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QUEEN'S COLLEGE JOURNAL

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All literary contributions should be addressed to the Editor, Drawer 1104, Kingston, Ont.

All communications of a business nature should be addressed to the Business Manager.

THE time has come when the standard of education in every department of college work should be raised. Especially is this true with reference to that department in which men are trained for the Church. In this age when nothing is too sacred to escape the keen insight of criticism, when the people, with the advance of education, claim greater liberty of thought and refuse to submit to dogmatism, when intricate religious, social and political problems demand solution, it is most essential that thoroughly trained men should be sent out as leaders and teachers of the people. Furthermore it is a very serious mistake for men to regard their college course as arbitrarily imposed by the authorities, and that therefore they must "get it off" in the shortest time possible. Men who enter college with this idea have a very inadequate conception of the work which lies before them. Let them once get a clear knowledge of the character and magnitude of that work and they will then see the folly of slighting their college course. Every candidate for the ministry should be required to take at least the pass course in Arts, and, if possible, honors in some department. We are in favour also either of lengthening the college term in the theological course, or adding another session of the same length as at present. The latter we think preferable since many students depend upon their summer's work for their support at college. The lengthening of the term would therefore mean that many good men would be shut out from receiving an education. We, of course, recognize that a higher qualification than a college training affords is necessary, but we wish to impress the fact that the latter also is indispensable.

* * *

While it is our aim to make the JOURNAL representative of every phase of college life we would further seek to foster among the students a true college spirit, a spirit

of devotion and love to our Alma Mater, of confidence in her present and in her future. We have no sympathy whatever with the carping, fault-finding individual, who in his wisdom refuses to admit that his professors can teach him anything, and who through selfishness and conceit is too spiritless to be a college man. A thoroughly college spirit does not tend to narrowness and exclusiveness. It does not mean that we are to see nothing good in others or to judge them harshly or unfairly; but it means that by being true to ourselves we can learn best how to appreciate good in others. There is no reason to complain, as a rule, of any lack of spirit among our students, but it is kept alive only by taking an active interest in college affairs. Since then this is the aim of the JOURNAL no student, whether medical, arts or divinity, can afford to be without it. The staff is appointed by the students. It is therefore the privilege and duty of every student to lend his aid in making the JOURNAL a success.

It is also our desire as far as possible to make the JOURNAL a bond between the past and the present, a means of bringing graduates and alumni into closer relation to the students. We believe that it can justly claim even a greater interest than heretofore shewn on the part of those who have preceded us. If mistakes were made in the past may it not have been because we lacked the timely warning of those whose experience is wider than ours? It will do the students good to come into closer touch with those who have left the college halls and become students in the sterner school of circumstances. We often need words of counsel and encouragement. It will do us good to feel that we are one, that all the sons of Queen's are animated by a spirit of devotion to our common Alma Mater. We therefore earnestly solicit contributions from graduates and alumni. For this purpose we have opened a correspondence department. Articles on any suitable subject will be gratefully received.

* * *

It is no wonder that the pew criticises the pulpit, or that church work lags so long as a minister of the divine gospel will announce his subject for a Sabbath evening as follows:

"Rev. Mr. _____ will preach on *Lotteries, Wheat Corners, Grab Bags and Games of Chance*. Strangers welcome."

This advertisement is not fictitious but appeared in one of our Canadian weeklies in a neighboring town. Surely then the pulpit is stooping to the pew and pandering to its tastes. At times it cries for the sensational and the abusive, and the minister, forgetting the object of his high calling, makes startling statements, uses vulgar phrases,

and pours forth a tirade of abuse upon some practice already condemned by the popular mind. If so, such a method must detract from the spiritual power of the minister for he is no longer declaring to men "the unsearchable riches of Christ," but *preaching before them to satisfy their peculiar fancy.* Let the pulpit advertise itself. *Place living coals upon the minister's tongue and the people will turn out to see them glow.* Touching this point the Rev. John Thompson, D.D., of Sarnia, well-known to many of our students, says:

"It is much to be regretted that announcing texts and themes in the newspapers is the fashion of some pulpits even of the Presbyterian church. It is the flag of distress and a sure sign of conscious weakness. It is the last resort to bolster up a sinking cause. *A man is far gone when he attempts to float on the bubble of wonder.* It is sure to degenerate into buffoonery—odd texts and titles and all the little devices to catch the curious. There is better employment for the minister than the manufacture of these vulgar expedients and it is to be hoped that common sense will kill it in the bud.

