failure. He can yell louder, and feel stronger, and look bigger, when he has a chorus of forty or fifty other throats to help him. We overheard, the other day, two or three faithful Medicals giving their yell in the hall of the Arts building. Their first attempt was a sort of anti-climax. It started with a gush and ended with a sigh. The second attempt succeeded fairly well till it reached the first 'ale'; but it ended altogether with the second. Perhaps the failure

was due to lack of numbers. We were pleased, however, that they stopped at ale.

The students generally are making a good use of the reading room this session. One reason is doubtless the excellent condition of the reading room itself. One cannot fail to notice the marks of some controlling spirit. The newspapers and periodicals cover every branch of literature, and are strictly up to date on the files. Everything is done "decently and in order." Credit to whom credit is due. In this case it is to the Board of Curators.

Among the Freshmen who entered this year is D. H. Marshall. The name seems familiar. We would advise him to study Physics. We hope he may prove illustrious.

It is a happy instinct to be able to see the humorous side of a situation. Such an instinct is an antidote to worry, and consequently a perennial tonic for mind and body. But if humour is to remain humour it must be spontaneous. It ceases to be humour when the signs of effort are written on the face of it. We have heard of men who, in *trying* to bring out the humour of a situation, where there perhaps was none, made both themselves and the situation appear ridiculous. We have even heard that an Arts Professor of Queen's was given to this; but, of course, we do not believe it.

One of the chief objects of antiquarian interest to visitors at Queen's is the students' bulletin board on the west side of the hall. At the first of the session it was completely filled with all sorts of private advertisements, and they are all there yet. It was once a fine example of "lovely disorder." But we have ceased to look on it as such. We look on it now rather as an object of historic value, because it tells of men who lived at the first of the session and are now dead. At least we suppose they have died, for no unholy hands have dared to take down these notices. We hope, however, that the disintegrating influence of time may gradually wear them away, so that we who still live may be able to use the bulletin board again.

Where are "the merry songs we used to sing?" Perhaps the Divinities will break the silence that has settled upon us of late.

Cadies.

THE girls of the Levana Society wish it to be clearly understood that they are not among the number of those who "stone the prophets." In proof whereof they publish the following

PROPHECY.

Hear! Oh ye students, and be instructed, ye that lack wisdom and are mighty in your own conceits. Let those who are established as fixtures in this University and those who yet dwell in darkness as to the proceedings of this Society, lend an ear.

Lend an ear, ye Seniors, mighty in power and in policy, respected for your experiences and expectations, glorious in prospect of your graduation and degrees, your examinations and exits.

Lend an ear, ye Juniors, ye mainstay of grand old Queen's, ye sustaining prop, ye ever-to-be-depended-upon, ye link between the old and the new, ye favorite year!

And ye, oh Sophomores! still palpitating with the delight of your newly-acquired dignity and complete knowledge of the calendar, with your manifold class-tickets and your changeable courses, ye of great expectations and many lectures, oh lend an ear!

Lend two ears, ye Freshette! Lend all the ears possible, for ye have need of wisdom. Woe unto the new-comer, woe unto the lately entered, woe unto the student of '04 who attendeth not to the words of learning and instruction which will flow from the lips of any Senior for the asking. Let her not think she can make out her own course unaided, or pass any examinations in the spring.

Hear this, ye students, and give ear, ye uninitiated! For behold a new era dawneth for the lady students of Queen's University! They shall no more be held a weak minority, neither shall they be thought incapable of taking their part in the great questions which rise to be solved by those attending Queen's. No more shall they be deemed an intrusion and an impediment, a curiosity, a plaything, an inferior!

Divinity.

THE good wine has been kept until now. The prodigals after feeding on husks for a time have come back to the Limestone City where they get the genuine article. Some of the band are cadaverous enough looking after their "husky" experiences. Others, to judge from appearance, cannot be said to have found "the mountains wild and bare," (we mean the Rockies); for they seem to have thriven well on that nourishment called in the Hebrew tongue, Six-a-Sunday. They are here once more, though from the roars and shouts without the camp it might be supposed that the fatted calf had returned instead of the prodigal.

A true note was struck in the convention the other day when one speaker remarked that if any changes were made in the Constitution of the University it would be necessary to make them as slight as possible at first. It would not do to cut off from the old mooring with one slash of the sword; it would rather be necessary to introduce the reforms gradually so that there might be a kind of natural development from already existing conditions. Such a mode of procedure has been a saving principle on many occasions other than that of changes in a constitution. It is the principle, we are glad to say, that the Senate have applied in the recent changes in the Divinity time-table. On the appointment of a new professor new hours for his lectures were required, and the Senate have shown their wisdom in making no abrupt change by adding on more hours, but have very wisely curtailed the lectures in other departments, so that the hours for lectures are practically the same as before. Only a moderate length of time is assigned for the subject which is practically a new one for us. The Senate have seen very clearly that if a man has gone a long time without food it will not do to give him a superabundance lest the result be a "superfluity of naughtiness." It has often been the students' misfortune that one professor has stuck closely to the maxim, "No man can serve two masters," with the result that the professor prevented them from

doing so by giving them enough to do to keep them occupied all the time.

