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WHILE great and momentous questions, such as Italy's financial crisis and the insurrections in Brazil and Mexico, have been agitating the great outside body politic, our own academical world has been deciding who shall direct its affairs during another session. The elections were memorable for several reasons, first, the exceptional merit of the candidates; second, the size of the vote polled; third, the friendly spirit manifested during the entire election. The JOURNAL, remembering its position, throughout maintained a neutral stand. It now congratulates the defeated candidates on the manliness with which they have taken the result of the poll, and trusts that every student will do his utmost to assist the present executive in fulfilling their promises to wisely direct the important interests entrusted to their care.

* * *

If we can secure sufficient material, and we find this a most important reservation to make, the JOURNAL staff will issue a number during the Christmas holidays. We would like to make this a characteristic students' issue, and therefore humbly implore not only the few who have in the past contributed, but also the many who should contribute to help us in so worthy a project. Anything interesting to the student world will be most gladly received.

* * *

For several reasons the peroration of the speech of Hon. G. W. Ross, given at the St. Andrew's ban-

quet in Toronto last week, will be interesting to our readers:—

“To us, to-night, Scotland is the special object of our devotion, and, although we are not Scotchmen in the sense of those who still occupy her sacred soil, yet I trust we are all Scotchmen in our desire to perpetuate in Canada all those qualities which have made Scotland great. It may be that an all-wise Providence settled that little portion of His universe in which to work out to a successful issue for the benefit of other nations great political and national problems. It may be that it was necessary in working out His wonderful purposes to lift before their gaze those rugged hills as emblematic of the firmness of His eternal purposes. It may be that He spread before them those beautiful lochs that they might see reflected there the serenity of the sky which was yet to bend above them when His purposes toward them were determined. It may be that He called upon His waves to lash their shores with Titanic fury, that they might learn how safe they were at all times in the hollow of His hand. It may be that He trained their souls to bear patiently the insolence or to resist manfully the vengeance of their enemies that they might become patient in trouble and courageous in resistance; and it may be that, after having thus trained them, He scattered them to the very ends of the earth, that they might transplant to other climes the many virtues which under His hand they had developed at home.”

It would mark a most distinct advance did our public speaking contain more gems like the above. We could with great profit sacrifice (?) much quantity for quality.

* * *

Page one of the University Calendar, whilst recording many other very important events, also mentions the following:—“Dec. 22, Christmas holidays begin. Jan. 9, classes re-open.” In years gone by it has been customary for the editor to brush up his early moral training and evolve from his inner consciousness some appropriate advice. We, however, wish to be excused. Our past experience in guiding the steps of the students of this University does not warrant a continuation of advice.

However, we feel that something is expected from us, and so we shall outline our course of action. Before following our example let every man carefully weigh the consequences and be persuaded in his own mind.

We shall not break the bottom out of our trunk carrying books to impress the folks at home. We shall not write any essays for any professor let him charm never so wisely. We shall not devote our days and nights to a very ABSTRACT conception of the good and beautiful. We shall not wear too long

a countenance, and we shall not fail to try and make ourselves and all around us have a good time. We shall at all suitable times praise, laud and magnify our Bowling team, our Hockey club, our Football champions, our College institutions, our students, our professors and our University. We shall display an appetite that will be a standing reproach to the Kingston boarding house system. We shall go and see our girl and every other girl that crosses our path. We shall get under the mistletoe as often as possible, and we shall attend every At Home, concert and tea meeting within fifteen miles. In a word, in the language of our beloved post-graduate theologian, "We shall do our utmost to develop our social and æsthetical character." Finally, brethren, we shall not shirk our work by leaving before the 22nd, and we shall be back to answer "Adsum" on the 9th inst. If any one can show any just cause or impediment why this may not lawfully be done let him now speak or else hereafter forever hold his peace.

* * *

The JOURNAL extends to its many friends and patrons the most kindly holiday greetings. We trust that though the memories of past ones are very pleasant, yet that this Christmas and New Year may be the brightest and happiest that you have ever experienced :

"Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long,
And then, they say, no spirit dares stir abroad.
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time."

—SHAKESPEARE.

* * *

We wish to draw attention to an article in this issue, a criticism of "Bruce's Apologetics," contributed by one of our graduates. We hope this is the first of a number of contributions from those who have gone forth from Queen's after having drunk deep from her manly, independent, truth-loving spirit. We shall always be pleased to print articles equally meritorious. Let us whisper that to some minds one lesson of last year's Theological Conference was the absolute necessity of men after leaving College continuing the careful, critical study developed while in the University. We know that too frequently the environment affords little stimulus and scant appreciation, but so long as the JOURNAL exists let no man sigh about hiding his light under a bushel.

* * *

The approaching plebiscite is drawing forth many heated arguments from both friend and foe. Some of the extreme statements on each side are at once ludicrous and deplorable. We believe that all should be given a fair hearing, and that whatever of truth there is in the arguments advanced either for

or against prohibition should receive due consideration; but we have no sympathy with the spirit of bigotry which causes prohibitionists to look upon all who do not see eye to eye with them in this matter as outside the pale of Christianity which causes them to denounce all professing Christians who oppose them as hypocrites and panderers to appetite in themselves or others. Sweeping denunciations and mean insinuations from either pulpit or platform, as to the motives of those who oppose prohibition, will do little to advance the cause of temperance.

While, however, we have no sympathy with such a spirit, we may, perhaps, partially excuse it in some men when we remember the terrible havoc which liquor has wrought. Those who have seen men with the brightest of prospects blight them with a drunkard's life and end all in a drunkard's grave, who have seen mothers with dependent little ones starved and abused by men who but for the demon, drink, would have been dutiful and affectionate husbands, may perhaps be excused, though not justified, for having extreme views and for rashly denouncing those who oppose their proposed remedies. But for that spirit which causes anti-prohibitionists to denounce total abstainers and prohibition advocates in general as "fanatics" and "enemies of liberty," there is neither justification nor excuse.

It seems to us there are two main questions to be considered in deciding how to vote upon this problem: First, is the liquor traffic, as now conducted, a sore on the body politic? Second, if so, is prohibition the best, or as good as the best, remedy?

That prohibition is an interference with personal liberty is an argument neither for nor against its adoption. If society be merely an organization formed by mutual consent for the convenience of man, then it may have to give way to individual rights, even though to do so means its destruction. But if society is a necessity of human nature without which the best in man cannot be developed, then individual rights must not be allowed to stand before public rights, but whatever threatens the life of the state must be abolished. All prohibitory laws are based upon this principle, and recognize the fact that the loss of certain personal rights is more than made up to the individuals losing them in the better form of society which these prohibitory laws procure to those individuals, and without which any high development would be impossible.

One other statement we would like to notice. It is sometimes said that prohibition is wrong, because, while it removes the possibility of evil in excessive drinking, it also removes the possibility of strengthening character by overcoming that evil. How thoughtful men can take such a position as this we cannot understand. So long as man is not deprived

of the possibility of doing good and of developing in a positive manner his unlimited capacities as a rational being, we need not fear lack of temptation. While there are before men heights unscaled, up which they are to help one another, there will be abundant opportunity of strengthening character in resisting temptations from within, temptations *not* to do, without providing others of a positive and external nature. The object, therefore, of every state should be to make it hard for its citizens to do wrong, and as easy as possible for them to do right. It is generally admitted that the liquor traffic in its present conditions is a social curse. The problem, therefore, becomes, what is the best remedy? Those who believe that prohibition is, but who have been waiting for public sentiment to ripen for it, should use every effort to make the coming plebiscite a fair expression of public opinion on this particular question. No side issues should be allowed to interfere with it, but every voter should be encouraged to vote as he thinks right, independently of party politics or municipal affairs. Some are inclined to look upon the plebiscite as a shifting of responsibility off their own shoulders by the Ontario government. Others consider it an honest effort to measure public opinion. One thing is certain: once the vote has been taken, whatever the result, it will be looked upon for years to come as an expression of the people's wish in this matter. Every honorable citizen should, therefore, assist in making the vote recorded a genuine *vox populi* on the question of prohibition.