"*Preach to men and make them feel the majesty, the solemnity and the power of the truth and not before men that they may admire the performance.*"

* * *

The practice of "hazing the uninitiated freshman" in our colleges is rather a common one among senior students. The ceremonies on such occasions are not the most appropriate or dignified, and on this account many have waged war against our "venerable seniors," and have endeavored to deprive them of their so-called prerogative. College authorities have recently taken some steps towards the abolition of "this phase of childishness" from student life.

The members of the sophomore class at Yale were recently brought before the faculty for hazing, but they were released in compliance with a petition signed by over 400 undergraduates. The president of Lafayette college, however, is more determined to stop this academic custom. To obtain the result aimed at, every sophomore will be required to renew the pledge taken last year and every freshman of this year will be required to sign a written declaration by which he promises to take no part in "this heathenish custom." Doubtless this is a step in the right direction for it is well-known that the hazers themselves have been guilty not only of the same offences and at the same time as the unfortunate culprit, but very often of more grievous ones. But apart from this what is their object in hazing? Is it to hold up a student before his collegiate companions that they "may have fun out of him." If so the sooner the measures adopted by the principal of Lafayette college become universal the better. Or is it an honest attempt on the part of the privileged seniors to reform "the verdant new-comer." If so, it is well for the seniors to remember that it is not a rational method of reform to expose a transgressor to the contemptuous merriment and derision of unsympathetic students. To ridicule is not to reform. We are not surprised therefore that the effect of hazing and of similar practices has been anything but salutary.

* * *

Queen's is to celebrate her semi-centennial on the 18th inst., and every true alumnus will assist in making the occasion a jubilee indeed. A joint committee of the university council and of the city council has the matter in hand, and the Principal has asked the Alma Mater society, as representing all students past and present, to make suggestions, to appoint a committee and to cooperate in every possible way. So far, the programme that has been agreed upon for the 18th includes a religious service, with special features, in the forenoon; a public meeting in the afternoon, at which memorial brasses will be uncovered and addresses delivered by prominent statesmen and representatives of literature, and a dinner in the evening. Our race in the Old World has always conjoined eating and drinking with every great occasion, and the good custom may well be continued in Canada. The university welcomes all graduates and benefactors—in a word all readers of the JOURNAL—to its semi-centennial. Considering the average life of universities, this may be looked upon as our coming of age. Those who intend to be present from a distance are requested to notify either the registrar, R. W. Shannon, M.A., or the treasurer, J. B. McIver, at once, so that railway and other necessary tickets may be sent them. Convocation Hall is not very large and the demand for tickets will be great. Friends who live outside Kingston will be preferred, but they must speak without delay.

* * *

As suggestions are in order, we submit one or two. Why should the exercises in connection with the semi-centennial be limited to one day? The university touches life at more points than those taken up in the proposed programme. Would not a mass meeting of students—to be addressed by one of the professors on the afternoon of Sunday the 15th—be appropriate? Our poets could produce something worthy for such an occasion. On Monday afternoon, Dr. Fenwick's lecture in Convocation Hall should be thrown open to all who come from a distance to take part in the celebration. If the dinner of the medical students is to be held on Thursday night, the glee club could give a popular entertainment on the Tuesday, or *vice versa*. A conversazione or torch-light procession would fitly wind up the jubilee.

* * *

Our sister university at Cobourg is just now having a hard fight for existence. Her friends and supporters have divided into two classes, known respectively as Federationists and Anti-Federationists, and each of these has virtually declared eternal war on the other. The former hold that Victoria's influence would be increased if she joined her forces with those of Toronto university and that otherwise she cannot hope to live, while the latter cry that federation, under the present circumstances, means complete absorption, and maintain that Victoria's life depends upon her independence.

And so the struggle, a very bitter one at times, has gone on since a small majority of the General Conference of the Methodist church decided in favour of the principle of Federation, about four years ago. The *Christian Guardian*, the official organ of this body, in its vain efforts to stem the flood of opposition, attempts to forever silence

the vivacious Anti-Federationists by charging them with disloyalty to the church, but the charge is laughed at and its denunciations are unheeded.