The following are the successful winners of scholarships:

David Strathern Dow, \$75—D. M. Solandt, B.A., Kingston.

Buchan No. 1, \$65—R. H. Fotheringham, Rothsay.

Buchan No. 2, \$55—William Moore, B.A., Carleton Place.

Robert Burton, M.A., Div. '99, was married on Oct. 15th to Miss Margaret Chapman, of Ancaster. Bob is recommending the Manitoulin air to his bachelor friends. Next!

Geo. R. Low, B.A., is with us again. It is whispered around that he is writing a new Confession of Faith.

Science.

THE RAKE'S PROGRESS.

A WARNING TO SCIENCE FRESHMEN.

Only puffing mildly
Borrowed cigarette,
But the sportive briar
Follows quick, you bet.

Little pints of lager,
Tiny shots of gin,
Then a drop of Seagram;
That's how jags begin.

Little one-cent limit,
Jack-pots now and then,
Bye and bye high poker
In a shady den.

LIST OF NEW BOOKS.

- M-ck-e—"Adventures in a Dismal Swamp."
McK-nz-e—"How I Interviewed the Queen, or The Scotch Grenadier."
G-lb-rt—"The Cardinal Sin."
Ch-pp-ll—"Freshmen I Have Warned; or, What Shall I Do To Be Saved?"
F-nl-ys-n—"To Slip, To Slip, the Long, Bright Day is O'er."
Gr-v-r—"Verniers I Have Not Known."
H-nt—"Effect of Certain Reagents on Boot Leather."

W-l-g-r—"St. Stephen of Tweed ; or, Prayer Answered."

K-th—"Treatise on the Treating Habit."

R-s—"Midnight Rambles—A Tale."

Freshman McKay is no longer called Infant McKay, but Kid McCoy.

Why is Drummie's mustache like a pair of angry rabbits? Surveying students may answer this.

The time is fast approaching when Science Hall and Divinity will meet on the bloody field of battle. Of last year's struggle we hold very pleasant memories. The battle of the strong, between S-th-rl-d and Fr-s-r, has already become one of our honourable traditions. This year's meeting will probably bring together our sturdy S-lv-r and the Divinities' McK-nn-n. We hope also to place opposite each other Kid McCoy and Divinity B-rn-s.

Athletics.

'VARSITY VS. QUEEN S.

SATURDAY, October 27th was one of the many red letter days in the history of football at Queen's. For the first time in the memory of the oldest campaigners two teams went forth from Queen's to enter the lists with the blue knights of 'Varsity. The lists, by the way, were the Bloor street grounds, in Toronto, where the turf was soft and springy after a light rain and in a perfect condition for hard, fast ball. Not a ray of sunshine broke the dull cloudy day light, and the breeze that blew could not be reckoned as a factor in the result of the conflict.

It was nearly 11 a.m. when Manager "Bal." and his brigade of "Indians" appeared in their war paint, and it was not long before the feathers began to fly. For the first ten minutes it looked as if Queen's II were to be swamped. 'Varsity certainly showed the advantage of hard coaching. Formation plays which though resurrections from the football graveyard and worked by the signal system, were carried out quick enough to surprise the hardy Kingston braves. The result of it all was that by a series of short runs by the 'Var-

sity halves, Hendry generally carrying the ball, the play was carried down past Queen's 25-yard-line. Hendry again collaring the ball passed on the run to Ballard, who got around for a try about as he wished. Wallace made a poor attempt to convert. For the following quarter of an hour the ball travelled from one side of the field to the other almost along the half-way line, 'Varsity being in possession most of the time, and Queen's putting up a stubborn defence by blocking and hard tackling. 'Varsity finally gained on a free kick and Ballard sneaked another run to Queen's 20-yard line when the whistle blew. Gleeson was the only man injured in this half and was replaced by Malone on the line.