* * *

The last number of the *Glasgow University Magazine* contains the announcement of Professor Edward Caird's resignation of the chair of Moral Philosophy and his acceptance of the Mastership of Balliol. For obvious reasons we of Queen's have long had a warm spot in our hearts for Glasgow. She has done a great deal for us, and we feel that the time is opportune to acknowledge our debt.

When Professor John Watson came to us nearly twenty years ago the leavee began its work, and the process has been going on ever since. He has set in motion such spiritual currents that few students can now pass out of our doors wholly unaffected, while some of us are, to borrow Carlyle's phrase, "inclined to date our conversion" from the new view of life received in the Moral Philosophy class.

Yes, we owe a great deal to Glasgow University. It is our Principal's Alma Mater, and six years ago Professor James Cappon was her third great gift. Nor do these teachers now stand alone in their work, for on the staff in Philosophy and Political Science are our own men who live by the same ideas and foster the same spirit in their students.

What we on this side owe Edward Caird it is difficult to estimate; but young as our College is, and

far as we have been from the voice and face of the great teacher, we have through his writings and through his old pupil been made familiar with his spirit.

We are sorry that he is leaving the old College, for we have long associated the names of Caird and Glasgow University together; but as the *Magazine* remarks, "we must grudge him less to his own College of Balliol than we should to any other."

Queen's extends congratulations to Professor Caird. May he live long to awake the minds of young men, who in their turn shall become leaders to the idea of a spiritual world, where God is and where man finds his home.

LITERATURE.

ABOUT THE ORIGIN AND DEVELOPMENT OF SOME SUBJECTS OF UNIVERSITY STUDY HERE AND ELSEWHERE.

QUEEN'S University was founded, over fifty years ago, on the model of the Scotch Universities, as we have been often told. This was a sensible procedure, for the Scotch universities were the ones best known to the founders, as well as the most suitable for their purposes. Whether they were the best of the then existing institutions of that kind it is not necessary to discuss. It is enough that they best fulfilled the requirements of a college intended primarily for training Presbyterian ministers, even though this college began its existence in the midst of circumstances very different from those of the mother country.

Like most similar institutions of the old world, the Scotch universities date from the middle ages. The subjects of study then deemed essential had received but few additions up to the time when Queen's was founded, and the new university naturally adopted the course of studies which prevailed in the old world. But fifty years have elapsed since then. During these years Queen's has had time to grow and prosper. She has kept pace with the progress of the world until her curriculum is as broad and general as that of any university in this or other countries. The parent universities, on the contrary, have remained almost at a standstill. With the exception of English literature, little has been added to their curriculum from their foundation to the present day. The modern literatures and languages of foreign countries are ignored, while most of the sciences receive but partial recognition.

Queen's has thus outgrown her models. She has done so, it is true, slowly and tentatively, as her circumstances and the spirit of the age have impelled her. She has sought to adapt herself to her environments, and in so far as she has done so has she proved her right to thrive. It did at one time

appear as if she had undertaken the heroic task of making the environments adapt themselves to her. A Canadian Glasgow, or even Oxford, a classical school *par excellence*, seemed at one time the ideal at which she aimed. Then, overcome by the force of circumstances, there was a revulsion of effort. Other subjects, especially the natural sciences, have of late been developed with a vigor that promises to make amends for previous seeming neglect. And this notwithstanding the tradition that the so-called humanities alone, that is, the dead classics—Latin and Greek and Metaphysics—are educating, culture-imparting subjects.

How did this tradition originate? It may be answered, in some measure from real merit, chiefly, from the vanity arising out of the prestige of age. As already indicated, the subjects just referred to have always held the main place in the Scotch universities, as they did in all the other older institutions of learning, for a long time after their establishment.

These institutions were originally created for the training of the priesthood of the early Christian Church, and Latin was the language employed in them. For at this early date the vernaculars were only in the formative stage, and, consequently, had no literatures. The only available literature was the Latin, which had survived the political and linguistic convulsion following the collapse of the Roman empire, as a sort of learned and universal language. It was also the medium through which the Bible was carried down, and thus it became the ceremonial language of the church. A knowledge of jurisprudence and medicine, the study of which soon followed theology, could also only be obtained through Latin. Hence the study of Latin was a matter of necessity. It was a practical and utilitarian one.

Metaphysics has always been inseparably connected with theology, and in some respects it may be said that they are convertible terms. Greek philosophy in one form or another became incorporated with Christian theology at its beginning, and was studied in connection with it. As a means to an end, then, the study of philosophy was as directly utilitarian as that of Latin. Special suitability in itself for affording an unexcelled mental discipline is only a modern invention.

It was not till a much later period that the study of the literature of ancient Greece received attention, namely, at the time of those intellectual and moral movements called the Renaissance and the Reformation. It, too, was a utilitarian study. Though the language had been cultivated to some extent in Italy, the literature had not become generally known in Western Europe until after the Greek scholars took refuge there after the fall of Constantinople in 1453. The newly invented printing press

facilitated the multiplication of works previously existing only in manuscript. It was recognized that Greek possessed in its literature and its version of the Testament material that could be utilized in behalf of the new movement. Accordingly it became a subject of university study. Like Latin and Metaphysics, Greek was at first only a utilitarian study, a necessary means to a practical end.

But the vernaculars of Western Europe had now been formed, owing in a great measure to the invention of printing. They also began to produce literatures. Consequently, the necessity of writing learned treatises in Latin ceased to exist. The Reformation gave translations of the Bible that book of prime importance to the Church. From that time neither Latin nor Greek was necessary for its study by either clergy or laity, at least in reform countries. The work of translating the literary productions of ancient Greece and Rome also began. In this form they soon became accessible to all, and losing their identity went to swell the ever increasing store of human knowledge.

The direct necessity for the study of the dead languages had ceased; yet for a long time they retained their early prominence. Their original usefulness was gone; but around them gathered traditions of a mysterious educational power, which the vanity of succeeding generations of devotees contributed to magnify. This was still more intensified when the universities were the institutions of a class, as they used to be in England for instance.

However, the advancing civilization of the latter part of the nineteenth century has made imperative the study of other subjects bearing more directly on it. The most advanced institutions became timely cognizant of this and acted accordingly. They added to their old courses the new subjects as they were developed, the natural, social and political sciences and the modern literatures and languages. This is the stage at which Queen's has arrived.

But though the solitary reign of the ancient classics is greatly encroached upon, they are by no means dethroned; nor is it altogether desirable that they should be. Apart from some value as a direct literary study, they are useful for the advanced study of comparative literatures and of comparative philology. This seems to be the principal place reserved for them in the future.

After the literature of the mother tongue, the principal literatures and languages of modern Europe are the coming subjects of linguistic and literary study. They are in the first place essentially useful, as were originally the vaunted humanities. They are a means to an end. In the march of science the foremost nations are friendly competitors. It, therefore, becomes highly advantageous to know what our neighbors are doing. This is best done through their current literature in

the first place, and then through their more permanent productions. It may be objected that these works can also be read in translations like the ancient classics. Of current literature it goes without saying that this is not the case, while some valuable scientific works and the heavier literary productions often remain untranslated for years, and generally are not translated at all. Many works of world-wide reputation have certainly been translated, and often well translated; but how far they fall behind the vigor and beauty of the originals only those who have read both can know. As has been said, the literatures of modern Europe embody all that is best and wisest in ancient Greece and Rome, and this clothed in a form, the freshness and life of which appeal to us who live in the nineteenth century. In addition to this they contain the wealth of ideas accumulated during the centuries which have elapsed since the old Greek and Roman writers lived and thought, and they portray the origin and development of our own civilization. For this, if for no other reason, they form a subject well worthy of study for its own sake.