That both these parties are sincere in their opinions we do not for one moment doubt, but we certainly regret that the Board of Regents did not follow the wise example of Queen's in appealing to her alumni to settle the question of federation in the beginning. If she had done so the probabilities are that the result would have been the same in both cases, for the students and graduates of Victoria are, we understand, as enthusiastically in favor of independence as our own.

It is hard just now to say what the outcome of the present discussion will be, but it is a foregone conclusion that, independent or not, the future site of the university will be at Toronto. This was the only condition made by the late William Gooderham when he bequeathed \$200,000 to Victoria, and will undoubtedly settle the question of location.

Cobourg, naturally enough, has resorted to law in order to retain the university, but we believe that this litigation will finally result at the most in the court granting compensation to the plaintiffs rather than in a perpetual injunction.

At any rate we hope that soon some semblance of order may emerge from the present confusion and that Victoria may continue her prosperous career independent and freed from the influence of sectarian or political partisanship.

LITERATURE.

THE "ULYSSES."

THE character of the hero Ulysses has been treated by two widely different poets in two widely different ages. Homer, in his great epic, the *Odyssey*, has shown him struggling to reach his home; Tennyson, in his poem, "Ulysses," has represented him at home, enjoying the rest he has sought so long. The question naturally arises, do these two poets coincide in their views of his character? Some difference of treatment is inevitable. We must expect Homer, writing in the childhood of his race, to be simple, and we must expect Tennyson, writing in this age, to be complex. But are there deeper points of difference? Do the Greek and the Englishman look on life and nature from different points of view?

In our eyes, the difference between the ancient and modern poem is very marked, and the points of difference may be classified under three heads: Difference in their conceptions of nature, difference in their ideas of life, difference in their views of the infinite and mystic.

In touching upon the first, we come at once upon the fundamental difference between the modern, or romantic, and the ancient, or classic, conception of nature. The Greek loves nature in her serene and pleasant sides; he delights in the sparkling of the sea, and the bright beauty of the sun, but he sees no charm in the storm or the cloud; they repel and dismay him. We can find abundant proofs of this in Homer. The *Odyssey* contains several descriptions of storms, and in them Homer's Ulysses sees annoying and dangerous obstacles to his safe return. The

winds are "baleful;" the sailors "dread destruction," or "consume their minds with toil and grief." But Tennyson's Ulysses remembers the storms he has weathered, with a true sailor's delight.

"My mariners,
"That ever with a frolic welcome took
"The thunder with the sunshine."

A Greek would not have written the words in italics. They breathe the Teutonic delight in the sterner and rougher sides of nature. Again, the Greek poem abounds in epithets for the sea, showing a keen intellectual appreciation of its qualities and aspects. We find it described as "hoary," "briny," "fishy," "deep-flowing," "wide-wayed," etc. These adjectives may seem trite and commonplace to us, but we must remember that Homer wrote in a very early age, and that these to us simple characterizations had all to be thought out—were not lying ready made. On looking at the English poem, we find that it is not so rich in fine intellectual characterizations, but that it abounds in a species of feeling for, and sympathy with, the sea, that the Greek poem completely wants. Such lines as:

"Thro' scudding drifts the rainy Hyades
"Veil the dim sea."
"There gloom the dark broad seas."
"The deep
"Moans round with many voices"

display a truly Teutonic and romantic spirit. The whole of Tennyson's poem breathes of the salt water. It is the sea that the old chieftain loves, and it is on the sea that he wishes to die, like some old Viking.

We may also note the different views of life set forth by the two poems. The Grecian Ulysses does not crave danger for danger's sake; indeed he is quite averse to running into needless peril. One old legend says he was very reluctant to join the great expedition to Troy at all, and had to be forced to go. His duty done, he is going home. Through all dangers, in spite of all temptations and distractions, he holds to his purpose. Evidently he has no delight in roving and adventure. His voyage is clearly a means to an end, and a means that is none of the most agreeable. His ideal of life seems to be that which Tennyson's hero finds so unsupportable.

"By slow prudence to make mild
"A rugged people, and thro' soft degrees
"Subdue them to the useful and the good."

Tennyson's Ulysses is a rover:

"I cannot rest from travel."