In the second half it looked as if Queen's had them on condition, 'Varsity calling time continually. A number of free kickers for off-side and deliberate interference made things look bad again for the visitors, 'Varsity finally getting the ball into touch one foot from Queen's line. But they never got as close again. A mass play rushed the 'Varsity centre back and on a second throw in Mahood stole the ball, which was gradually taken down to centre field. 'Varsity were not following the hare now and their signal plays had been dropped—Ballard and Hendry being relied on to save the day. A free kick of Kingston's hoisted the ball 20-yards behind the 'Varsity line, and although the "Indians" were on it in a bunch Hendry succeeded in dodging out and carried the ball into touch near his 25-line. Queen's finally got the ball for an infraction of the 5-yard rule on one of the visitors' kicks. Scrimmage after scrimmage together with systematic bucking took the ball dangerously close to the 'Varsity citadel when Queen's lost the ball in a mix up and all hope of a try before time was called vanished. Strachan on a pass kicked over for a rouge as the whistle blew, and the score stood 4 to 1 for 'Varsity.

Queen's II have the best of chances to win out on November 10th, though much coaching in team play is necessary before they will learn to score. Their back division play sure, safe ball, though so far have failed to imitate



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Further information and Calendar may be had from DR. HERALD, Secretary, Kingston, Ont.

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the combination work of the seniors. 'Varsity have no advantage in the scrimmage while the line had not the strength nor endurance that Queen's showed. Pannell, Grant, McLennan, Mahood, Tett, Powell, are deserving of special mention though the whole line is pretty well balanced. The following are the line ups :

Queen's.	'Varsity.
Strachan.....	Back..... Little
Nimmo.....	Halves..... Hendry
Crothers.....	"..... Wright
Tett.....	"..... Madden
Pannel.....	Quarter..... Ballard
Malloch.....	Scrimmage..... Harvey
Cornell.....	"..... Burnham
Grant.....	"..... Dixon
Powell.....	Wings.... Hoyles, (Capt.)
Reid.....	"..... Bunnell
Ellis.....	"..... Martin
Kingston.....	"..... Snively
Gleason and Malone.	"..... Thorne
Mahood.....	"..... Bryce
McLennan.	"..... Wallace

Officials were:—Referee, George Mason; Umpire, W. J. Morrison; Time-keeper, H. L. Lazier and N. W. Campbell.

THE AFTERNOON.

Close and stubborn as was the morning contest it was only a curtain raiser for the spectacle which was offered to the football public in the afternoon, and people who have vainly endeavoured to belittle the C.I.R.F.U., must have felt their eyes turn a vivid green as they watched the performance. The pace cut out in the first half was terrific and was mainly the reason for such a small score being tallied after half-time. Now it was all Queen's money, and now all 'Varsity. Nearly 3,000 people witnessed one of the grandest fights ever seen in the football arena in Canada. And their antics would have told you so for at times that grand-stand looked like a piece of Coney island at the height of the season. The support of the veriest partizan was carried away by each team in turn. The 'Varsity "blues" rent their lungs with their musical yells and whoops, while from the Queen's contingent of graduates and sympathizers at the

farther end, the old Gaelic slogan burst like the roar of distant thunder, that must be heard above all. It was all a wild delirium worth an inch's growth of hair to the Rugby fiend.

On the blow of the whistle 'Varsity kicked-off, and after a little open work forced the ball slowly but surely by short runs and mass plays right down to Queen's 5-yard line. But the visitors were the hardest kind of losers, and the mass of blue and white were shoved sideways along the field foot by foot till the play centred in front of Queen's goal. Another buck by Fleck and Baldwin and,—Britton turned the tide of victory by snaffling the quarter and stealing the ball. Some well-placed punts into touch by Weatherhead took the ball quickly down to centre field and a moment later into the Toronto sanctum. Brown got badly mixed up on Weatherhead's next punt which took him off his feet like a lyddite shell, and Yonge was there as usual. Weatherhead failed to convert—Queen's 4, 'Varsity 0.

Queen's line had so far been coming down the field in a swarm, but they were now driven back on the defensive, and were entirely unable to penetrate the phalanx that protected Baldwin while kicking. Three sure punts into touch took the ball to Queen's 25-yard line, a few free kicks being awarded 'Varsity for careless off-side work by Queen's. Brown kicked high on a free and Patterson was on it before Queen's could recover. Baldwin converted—'Varsity 6, Queen's 4.

But the treat of the day was to come. 'Varsity's free kicks for infractions of the 5-yard rule, took the ball to Queen's 10-yard line where it went into scrimmage. When it next appeared to public view Clarke had skirted the end of the line and passed to Weatherhead, who with Yonge and Walkem along-side beat the latter's record of the Saturday before by clearing down the field for an 80-yard run, and planting the sphere neatly within the treasure-ground. Weatherhead's try did not count—'Varsity 6, Queen's 8.

Still another sensation was in store for the breathless crowd. 'Varsity got the ball for a free kick about Queen's 30-yard line where

Balwin after a fake kick made a neat drop on goal, the first score of the kind in the history of the C.I.R.F.U. 'Varsity 11, Queen's 8.