POETRY.

HOME.

WHAT makes a home? Four walls of polished stone?
Or brick and mortar laid with nicest care?
Nay, prison walls are made without as fair;
Within—look not within—corruption there,
With ignorance and sin defiles the air.

What makes a home? 'Twere better far to roam
Unhoused than have a part in dainty halls,
Where rarest gems of art adorn the walls
If there's no hearth-fire bright for poorest poor
Who linger in the night without the door.

What makes a home? 'Tis where the weary come
And lay their burdens down, assured of rest.
'Tis where we learn to know our dearest best,
Where little children play, blessed and blest,
Though walls of coarsest clay enwrap the nest.
—Fannie S. Reeder, in the Ram's Horn.

GUILIELMUS REX.

The folk who lived in Shakespeare's day
And saw that gentle figure pass
By London Bridge—his frequent way—
They little knew what man he was!

The pointed beard, the courteous mien,
The equal port to high and low,
All this they saw, or might have seen—
But not the light behind the brow!

The doublet's modest gray or brown,
The slender sword-hilt's plain device,
What sign had these for prince or clown?
Few turned, or none, to scan him twice.

Yet 'twas the king of England's kings!
The rest with all their pomps and trains
Are mouldered, half-forgotten things—
'Tis he alone that lives and reigns!

—THOMAS BAILEY ALDRICH.

THE CLOVER.

Some sing of the lily, and daisy, and rose,
And the pansies and pinks that the summer-time throws
In the green, grassy lap of the medder that lays
Blinkin' up at the skies through the sunshiny days.
But what is the lily and all of the rest
Of the flowers to a man with a heart in his breast
That was dipped brimmin' full with the honey and dew
Of the sweet-clover blossoms his babyhood knew?

I never set eyes on a clover-field now,
Er fool round a stable, er climb in a mow,
But my childhood comes back jest as clear and as plain
As the smell of the clover I'm sniffin' again:
And I wander away in a barefooted dream
Whar I tangle my toes in the blossoms that gleam
With the dew of the dawn of the morning of love
Ere it wept o'er the graves that I'm weepin' above.

And so I love clover; it seems like a part
Of the sacreddest sorrows and joys of my heart;
And wherever it blossoms, oh, thar let me bow
And thank the good God as I'm thankin' Him now!
And I pray to Him still for the stren'th when I die,
To go out in the clover and tell it good-bye,
And lovin'ly nestle my face in its bloom,
While my soul slips away on a breath of perfume.

—JAMES WHITCOMB RILEY.

COMMUNICATIONS.

ANOTHER MAN NEEDED IN ASIA MINOR.

JAMES P. MacNaughten (1884), Alexander Mac-
lachlan (1884), and Robert Chambers (1866),
are all engaged in different departments of missionary
work in historic centres in Asia Minor. The last
named was minister in Whitby before accepting a
call from the A.B.C.F.M. to labour in Turkey.
After spending some years in Erzroum he became
connected with the educational work, which has
been such a potent factor in awakening to new life
the Armenian, Bulgarian and other long oppressed
Christian nationalities in the Turkish empire. He
is now principal of an institution in Bardezag, on
the Gulf of Nicomedia, sixty miles south-east from
Constantinople, which prepares men for the work of
the ministry as well as for useful and honourable
callings in civil life, and, like other Principals, feels
himself overburdened with the multiplicity of his
duties. The following extracts from a letter to
Principal Grant show this, and they are published
to enlist interest in his work, and to catch the eye
of any one who may be disposed to volunteer to aid
him;—

BARDEZAG (Ismidt), Turkey, Nov. 14, 1893.

MY DEAR PRINCIPAL GRANT,

I enclose a couple of circulars showing what I am engaged in now. I have five assistant teachers—three of them college graduates. We have ninety boarders this year and twenty-five day pupils. I also superintend the missionary work in the Province of Nicomedia. I greatly need an assistant, but our Board has reached the limit of its regular expenditures in this empire. I should like to interest some strong university in this region and school and have it send out a choice young man to take a post-graduate course of three years in assisting me in school and pursuing such studies and original investigations as this historic region might prompt him to or afford him

facilities for. Six hundred dollars would be adequate salary for him; he would need from \$150 to \$200 for travelling expenses to the field. He could teach English; if possible, drawing and music; book-keeping, Christian ethics; give lessons in pedagogy, and take charge of athletics. In short, we could keep such a man, without a knowledge of any of the languages of the country, thoroughly and most usefully busy; and it would be a great blessing to us. It would be a glad day for me and for the work here, and for the man himself, if some friend or friends of Queen's could be found to furnish the funds to send out one from your next year's class. I know that you are sorely driven with appeals for advice and help, and I hope you will feel free to pay no attention to this appeal unless you see both the opportunity and advisability of giving it attention. I know your interest in the work and in me personally, and no answer to this is needed to assure me of it.

R. CHAMBERS.

BRUCE'S APOLOGETICS.

To attempt within the limits of an article in the JOURNAL a review of a work which is so largely a compendium reminds one of the philosopher, who having a stone house for sale, carried a pebble from the wall in his pocket as a sample of the house. Readers will therefore please make the necessary allowances, and if the pebble leads to a closer examination of the house it will have done its work.

Dr. Bruce divides his work into three books, and it may be convenient to give the subject of each book and the result reached in it, adding a suggestion in the way of criticism.

Book I. deals with "*Theories of the Universe*," and in it the author develops his "theory of knowledge," or in other words his proof (or absence of proof) for the existence of God. He examines some half dozen theories and the conclusion he reaches is that "the idea of God is a hypothesis which all we know tends to verify." Dr. Bruce then does not attempt to prove that God is, he assumes it, and goes on to enquire what he is. Now, whatever value this method may have for Apologetics, it will strike many as being perilously near Agnosticism. They will feel like saying "If the fundamental fact of the universe is only a hypothesis, then every other so-called fact must also be hypothetical, and hence our knowledge is after all illusive." Book I. is, in my estimation, the least valuable part of the work.

Book II. deals with the "Historical Preparation for Christianity," and this in Dr. Bruce's hands becomes practically an attempt to show that the results of modern criticism, so far from weakening the evidence for the inspiration of the Old Testament, really strengthen it. Explicitly he refuses to commit himself to the Development theory, either as applied to nature or as applied to Revelation, but implicitly he accepts the general results of that theory as applied to both nature and Revelation, holding that in this way the most satisfactory explanation of the phenomena can be given. This part of the work seems to me more satisfactory than either of the other parts.