He finds a joy in action and adventure, even in hardship. True he has "suffered greatly," but mark the precedence of "enjoyed greatly." Homer's Ulysses wishes to make the best of life; Tennyson's will "drink it to the lees." Homer's Ulysses is quite consistent with the Ulysses of Plato, looking about for a retired and obscure life, and gladly seizing upon it. Tennyson's Ulysses is more consistent with Achilles preferring a brief and glorious career to a long life of inglorious ease. This Teutonic view of life is perhaps less calmly rational than the Greek; yet because of this daring defiance of convention and even reason, may it not contain the possibility of greater forces than the calmly equable?

In Tennyson's poem we have one or two examples of that sense of the infinite and mystic which is so characteristic of the Teutonic mind, and which is so distasteful to the clear definiteness of the Greek. For instance :

"Yet all experience is an arch wherethro'

"Gleams that untravelled world whose margin fades

"Forever and forever when I move."

Then again, Ulysses' determination to sail beyond the sunset, in search of death, is highly mystic, and reminds us strongly of the funeral of the Sea King of old :

"For my purpose holds

"To sail beyond the sunset, and the baths

"Of all the western stars, until I die.

"It may be that the gulfs will wash us down,

"It may be we shall touch the Happy Isles

"And see the great Achilles whom we knew."

BEFORE THE SOLDAN.

(Specimen of Mr. Ruskin's art criticism; the moral element strongly marked; the style that of his later works, familiar, broken and abrupt, but rising at intervals into high cadences.)

I promised some note of Sandro's Fortitude, before whom I asked you to sit and read the end of my last letter; and I've lost my own notes about her, and forget, now, whether she has a sword, or a mace;—it does not matter. What is chiefly notable in her is—that you would not, if you had to guess who she was, take her for Fortitude at all. Everybody else's Fortitudes announce themselves clearly and proudly. They have tower-like shields, and lion-like helmets—and stand firm astride on their legs—and are confidently ready for all comers.

Yes; that is your common Fortitude. Very grand, though common. But not the highest, by any means.

Ready for all comers, and a match for them—thinks the universal Fortitude—no thanks to her for standing so steady, then!

But Botticelli's Fortitude is no match, it may be, for any that are coming. Worn, somewhat; and not a little weary, instead of standing ready for all comers, she is sitting—apparently in reverie, her fingers playing restlessly and idly—nay, I think—even nervously, about the hilt of her sword.

For her battle is not to begin to-day; nor did it begin yesterday. Many a morn and eve have passed since it began—and now—is this to be the ending day of it? And if this—by what manner of end?

That is what Sandro's Fortitude is thinking. And the playing fingers about the sword-hilt would fain let it fall, if it might be: and yet, how swiftly and gladly will they close on it, when the far-off trumpet blows, which she will hear through all her reverie!

FRONDES AGRESTES.

(Specimen of Mr. Ruskin's descriptive power; latter paragraph in the style of his earlier work, elaborate and somewhat formal in the structure of its sentences, but exquisitely phrased.)

The Swiss have certainly no feelings respecting their mountains in anywise correspondent with ours. It was rather as fortresses of defence than as spectacles of

splendour that the cliffs of the Rothstock bare rule over the destinies of those who dwelt at their feet; and the traiping for which the mountain children had to thank the slopes of the Muotta-Thal, was in soundness of breath, and steadiness of limb, far more than in elevation of idea. But the point which I desire the reader to note is, that the character of the scene which, if any, appears to have been impressive to the inhabitant, is not that which we ourselves feel when we enter the district. It was not from their lakes, nor their cliffs, nor their g'aciers—though these were all peculiarly their possessions—that the three venerable cantons received their name. They were not called the States of the Rock, nor the States of the Lake, but the States of the *Forest*. And the one of the three which contains the most touching record of the spiritual power of Swiss religion, in the name of the convent of the "Hill of Angels," has, for its own, none but the sweet childish name of "Under the Woods"

And indeed you may pass under them if, leaving the most sacred spot in Swiss history, the meadow of the Three Fountains, you bid the boatman row southward a little way by the shore of the Bay of Uri. Steepest there on its western side, the walls of its rocks ascend to heaven. Far in the blue of evening, like a great cathedral pavement, lies the lake in its darkness; and you may hear the whisper of innumerable falling waters return from the hollows of the cliff, like the voices of a multitude praying under their breath. From time to time the beat of a wave, slow lifted where the rocks lean over the black depth, dies heavily as the last note of a requiem. Opposite, green with steep grass, and set with chalet villages, the Fron-Alp rises in one solemn glow of pastoral light and peace; and above, against the clouds of twilight, ghostly on the gray precipice, stand, myriad by myriad, the shadowy armies of the Unterwalden pine.