Little of the half time remained and the gladiators were showing their marks of the battle, but the tri-color was good for another rush. Weatherhead punted along down the field, Beale fumbled the ball on the bounce but recovered in time to save Williams and Yonge for a try. What was really a safety touch was given a rouge in error, and the whistle blew with the score 11—9 for 'Varsity.

The rest of the game was vicious. 'Varsity made a terrific onslaught to cinch the game but accomplished, only the retirement of Weatherhead who was badly jammed in a heavy tackle, Aylesworth going off with him. With the captain of the team gone it looked bad for Queen's, but the Gaelic blood was up and a rush that swept all before it took the ball 50-yards down the field and into touch at 'Varsity 25-line. It never left there. Time and again Walkem and Clarke stabbed at the 'Varsity line but were driven from one side of the field to the other in their futile attempts to break through. Queen's would not kick to keep 'Varsity from getting possession of the ball, but the time was growing short and the visitors hearkened to the plea of their supporters to kick for points. Fleck and Boyd were put out of the game, Britton and Macdonald retiring with them. Men fell on all sides and the casualty list began to look most foreboding. From a free kick Walkem punted to Beale, who rouged. Shortly after the kick-off Clarke kicked into touch-in-goal on another free kick. The score was tied and in that last minute's play men grew old. Clarke again attempted to kick into touch-in-goal and win the

game but he missed, and the whistle blew with 'Varsity 11, Queen's 11.

The teams were :—

'Varsity.	Queen's.
Beale.....	Back.....Simpson
Baldwin.....	Halves.....Walkem
Brown.....	".....Clarke
Aylesworth.....	".....Weatherhead
Fleck.....	Quarter.....Richardson
Boyd.....	Scrimmage.....Paul
Douglas.....	".....Carr-Harris
Rutter.....	".....Sheriff
McCollum.....	Wings.....Hill
Harrison.....	".....Devitt
Meredith.....	".....Britton
McLennan.....	".....Yonge
Hunt.....	".....Etherington
McKittrick.....	".....McDonald
Patterson.....	".....Williams

The officers were :—Referee, A. G. Mason, McGill; Umpire, E. McLeod, McGill; Goal-judges, C. Goldman, and J. F. McFarland; touch-line judges, C. Meek and "Curly" McKay.

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Information will be furnished on application to the undersigned.

J. B. McIVER,

Kingston, Nov. 6th, 1900.

Sec.-Treas.

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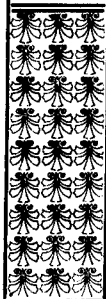
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GOING EAST

No. 2.....	2.35 A.M.
" 6.....	11.50 Noon
" 4.....	1.05 "
" 12.....	7.05 P.M.

GOING WEST

No. 5.....	1.05 A.M.
" 8.....	2.35 "
" 11.....	9.10 "
" 1.....	12.25 Noon
" 7.....	3.20 P.M.
" 19.....	7.05 "

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SESSION BEGINS OCT. 3rd
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Cash Income, 1898	1,051,403
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Reserve for Security of Policy-holders, 1899	4,324,081
Surplus over all Liabilities, Dec. 31st, 1898, Actuarles' 4 per cent.,	302,856
Surplus on Government Standard, 4 and one half per cent	491,394

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Education Department Calendar

October, 1900.

1. Notice by Trustees of cities, towns, incorporated villages and township Boards to Municipal Clerk to hold Trustee elections on same day as Municipal elections, due.
Night Schools open (session 1900-1901).
Ontario Normal College opens.

December, 1900.

1. Last day for appointment of School Auditors by Public and Separate School Trustees.
Municipal Clerk to transmit to County Inspector statement showing whether or not any county rate for Public School purposes has been placed upon Collector's roll against any Separate School supporter.
11. County Model Schools Examinations begin.
Returning Officers named by resolution of Public School Board.
Last day for Public and Separate School Trustees to fix places for nomination of Trustees.
14. Local assessment to be paid Separate School Trustees.
County Model Schools close.
15. Municipal County to pay Secretary-Treasurer of Public School Boards all sums levied and collected in township.
County Councils to pay Treasurer of High Schools.
19. Written Examinations at Provincial Normal Schools begin.
Practical Examinations at Provincial Normal Schools.
20. Last day for notice of formation of new school sections to be posted by Township Clerk.
21. High Schools first term, and Public and Separate Schools close.
Provincial Normal Schools close (2nd Session)

Examination Papers of the Education Department of Ontario supplied through The Carswell Co., 30 Adelaide St. East, Toronto.



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THE MEDICAL COURSE leads to the degree of M.D. and C.M.

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