Book III. deals with "Christian Origins." In this he discusses with comparative fulness Jesus, Paul and the Gospels, holding virtually the traditional view, though he is disposed to regard the miraculous as having comparatively small apologetic value in this age. He also admits considerable limitation in Paul's view of the Gospel, or at least in Paul's teaching as compared with the Synoptics. In regard to the Gospels, he takes up what will seem to some an extreme position. In answer to those who claim that the Gospels (though not strictly historical) do give us in large measure the spirit of Jesus, he says (page 352)—"But if the Jesus of the Gospels be a devout imagination, then the right of reform and the obligation to conform cease. The fair Son of man belongs to the serene region of poetry; real life at the best must move on a much lower level." Which seems to mean that the Gospels are either literal history or nothing. But this, in view of present tendencies, is more like the petulance of a spoiled child than the decision of a patient investigation. For—to take a somewhat extreme case as illustration—suppose it could be made out that Dr. Martineau is right in claiming (Seat of Authority in Religion, Bk. II.,) that the Gospels as we have them record only one-thirteenth of the public life of Jesus, that they contain so many verbal coincidences as to make it manifest that they have been drawn from a common source, and that they must have required three or four generations to grow into their present shape. Suppose all these conclusions justified. Would that deprive the Gospels of their spiritual power? Would it prove that the ideal set before us in them is not from God? If the spiritual ideas conveyed are congruous with the nature of man, does not the inspiring power and binding authority of the Gospels remain, even though we admit that it is their spirit rather than their letter which is true to the Original? Surely every man is bound to live up to the highest ideal he knows, whether the ideal be presented in the "*Pilgrim's Progress*" or in "*The Saints' Everlasting Rest*." The weakness of this part of the work lies in the fact that Dr. Bruce tries to find *religious certainty in historical evidence*.

But, notwithstanding defects such as the above, the book as a whole will do good. The spirit of it is eminently fair. One feels that the author does not wilfully misstate the views which he criticises, and it may be said that the spirit of the book will carry one beyond the letter of it. Written by a man in a state of mental transition it will be helpful to many who are moving in the same direction.

J. S.

MR. EDITOR:—Your earnest appeal to various of the muses in your last issue has been taken to heart by mine and this P.M. the gentle Lady dropped into my study

and bade me, with her help, sing a few verses to the honor of our redoubtable football team. As this Lady knows a vast deal more about both poetry and music than I do, I requested her to select the tune to which I should sing. At once, and almost before my question was finished, she suggested that I adopt that noble, ancient and immortal air, "Hey, tuttie taitie," or as it is more commonly called: "Scots, wha hae." Instantly I began to sing, and the result was the enclosed, which I humbly tender you.

May it meet with your approval is the hope of

Yours faithfully,

MATHETES.

TO THE RUGBY FIRST FIFTEEN.

Air:—"Hey, tuttie taitie."

Queen's! ye heroes of the field
 Who the football sceptre wield,
 To your prowess all must yield
 And lay down their right.
 You have won the honored name,
 And your deeds our souls inflame
 To preserve your well earned fame
 With a patriotic might.
 Let our foes boast as they will;
 Let false pride their weak hearts thrill;
 Queen's, with might supreme, shall still
 Conquerors be found.
 Let them come from far and near
 With their trophies cherished dear,
 We will take them from them here
 On our Campus ground.
 Or we'll meet them where they ask,
 That they may in favor bask,
 Ours, still, will be the task
 Th' palm to bear away.
 Fearing not what foe may tell
 Of his power to check and fell,
 Long shall ring our loud "Cha gheill",
 Till we win the day.
 On, then! On to victory;
 Let us all the world de.y
 With our slogan "Never die,"
 Sweeping all before.
 Glory be to ancient Queen's,
 With her life and happy scenes;
 Cursed be all her foes—the fiends—
 Cursed forevermore.

As Oliver Twist remarked "MORE."

Queen's has sent out many noble, true-hearted sons and daughters. We who remain are always pleased to hear from any of them, pleased to record their successes, wherever they may have been won. For many reasons the following letter will be received with delight by readers of the JOURNAL:—

MANEPAY, JAFFNA, CEYLON, Sept. 25, '93.

DEAR FRIEND,—In our first letter we told of our arrival in Jaffna; we shall now tell of the beginning of our work. On the 12th of June we came to our new home, which had been set in order for us by the other members of the mission previous to our arrival in Jaffna. We found the house much more

commodious and comfortable than we had expected, notwithstanding the bright picture presented to us by the Misses Leitch. The rooms are large, with high ceilings, which protect us from the effect of the heated tiles, while the windows, closed only with Venetian blinds, give free access to the breeze from whatsoever quarter it comes. Our servants came to us without being sought, a boon many housekeepers in America would appreciate. Before we came to our own home, but more particularly after we came to Manepay, the people began to bring their sick friends to us. We tried to persuade them to wait until we were fairly settled, but in vain; so we were obliged to open the dispensary the following week. From week to week the number presenting themselves for treatment increases, and now our time is almost wholly occupied.

The dispensary was opened on the 19th of June. During the remaining part of that month 30 female and 54 male patients came to us. Some came repeatedly for medicines, which made the total number treated in June 113. In July we received 132 women and 127 men, with a total number of treatments 445. In August 150 women and 207 men were treated, the total number of patients who received medicine being 712. In addition to these outdoor patients, we have seen a number of women in their homes.

We began work in the old building so long used by Dr. Green as a dispensary, but we found it inconvenient, as Dr. Mary Scott required a separate room in which to see the women and children. With the consent of the mission we moved into the vacant mission house adjoining the church. This gives us separate rooms for men and women, a private room for special examinations, a dispensing room, a dark room for ophthalmoscopic work and an operating room. The large verandahs on either side furnish ample waiting rooms for all. The old dispensary building being now vacant, we began to use it as a temporary hospital, and have found it exceedingly useful, especially for patients receiving surgical treatment.

One peculiarity in hospital practice here is that the patient's friends all want to come with him. Three or four, and even as many as a dozen, will come and stay around, sleeping on the verandahs, or in front of the hospital door. This has its disadvantages where the patient needs quiet, but it has the advantage of affording a special opportunity of speaking to them of the Saviour under circumstances which invite their thoughtful attention.

We have been very fortunate in securing competent Christian assistants. When Dr. Mary Scott's need of a woman to interpret for her, and assist with the female patients became known, every one interested united in recommending a young woman who for nine years had lived with Mr. and Mrs.

Trimmer, missionaries of the Wesleyan Church. She bears the name of one who for over forty years worked among the women and girls of Jaffna, Eliza Agnew. For some time she has had a longing to study medicine, a profession as yet little known to Tamil women. She has refused offers of marriage against the wishes of her best friends, hoping that some time she might be able to accomplish her object. When she heard of the possibility of coming to us, she said this was God's way of making her fit to help her sisters in Jaffna. She came to us and has proved eminently helpful.

For the general conduct of the work in the dispensary, and special assistant to myself as interpreter, I have engaged a young man, Albert Curtis. He is a graduate of Jaffna College, where, while a student, he became a Christian. He comes of a family whose caste is counted one of the highest in the province. His friends were much displeased with his decision to become a Christian. When they found him firm, they yielded so far as to allow him a place in the home, hoping to effect a heathen marriage, and thus draw him back. However, by the advice of the missionaries, a Christian marriage was arranged with a daughter of Dr. Mills who at one time was a student of the late honored Dr. Green. His relatives made every effort in their power to prevent this marriage, even to carrying it to the courts, but failing in this, disinherited him. His father died subsequent to his becoming a Christian, but previous to his marriage. For two years he has not seen his mother. Since his marriage he has lived with his father-in-law, and during that time has studied Western medicine. This makes him a valuable assistant, as his knowledge of drugs enables him to dispense with fair accuracy. In addition to this, he has proved so trustworthy that he can safely be left in charge of all things about the dispensary. He is fast becoming a competent surgical dresser, while his amiable disposition and true Christian character make him the friend of all.

For the evangelistic work among the patients while waiting, we have engaged Mr. Fitch whose long experience in teaching in mission schools, and subsequent work as catechist makes him a capable helper. He holds a meeting every dispensary day with the patients, and then spends the rest of the time in personal conversation, and distribution of tracts. Mrs. Fitch also works similarly among the women. We have also a dispenser and an assistant employed and an orderly, all of whom are doing good service.