MODERN PAINTERS.

(Specimen of Mr. Ruskin's analytic power in literary criticism; a very good definition of the function of the imagination in description; the analysis of the passage from Milton very keen and sure.)

The unimaginative writer, on the other hand, as he has never pierced to the heart, so he can never touch it; if he has to paint a passion, he remembers the external signs of it, he collects expressions of it from other writers, he searches for similes, he composes, exaggerates, heaps term on term, figure on figure, till we groan beneath the cold, disjointed heap; but it is all faggot and no fire, the life breath is not in it.

I believe it will be found that the entirely unimaginative mind sees nothing of the object it has to dwell upon or describe, and is therefore utterly unable, as it is blind itself, to set anything before the eyes of the reader.

The fancy sees the outside, and is able to give a portrait of the outside, clear, brilliant, and full of detail.

The imagination sees the heart and inner nature, and makes them felt, but is often obscure, mysterious and interrupted, in its giving of outer detail.

Take an instance. A writer with neither imagination nor fancy, describing a fair lip, does not see it, but thinks about it, and about what is said of it, and calls it well-

turned, or rosy, or delicate, or lovely, or afflicts us with some other quenching and chilling epithet. Now hear fancy speak :—

“ Her lips were red, and one was thin,
Compared with that was next her chin,
Some bee had stung it newly.”

The real, red, bright, being of the lip is there in a moment. But it is all outside; no expression yet, no mind. Let us go a step farther with Warner, of fair Rosamond struck by Eleanor.

“ With that she dashed her on the lips
So dyed double red;
Hard was the heart that gave the blow,
Soft were those lips that bled.”

The tenderness of mind begins to mingle with the outside color, the imagination is seen in its awakening. Next Shelley :—

“ Lamp of life, thy lips are burning
Through the veil that seems to hide them,
As the radiant lines of morning
Through thin clouds, ere they divide them.”

There dawns the entire soul in that morning; yet we may stop if we choose at the image still external, at the crimson clouds. The imagination is contemplative rather than penetrative. Last, hear Hamlet :—

“ Here hung those lips that I have kissed, I know not how oft. Where be your gibes now, your gambols, your songs, your flashes of merriment that were wont to set the table on a roar?”

There is the essence of lip, and the full power of the imagination.

Again, compare Milton's flowers in *Lycidas* with *Perdita's*. In Milton it happens, I think, generally, and in the case before us most certainly, that the imagination is mixed and broken with fancy, and so the strength of the imagery is part of iron and part of clay.

“ Bring the rattle primrose, that forsaken dies (Imagination)
The tufted crow-toe, and pale jessamine, (Nugatory)
The white pink, and the pansy freaked with jet,— (Fancy)
The glowing violet, (Imagination)
The musk rose, and the well-attired woodbine, (Fancy, vulgar)
With cowslips wan, that hang the pensive head, (Imagination)
And every flower that sad embroidery wears.” (Mixed)

Then hear *Perdita* :—

“ O, Proserpina,
For the flowers now, that frighted thou let'st fall
From the Dis's wagon. Daffodils
That come before the swallow dares, and take
The winds of March with beauty. Violets, dim,
But sweeter than the lids of Juno's eyes
Or Cytherea's breath; pale primroses
That die unmarried, ere they can behold
Bright Phœbus in his strength, a malady
Most incident to maids.”

Observe how the imagination in these last lines goes into the very inmost soul of every flower, after having touched them all at first with that heavenly timidity, the *Proserpine's*; and gilded them with celestial gath-ering, and never stops on their spots, or their bodily shape, while Milton sticks in the stains upon them, and puts us off with that unhappy freak of jet in the very flower that without this bit of paper-staining would have been the most precious to us all. “There is pansies, that's for thoughts.”

OUR LADY BEAUTY.

(From the *Week*.)