I have said very little in this letter about our success in winning the patients to accept Christ, and as now my letter is of sufficient length, I shall leave the particulars of this side of the work for next letter. We are gaining the confidence of the people, some of the strictest heathen, among them even some priests, have entrusted themselves to our care.

Some have professed to accept Christ, while others while not relinquishing heathenism have been made very warm friends of the medical mission. Here we must close, hoping to let you know again of the progress of the work. Our prayer, with yours, for God's blessing on the work of witnessing here and at home, shall always be blended, feeling as we do, that the work is one the world over.

Your sincere friends and co-workers for the Master,

T. B. AND M. E. SCOTT.

CONTRIBUTED.

A GLIMPSE OF GOTHAM!

To the provincial who has been reared
 "Far from the maddening crowd's ignoble strife"
 there comes a peculiar exhilaration when he finds himself suddenly and for the first time in the midst of the din and confusion of the great city of New York with its teeming life and ceaseless activity. So much that is new and strange crowds upon him that the senses and the mind are quickened by an unusual stimulus. The inevitable reaction from this exaltation of spirits soon sets in, however. The eye grows weary, the ear rings with the incessant clatter, the mind refuses longer to be roused by the novelty that at first charmed it, and he feels like a helpless waif cast upon the surging tide of this great sea of humanity. The desolation and solitude that comes over a man at such a time is as painful as if he were alone on a desert or in the heart of a great forest. Fortunate is he if at such a time his wistful gaze does not call forth an answering smile of recognition from a "confidence man" or a "bunco steerer."

This feeling of loneliness, too, is but transient, and as it passes away the stranger begins to realize that there is some order underlying this chaotic whirl of metropolitan life. He sees, as it were, the heart of some great giant, the mighty engine whose ceaseless throbbing is driving the nation's life blood along the commercial arteries, even to the farthest extremities of America's giant frame. Compared with its mighty pulsations the commercial activities of the other great cities of the continent are but as answering pulse beats, reinforcing the action of the giant heart. In another respect, also, the American metropolis resembles that most vital of human organs. When stocks become dropsical, when Wall Street grows feverish, when the noisome breath of pestilence is wafted over the seas, and the gruesome spectre of cholera threatens to breathe forth contagion to the land, the telegraph, that great nervous organism of the continent, conveys the sensation to all parts of the system, however remote; the arteries no longer pulsate with vigorous life, and the whole body politic, feeble and attenuated, be-

comes an easy prey to any form of commercial malady. This was well illustrated by the financial panic of the past summer. Expert doctors of finance in all parts of the land anxiously noted the disturbed pulsations of the great commercial heart, and as these began to grow stronger and more regular, hope revived, and even before congress convened to prescribe the "gold cure," convalescence had commenced.

To the casual observer the native American seems to be about as completely crowded out of his rightful place in New York by the foreign elements as his country's native song birds have been by the usurpations of the pugnacious English sparrow.

The most substantial of these foreign elements is the German. Judging from the signs displayed on the great business houses of the city, the trade is largely in the hands of solid and thrifty Germans, with a considerable sprinkling of Hebrews, whose names are akin to the German. German thrift and stability, coupled with American enterprise and energy, undoubtedly form the bone and sinew of the great mercantile interests.

Generally speaking, the Germans are not politicians. Trade has a much greater fascination for the average German than politics has. No class in the community enjoys a holiday more thoroughly. They are so numerous on the pleasure boats and excursions that one hears German spoken more frequently than English. Their pleasures are of a quiet nature. Go to one of their favorite resorts and you will find the German's four chief sources of enjoyment fairly represented by a pipe, a beer mug, a Frankfurter sausage, and a brass band. The one outdoor sport of which he is passionately fond and in which he excels is shooting. Athletics he is quite willing to resign to those of less phlegmatic temperament.

The most numerous foreign element is the Irish. An American school boy might easily be pardoned for giving as the chief products of Ireland, policemen, saloon-keepers and politicians for the U.S. market. He cannot be said to excel, like the German, in business ability. He has not the even temperament, the sober judgment, and the patient perseverance, that bring commercial success. Nevertheless he has, by a sort of evolution, risen from the most menial position to a place of power that is the wonder, not only of the stranger, but of the native American as well. From being himself a navvy on the streets, he has risen to the position of overseer of Italian navvies, and the way in which he hustles the perspiring Dagoes would rouse the envy of an old time slave driver. On the "Foorce" he is supreme, and woe to the luckless wight that dares to insult the majesty of the law as represented by his helmet and uniform.

In municipal politics he is all powerful. While

other classes have been absorbed in business pursuits, he has been gradually and sedulously obtaining control of the entire civic administration. His numerousness, his ambition for place and power, his natural predilection for the excitement of political warfare, coupled with the indifference of his fellow citizens, have enabled him to obtain complete possession of civic affairs, and he is so entrenched in his position to-day that it is next to impossible to depose him.

The Hebrews are one of the most interesting elements in the complex life of the city. There are several thousand of them, and they exhibit the same marked characteristics as their race has shown for two thousand years and more, in all the commercial centres of the Old World.

While readily adapting themselves to the social and political institutions of the country in which they dwell, they steadfastly adhere to all that is dear to the Jew, and utterly refuse to be absorbed by the current of Republican life with its wonderful assimilative power which is the boast of all Americans. The majority of them are naturalized citizens of the State, and they take a considerable interest in political affairs, but in all other respects they are as distinctively Jewish as those of their race who live in Eastern lands.

They are the same inveterate traders as in the days when they turned the Temple of Jerusalem into a mart for their impious traffic; they are as fond of exacting usury as when Shakespeare's Shylock sought to exact the "pound of flesh" on the Rialto at Venice; and their propensity for "spoiling the Egyptians" would seem to be a direct inheritance from the Israelites of the Exodus. Avarice is the Jew's besetting vice, and as one vice cannot stand alone this is ministered to by dishonesty and falsehood. The grosser vices, so common to other classes, are very rare among the Hebrews. They are on the whole temperate and virtuous, and crime and poverty are alike scarce among them. One of the most surprising characteristics of the Jew is the readiness and liberality with which he supports all charitable and philanthropic movements among his own people. The most close-fisted old Jew in the city will go to a bazaar in aid of a Jewish orphanage, and apparently enjoy being made the victim of his own practices. When the cause is charity and the merchants are pretty Jewesses he will pay a dollar for a ten-cent bouquet, or fifty cents for a cheap cigar, with a *sang froid* that is a marvel to a Gentile who has seen him haggle over a nickle or a dime in the counting house.

Not far from the haunts of the Jew, and forming one of the most striking of the varied phases of life in the East Side district, are the natives of sunny Italy. Mulberry street is as distinctly Italian as any street in Naples or Venice. A walk through

that street on a warm summer afternoon is both interesting and instructive. The long rows of dirty looking tenements seemed to have poured forth all their occupants into the crowded street. Unkempt mothers, each with a child in her arms and one or two hanging to her skirts, stand sipping with one another and scolding with Italian volubility and gesticulating their numerous progeny. Wrinkled grandmothers sit crooning on the doorsteps or listlessly watching the children playing and fighting in the gutters. Here, two lisping toddlers are pitching "scraps" with buttons for pennies; there, in an unused cart, four lazy looking youths are idling away the bright hours over a pack of greasy cards. The wares of second hand dealers and cheap fruit sellers crowd the sidewalk and send up an odor that "smells to heaven." The basements are nearly all utilized as barber shops or saloons, at the doors of which gathered little knots of dark browed, restless looking men, who to the casual observer seem quite eligible candidates for the Mafia. As one looks upon this dense throng, poorly fed, thinly clad, and wretchedly housed, he shudders to think of the squalor and misery that must be their lot when the biting blasts of winter prevent them from spending the day in the street, and confine them to the cold and dank tenements where they "draw nutrition, propagate and rot." A very noticeable thing about these Italians is the early age at which the women begin to look old. The girls are usually rather pretty, with dancing black eyes. The matrons early begin to lose their vivacity, and before they have passed middle life they are sallow, wrinkled crones. One meets them frequently on Broadway and Park Row, carrying immense bundles on their heads, bundles that would make the average man stagger.

To go from the Italian quarter directly to Mott street, the Chinese section of the city, affords a most striking contrast. Not a woman is to be seen, children are as scarce as in Hamelin Town after the visit of the Pied Piper in the long ago. No wares are exposed for sale in the street nor in the shop windows. In fact the shops are distinguishable only by the small signs which all look alike to the stranger, and which seem to have been secured by breaking up old tea boxes. A disagreeable odor oppresses the atmosphere here as in Mulberry street. It is not so pungent, but is, if possible, more sickening and subtle.

The Chinamen one meets here show great variety of attire. All sorts of combinations of American and Chinese dress are seen, from the full regalia of the higher castes to the complete American suit worn by the shame-faced individual who has parted with the last tie—a plated tie—that binds him to the celestial empire.

The Chinaman is an inoffensive and much abused citizen, whose treatment by the American authori-

ties does not reflect much glory upon "the land of the free and the home of the brave." Yet, notwithstanding the Exclusion Bill and the unjust Geary Act, he still continues to make his way into the country in considerable numbers. His worst vice is the opium habit, and this, it must be remembered, is a habit thrust upon him originally by so-called Christian countries, and even in New York to-day the patrons of the Chinese opium joints are largely Americans. Even high born ladies, nurtured in the lap of luxury, with all the ease and refinement that wealth can give, fall victims to this insidious and deadly appetite, and surreptitiously visit the opium dens of the "Heathen Chinee" to appease in guilty seclusion the dreadful craving that torments them.

COLLEGE NEWS.

A. M. S.

THE annual election for the executive officers took place on Saturday, Dec. 2nd, and proved very exciting from start to finish. The friends of all the candidates worked heartily and brought every honorable means into play to elect their nominees, and did not give up hope for the election of their men until the following result of the poll was announced at 9.30 p.m. :—

PRESIDENT—T. H. Farrell, M.A.
 FIRST VICE-PRESIDENT—A. E. Ross, B.A.
 SECOND VICE-PRESIDENT—E. R. Peacock.
 CRITIC—W. McC. Kellock.
 SECRETARY—J. A. McInnes.
 TREASURER—George Butler.
 ASSISTANT SECRETARY—D. M. Gordon.
 COMMITTEE—G. F. Weatherhead, A. B. Ford, C. B. Fox, E. L. Pope.

The race for the presidency was close and exciting, and while those who supported Mr. Millar in the contest congratulated Mr. Farrell on his election, and will endeavour to be his most active supporters during his term of office, they still have cause to congratulate their candidate on the splendid run he made against so popular an opponent. It is a matter of satisfaction that while the vote this year is the largest on record, no attempt was made at impersonation.

The postponed annual meeting of the Society was held last Saturday evening, and a good number were in attendance.

The annual reports of the secretary and treasurer were read and approved, that of the latter showing that the Society was in a very good condition financially. Mr. E. R. Peacock's motion to strike the alumni off the list of voters was discussed, and on a division lost.

T. L. Walker, M.A., the retiring president, before resigning the chair to President-elect Farrell, spoke briefly of the past year of the Society, and thanked the members for the respect shown him. Mr.

Farrell took charge of the meeting amid great applause, and in a very neat manner thanked his supporters for placing him at the head of the Society, and wished the co-operation of all in making the most of the valuable privileges which the Society affords. On motion of W. L. Grant, a unanimous vote of thanks was tendered to the retiring executive, and on motion for adjournment, the annual meeting of the A.M.S. for 1893 became a memory.

The regular weekly meeting was of rather an informal nature, the business done consisting merely of the consideration of a few bills against the Society. The items of the order of business were rapidly passed over until that of "Debates and reading of essays" was reached, when the audience listened to a short programme of songs and speeches. J. Maule Machar, M.A., was called on to address the meeting, and spoke at length on the nature and solemnity of an oath, and also on the advisability of providing a screen at the poll to ensure greater secrecy of the ballot, and suggesting the best form that this screen should take. Songs were heard from Messrs. Gray, Begg, Hugo and Baker, and several choruses from the entire audience.

A. M. S. ELECTIONS.

The excitement occasioned by our unusual success in the athletic sphere had not yet subsided when the question of elections began to absorb the attention of all from the experienced campaigner down to the most studious and reserved freshman.

The speech-making and canvassing of a fortnight came to a climax in the city hall on Saturday, Dec. 2nd. As usual the interest centred around the candidates for the Presidency, as the only other office for which the contest was keen was that of Secretary.

The character and collegiate attainments of the candidates for the Presidency and the high respect in which they are held by all in the University made it difficult for many to decide how to mark their ballots, and the determination of their respective supporters, gave promise that the highest honor in the gift of the students would not be easily won. The election, though not so exciting as some that we have seen, will compare very favorably with those of previous years. The enslaving power of party spirit has not yet been fully stamped out, but a higher moral tone was apparent in the manner of conducting the campaign. This resulted from various causes—the character of the contestants, the presence of a lawyer, and the watchfulness of the scrutineers. The first votes were cast in the morning at the college for the convenience of those who could not be present in the afternoon, and at 2 p.m. the fight fairly began at the city hall. But it was comparatively quiet till 7 p.m. and from that time till 9 p.m. the majority of the votes were polled.

When the returns at 8 p.m. showed Mr. Millar 12 votes ahead the excitement of the election reached its highest point and the opposite side eagerly scanned and rescanned their lists to find another vote. Before 9 o'clock, however, the tables turned and Mr. Farrell was elected by the narrow majority of 17.

When, at about 9:45 p.m., it was known who the successful men were, cheer after cheer resounded through the hall of the "City Fathers," and soon the officers elect appeared to thank the "free and independent electors" for placing them in such a position.

How the question asked in a recent editorial, "Has the executive that will do the most good in the college been elected?" will be answered remains to be seen. They enter on their new duties with the good wishes and hearty co-operation of both friends and foes and we look forward to an interesting series of meetings under their guidance.

Q. U. M. A.

The regular meeting of the Missionary Association was held in the Divinity Class-room, Saturday morning, Dec. 9th; the President in the chair.

After devotional exercises business was proceeded with. The Treasurer's report showed a slight decrease in the indebtedness; and all members of the association were urged to put forth an effort during the Xmas holidays to secure funds sufficient to pay all claims.

Reports were received from several of the parties in charge of the subscription sheets in connection with the salary of Queen's Foreign Missionary. All the lists are as yet incomplete but promise to be up to those of former years. The Divinity students have evidently awaked to one of the privileges of their calling for the 29 names on their list give a total of \$238.00.

After the reception of the new members, Messrs. McPherson, Currie and Rollins, delegates to the Inter-Collegiate Missionary Alliance, submitted their reports.

Mr. McArthur gave an interesting talk on some phases of the work in which he has been engaged at Bath and Ernestown, after which the meeting adjourned to assemble on Saturday, Dec. 16th, for the discussion of Foreign Mission topics.

Y. M. C. A.

Friday evening, Dec. 1st, found the room in which our meetings are held crowded to overflowing, many who had not been able to gain admittance standing around the door. As had been previously announced, Mr. Schiverea, evangelist, was present and addressed the meeting. He chose as the basis of his remarks Paul's words to the Romans, (I., 16): "For I am not ashamed of the gospel: for it is the

power of God to every one that believeth." The point dwelt upon was that more than a college training was necessary for a man in order that he might faithfully discharge life's duties. This he showed by contrasting the life of the apostle before and after conversion. The great difference was due to the gospel, the power of God, of which he was not ashamed, but which was rather the glory of his life. What the gospel did for Paul it would do for another man. He closed by making a direct appeal to undecided and halting ones to choose and accept the gospel.