Our Lady Beauty, cold and dead, ye say,
Because the world is sad with sin and cure,
And dull eyes open all the weary day,
Yet see no water-nymph or dryad fair?
Nay surely, or the children's laughter sweet
White death would hush and slay the mother's song,
Nor would the echo of their silent feet
Be heard in empty heart-hewn chambers long.
Nay, for the beauty that the sunlight shews
Of clear warm spaces on the hills and sky,
The beauty that the breath of Cupid blows
Upon the glowing cheek and bosom high,
The matchless beauty of the souls who stand
For God and right, still linger in the land.

COLIN A. SCOTT, '85.

MANNERS MAKE THE MAN.

I have seen manners that make a similar impression with personal beauty, that give the like exhilaration and refine us like that, and in memorable experiences they are suddenly better than beauty, and make that superfluous and ugly. But they must be marked by fine perception, the acquaintance with real beauty. They must always show control; you shall not be facile, apologetic, and leaky, but king over your word; and every gesture and action shall indicate power at rest. There is no beautifier of complexion, or form, or behavior like the wish to scatter joy and not pain around us.—*Emerson's Conduct of Life*.

CORRESPONDENCE.

NOTES

CONCERNING THE HISTORY OF QUEEN'S, PREPARED FOR THE DOOMSDAY BOOK OF THE UNIVERSITY, BY THE VICE-PRINCIPAL, DR. WILLIAMSON.

THE following notes will be published, in successive instalments, in the *JOURNAL*, that they may come under the eyes of any founders of Queen's who still survive, and of other old friends, with the request that if they have in their possession any documents or reminiscences of interest concerning the early history of the University, they would kindly send them or copies of them to the author :—

Extract from minutes of meeting of trustees, 7th Mar., 1888.

“ Resolved, That a committee be appointed to consider the best course to be followed in marking permanently the spirit which has animated the benefactors of the University, more especially in the efforts made in raising the Endowment Funds in the years 1840, 1869, 1878 and 1887, and to report, the committee to consist of the Chancellor, the Principal and Rev. Dr. Bain.”

Extract from minutes of meeting 25th April, 1888.

“ On behalf of the committee appointed to consider the best course to be followed in marking permanently the spirit which has animated the benefactors of the University, more especially in the efforts made in raising the Endowment Funds in the years 1840, 1869, 1878 and 1887, the Chancellor reported verbally :—That a handsomely bound volume be provided in which shall be recorded the names of all benefactors to the funds of this

institution from its foundation, together with a record of specially important events in connection with the University, the same to be in the special custody of the trustees and to be kept in a place of security, and known as the Domesday Book of Queen's University; and that memorial tablets be placed on the walls of Convocation Hall, one for each fund of the different years mentioned, and that suitable reference should be made thereon to the said Domesday Book, as referred to in the Chancellor's address."

"It was resolved to receive and adopt the report, and a committee consisting of the Chancellor, Rev'ds Dr. Williamson, Dr. Bain, Dr. Mowat and Dr. Bell, with Dr. Williamson as convener, were appointed, with power to add to their number, to carry out the same, and to consider such further suggestions with a view of carrying out the purpose of the resolution passed at the meeting of the trustees in March last."

A true extract,
J. B. McIVER, Sec'y.

The Trustees of the University of Queen's College desire in this memorial volume to hand down to posterity a brief history of its origin and progress to the present day, and gratefully to put on record the names of those by whom from time to time it has been aided and endowed.

The Synod of the Presbyterian Church in Canada in connection with the Church of Scotland, was first constituted in St. Andrew's Church, Kingston, in 1831, and in the following Extract from the minutes of its next meeting in the same place on 2nd August, 1832, we find the first step taken with a view to the establishment of the college:—

"The Synod proceeded to the consideration of a reference from the Presbytery of York respecting King's College, York, and an overture from the Rev'd William Rintoul on the training of young men for the ministry in connection with the Synod, in substance as follows: 'It is humbly overtured, that the Synod recognize the great importance of a seminary for educating and training young men for the ministry within the bounds of the Synod; that the Synod should make an immediate and urgent application to the Government for founding an institution or endowing professorships in connection with the Synod; that, in the event of the Government not founding an institution or professorships or indefinitely delaying it, this Synod should take into their serious consideration the importance of adopting a permanent measure for the education and training of ministers.'"