On the evening of Thursday, Dec. 7th, the Executive and some of the active workers of the Association assembled in the city building to meet Mr. P. C. Leslie, General Secretary of McGill Y.M.C.A. He had come as a member of the Provincial Committee to confer with us on the best ways of working, and to give us the benefit of experiences in other colleges.

The following afternoon Mr. Leslie addressed the regular meeting of the Association. After extending greetings from McGill, he spoke briefly regarding Personal Responsibility. College men are destined to be centres of influence wherever they settle down to their life-callings. Hence the great importance of reaching them for Christ and insuring that their increased influence shall be on the right side throughout life. He, therefore, urged Christian students not to neglect the grand opportunities which were theirs at college, and which they would not find elsewhere.

Y. W. C. A.

A meeting of the Y.W.C.A. was held in the Girls' reading room, Friday, Dec. 1st. The leader was Miss Lizzie Murray—motto, 'Excelsior'; theme, "Covet earnestly the best gifts" (1 Cor. xii.-31). The leader referred to the best gifts—the fruits of the spirit—enumerated in Galatians, "Love, joy, peace, &c.," and particularly to 'the greatest of these,' Charity. Wealth, pleasure, the good things of earth are gifts of God, but we must, above all, 'covet earnestly' those best gifts which will contribute to our highest spiritual development, ever remembering that

"Our destiny, our being's end and home
Is with Infinitude, and only there."

Owing to a change in the programme, Miss Allen led the meeting of Friday, Dec. 8th. The subject was "The Tenth" (Mat. iii.-10). Giving, not merely as sponges absorbing all we can, was the thought dwelt upon.

Miss Polson, the association's delegate to the Inter-Seminary Missionary Convention, held in Toronto, was present, and spoke of the great pleasure and benefit from the convention and from intercourse with the earnest, whole-souled Christian workers there.

'94.

The attendance at the last meeting was not as large as the importance of the business on hand merited. An invitation from Victoria to send a representative to their conversazione on Dec. 15th was received. J. S. Shortt was elected to carry greetings to our Methodist brethren.

Discussions regarding the year photo were next in order. It was thought that because of their numbers the members of the year could not be photographed in a group, and a committee was appointed to obtain information regarding the best method to be adopted.

J. S. Shortt spoke of the liberal support which the conversazione had received from senior years in the past, and urged '94 not to be behind the foremost. M. H. Wilson gave notice of motion regarding a change in the constitution of the C.I. et V. A hearty vote of thanks was tendered J. W. Mitchell for having evolved the best "cry" in the history of the Concurus, and for his excellent delivery of the same, and the meeting then adjourned.

'96.

The Class of '96 held its regular meeting on Thursday afternoon, 7th inst., in the Philosophy room. Owing to the fact that important business was to be dealt with, there was a fairly good attendance. Motions by Messrs. Burton and Munro, relating to amendments in the Constitution of the year, were brought forward and after some discussion passed. The committee appointed at a previous meeting to deal with some matters of interest to the year, reported, and the discussion which followed the presentation of the report, brought forth maiden speeches from several members of the class. The next meeting will be held on the last Thursday in January when a programme, which is now in preparation, will be presented.

'97.

All the meetings of '97 previous to Wednesday, 6th inst., have been of a strictly business character. At the last meeting, held on the above date, the proceedings were enlivened by a programme. After the President, by way of introduction, had made some well chosen remarks on "'97," Miss Cook gave an instrumental solo, which was well received. This was followed by an original poem, by A. J. McNeil, the genius of the year. Although of considerable length, it called forth a loud encore. Impromptu speeches were delivered by Mr. W. A. McIlroy on "The Professors," and Mr. R. T. Moodie on "The Concurus."

The formation of a glee club was discussed, and it was decided to hold a meeting of those interested on Wednesday, 13th inst. The meeting was closed with the singing of the national anthem.

The Honor classes in English, Political Science and Philosophy are being exceptionally well attended. Some cynical observers who know the amount of work these classes involve think it will be a case of "many called but few chosen." The mere mechanical writing of lectures is of no advantage, and to understand and appreciate Honor lectures a thorough acquaintance with Pass classes is absolutely necessary. Those who fondly hope to get a grasp of these subjects in one or two years evidence their ignorance of the extent of these subjects and the difficulties they imply.

Queen's at present holds three championships, the Dominion championship at Bowling, the Ontario championship at Rugby and the Dominion championship at Rugby. A great many believe we have a good showing for the championship at Hockey. Certain it is that Capt. Curtis is just longing for good ice to appear. We ran the champions very close last year. This year they are weak while we have all of last year's team except Giles and his place can be satisfactorily filled. We predict that yet another championship will soon be ours.

COLLEGE NOTES.

It is claimed that Angels and Divinities occupy the third storey.

John seems to have become a drawer of water as well as a hewer of wood, anyway he daily carries something less than a barrel of water to the Ladies' Room.

A writer in one of our Exchanges must surely have had some college society meetings similar to some here in Queen's in his mind's eye when he wrote, "The Lord wasted no material in the creation of the universe, but it is hard for short-sighted but long-suffering humanity to recognize the divine economy of mind and matter exercised when He made the man who objects to everything anybody else proposes and never proposes anything himself."

We are glad to hear once again the familiar voice of Dr. Thompson, of Sarnia, in Divinity Hall. He is delivering a series of lectures on Homiletics which are greatly appreciated.

Professors Dupuis and Fletcher caught the La Grippe in Toronto—another reason why Queen's should remain in Kingston.

The Divinity students have been undergoing the ordeal of Afternoon Teas and At Homes.

Strange things happen in these later days, some men are courted for not attending class, others are courted for attending. One may well wonder how he is to act.

All the students are pleased with the orderly appearance of the Exchanges in the Reading Room.

Thanks to the Curators we have a Reading Room second to none.

Another member of '94, in the person of Ed. Honeywell, has been added to the list of benedicts.

Some of the boys are beginning to wonder why the photos of last year's football and hockey teams have not made their appearance in the reading room.

It seems as if not only were the students and their friends a trifle excited over the championship, but even our formerly regular time-keepers, the bells, have been running in a slightly erratic manner lately. Also those elements seen through the spectroscope appeared decorated with the red, yellow and blue.

In accordance with the principle of Judge Lynch, an impromptu court was instituted by the Honor Greek class last week, and before its stern bar of justice was arraigned a delinquent member of the class, charged with a most heinous offence. Notwithstanding the strong defence of an able counsel, the judge pronounced the prisoner guilty and sentenced him to immediate death by the usual Western method. After both the sentence and the prisoner had been in execution 14 minutes and 4 seconds, he was cut down and a coroner's jury sat upon him for three hours and a quarter. Finally, they reached a verdict to the effect that deceased came to an untimely end caused by the rapid growth and spreading of Greek roots in the cerebellum—hastened by strangulation and shock. He was then sold to the Meds. for fifteen pieces of silver, and the court went into liquidation.

The muse has at last inspired the poet of the freshman year and he sends us the following, entitled ODE TO A CAT: or A MIDNIGHT BURST OF SONG:

O cat so fat now that you've sat
Upon our garden wall,
I unto thee a melody
Will warble. Caterwaul!

You sing of spring and sing and spring
Before my boot-jack hard,
But 'ere you go, Oh loved one, know
I unto thee a melody
Will warble, sweet as lard.

My darling cat oft sits on the fence,
She does, she does.
She squalls all night for she has no sense,
She does, she does,

She jumps on the neck of her loving mate,
And pulls all the hair from the top of his pate,
And then goes on to bemoan his fate,
Singing ta la la la la la la.

COLLEGE WORLD.

The students of Yale are not allowed to yell or make a noise on the Campus.

Of the Vassar graduates only 45 per cent. ever marry.

The University for women soon to be established in Germany will be the first of its kind in that country.

At the University of Wisconsin a rank of 85 per cent. in daily or term work exempts a student from examination.

The matriculation card in a German University shields the students from arrest, admits them at half price to the theatre and takes them free to the art galleries.

Yale started a Freshman class of 602.

The University of Chicago opened this year with over 1000 students.

The living graduates of Princeton number 3,887.

Harvard has the largest college library in the country. There are 700,000 volumes to 200,000 at Yale, 126,000 at Cornell, and 133,000 at Columbia.

The oldest University in the world is said to be the University of Fez, the chief seat of Mahommedan theology in the Eastern World.

There were over 5,000 students in attendance at Berlin University last college year.

Paris University has the largest enrollment of any University in the world—9,000 students.

The faculty of Wesleyan University has voted to give the students a voice in the college government.

Daniel Webster was the editor-in-chief of the first college paper published.

Eight hundred American students are studying in Berlin.

While Europe has but 94 universities, yet she has 1,723 more professors, and 41,814 more students, than the 360 colleges and universities of the United States.

EXCHANGES.

AS we look over the rich collection of Exchanges crowding our table, we wish the days were longer, so that free from the care of college work we might sit down, carefully read the many good articles contributed by our friends and justly compliment them on the success that they had gained.

We welcome many old acquaintances; *The Argosy*, *The Dalhousie Gazette*, *McGill Fortnightly*, *The Presbyterian Record*, *The Owl*, *Albert College Times*, *Acta Victoriana*, *The Knox College Monthly*, *The Presbyterian Review*, *The Canada Printer and Publisher*, *'Varsity*, *Canada Presbyterian*, *University Monthly*, *Sunbeam*, *Trinity University Review*, *Canada Educational Monthly*, *The Dial*, *Printers' Ink*, *Mount St. Joseph Collegian*, *Nassau Literary Magazine*, *The Villanora Monthly*, *The Coup D'Etat*, *Georgetown College Journal*, *The Iowa Wesleyan*, *Hamilton College Monthly*, *Niagara Index*, *The Notre Dame Scholastic*, *Young Men's Era*, *Colum-*

bian Spectator, and last but by no means least, *The Student*, from Edinburgh.

The McGill Fortnightly as a reflex of student life in its various branches of Arts, Law, Medicine and Science is about perfect. Surely no McGill man fails in knowing what is going on "within the college gates." We wish the *Fortnightly* every success in its laudable attempt at extending among McGill students "a living, real and practical University feeling."

The ever wise and welcome *Owl* is one of the neatest and best exchanges gracing our table. In many ways the powers of Ottawa College places it in the front rank of Canadian Universities.

Among University journals, the *Nassau Literary Magazine* (Princeton) is *sui generis*. In it there is hardly any mention made of that vigorous life and movement so characteristic of students. Its object the rather seems to be the fostering and developing of college fiction. The contributed articles, however, as a critical interpretation of life are not very profound, but for this very reason they may afford a most delightful relaxation from lectures.

Acta Victoriana comes to us in a new form, and is "a thing of beauty." Those neat Toronto buildings seem to have influenced their students in a variety of ways. In appearance *Acta* is well worthy of its home. Mr. Sargent's article on "Literature in Canada" is timely and well worth the reading. When speaking of literature in general, or of Canadian literature in particular, Mr. S. shows a clear critical judgment. Indeed so keen and accurate are his decisions, that we wish that instead of quoting opinions of others as to individual writers he had himself passed judgment. Such criticisms as "Octave Cremazie may be called the Hugo, Benjamin Sulte the Bevinger, and Louis Honore Frechette the Lamontaine of Canada," and "Andrew McLaughlin is the Burns of Canada," are exceedingly indefinite. More than this the environments of those compared were so vastly different that the likeness mentioned becomes highly problematic. As examples of laudation run wild, the following quotations are quite unique. "Mr. Charlesworth says of Pauline Johnson: She is not only the greatest living poetess, but were the few of the great women poets of all time to be counted on the fingers of one hand, her name must be included in the number." Campbell's "Mother" has been favorably compared with Milton's "Hymn on the Nativity." This making everybody like Frederick's guard, giants six feet high, is the evil Matthew Arnold combats in his article "The function of criticism at the present time." Mr. S. should have remembered that the consensus of critics is that Milton's "Nativity Ode" is the sublimest in our language, better than Keat's "Nightingale" or "Grecian Urn," than Shel-

ley's "West Wind," than Coleridge's "France," than Wordsworth's "Intimations." To create a self-satisfaction by over estimating what we have done will scarcely tend to promote that healthy vigorous Canadian literature that we all long to see.

DE NOBIS NOBILIBUS.

Professor of Greek—The prophet Isaiah must have been thinking of the Honor Greek class when he wrote "The heart of this people is waxed gross, and their ears are dull of hearing, so that they see not with their eyes and hear not with their ears, neither do they understand with their senses."

Prof. C-p-n—Mr. McK-z-e, do you know any word now in use of the same root as this word costard? Mr. McK-z-e (smacking his lips)—Yes, sir, custard.

First student—Dr. Watson's pretty hard on Mill, isn't he?

Second ditto—Yes, but not half so hard as he is on us.

The following notice, which is to be seen in the alumni hall of Victoria College, Toronto, speaks for itself:—

"Dem werthen Schuler, und unvergetzlichen Fennde Heren *Peter Pilkey*."

Tommy Thompson is worse than the junior judge at imposing fines—R. H-b-s-n (as he lays down his fine of thirty-three cents).

The other day the class poet of '96 was heard reciting (unfortunately in an undertone) to a number of admiring classmates a beautiful and sentimental rhyme on sealing wax. A portion of one stanza was as follows:—

Would you tell her of your friendship,
Pale grey is the shade you want—

And we next caught him up on what seems to be the last stanza:—

Ruby is the shade for lover,
Pop the question? Then use white,
And if that is wisely answered,
Pink is henceforth "out of sight."

W. W. K-ng (in the barber's chair)—What? twenty cents for a shave. Why? I can get shaved up street for ten cents. Barber—Yes, but ten cents a year is not much of a saving.

Mr. Chairman—I move you, sir, that Mr. Grant be asked to give us a speech on modesty—J. B. Ch-ch-ne.

I believe the Grand Jury were stuffed—Parvulissimus.

We showed that we could play with our heads as well as with our feet—Capt. Curtis.

That's where you see the benefit of a good arts course—H. R. G-t.

They have kicked themselves out of obscurity into fame—Dr. Sullivan.

Lost, Strayed or Stolen—From my boarding-house a good first-class razor. The finder will please return the same to W. R. S-ls as it is wanted for immediate use.

But I'll never go there any more—R. H-rbis-n.

Queen's is a grand old institution! If I had 5,000 children every blooming one would march off to Queen's—B. C. M-l-r.

Aint they goin' to give me one of those football trophies?—Alfie.

"Everybody takes his hat off to me" My name's on the card—J. A. McInn-s.

After this when you 'Slope,' "Slope" quietly—Prop. C-ppon.

Principal Grant and Prof. Shortt have been devoting days and nights studying the nature, the extent of and the remedy for la grippe. Conclusions will be announced later.

No college in all England publishes a college paper. This is another illustration of the superior energy of America. About 200 colleges publish periodical journals.—*Iowa Wesleyan*.

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