The synod resolved "to adopt the first two articles of the overture," but deferred for the present giving any deliverance on the third. They further appointed a committee to prepare a humble memorial to His Majesty, craving His Majesty's Government to endow, without delay, an institution or professorships for the education and training of young men for the ministry in connection with the Synod.

The population of Canada was then rapidly increasing, and only a very scanty supply of properly qualified teachers and ministers could be obtained from the Mother Country. Every year the necessity of an institution for the higher training of the Canadian youth, and for the

due preparation of candidates for the holy ministry, became more apparent and pressing, and the subject was brought up again and again at successive meetings of Synod and Commission down to 1839. Through the influence of certain parties a charter had indeed been granted by George IV. in 1827 by which the whole magnificent endowment given long before by George III. for universities throughout the province was given over to one university under the name of King's College. Unjust, however, as this was to the claims of other parts of Ontario, nothing had been done to set King's College in operation, and there was every likelihood of its opening being indefinitely deferred. The exclusive nature of its provisions and management, moreover, were altogether opposed to the just expectations of the great majority of the people, and were the subject, through their representatives in the House of Assembly, of earnest and repeated but unavailing remonstrances to an irresponsible Executive.

At the last meeting of the University Council a committee was appointed to co-operate with the committee of the Trustees in preparing Domesday Book. The joint committees desire to make the work worthy of the purpose it is intended to serve, and they consider that the writing on each page should be inscribed within a lithographed border appropriately designed. They invite the friends of the University who have artistic taste to offer suggestions to them and especially with regard to the design for the pages of the volume proposed to be lithographed. The size of paper will be 17x14 inches. Suggestions or designs to be sent as soon as possible and not later than Christmas to the Chancellor or Dr. Williamson.

COLLEGE NEWS.

THE PRINCIPAL'S ADDRESS.

ALTHOUGH our session opens on the 1st of October, when the classes in Arts and Medicine begin, the Divinity students tarry for a month longer at their outside work. Hence the late date at which our theological faculty opens. The freshman class in Divinity, which has just been addressed by Mr. Carson, is the largest Queen's has ever had, and it contains a good proportion of university honor and prize men. This is very cheering. It proves that many of the noblest and best educated of our Canadian youth are ready, as of old, to renounce the attractions offered by the money-making professions and those to which the great prizes of public life fall, in order that they may be prepared to act as heralds of the cross of Christ. When I compare the spirit of our young men in this respect with the spirit of the same class in the United States, Australia and South Africa, I am inspired with a great hope for the future of our country. Everywhere among our people the tide of spiritual life is rising. Where that is the case, everything is possible. Where it is not, material prosperity may come for a time, but even it will not remain. However, it is not necessary for me to speak on this subject at present, or to say anything to the Divinity students. That duty has been well discharged by my eloquent Methodist brother,

and I am free to speak on the relations of the universities of Ontario, as I promised on University Day. The address delivered last month to the Convocation of the University of Toronto by its distinguished President called attention to this subject, and courtesy demands some notice of it on our part. In the course of his address, he pointed out that the Federation Act has come into operation and that it offers not only to the Theological Colleges of the various churches, but to every University in the province, a share in the government of the University of Toronto. As it would be scarcely respectful to decline the challenge thus given to take our offered share, we must define our position. I am all the more willing to do so, because of the warm personal friendship that everyone who knows Sir Daniel Wilson must entertain for him, and because he and I are on common ground in our views of what a university should be, and our conviction that the "Arts course should be essentially educational and not professional." All of us are also on common ground with him in the reasons assigned for desiring a rational matriculation examination. "Our incomes are in no degree affected by the increase of numbers;" and here, as in Toronto, a low standard "must prove a source of burdensome drudgery to the professor, an impediment to the work of the class-room, and a discredit to the university."

Discussion with such a man is likely to be pleasant and profitable. We may see things from different points of view, but in the end we are sure to agree, or, if not, each will be convinced that the other desires not only the good of his own university, but the common good.

It may be said, at the outset, that between sister universities even discussion is somewhat unseemly; that all our strength should be given to our work; and that there is room in Ontario for Toronto, Queen's, and every well equipped university. Precisely. Those feelings animated me from the day of my arrival in Kingston. In my inaugural address, I took the ground that it was well that Ontario should have devoted the whole endowment accruing from public lands to one College, because the existence of one well equipped was a guarantee that others would be also well endowed, and that educational interests would not be sacrificed to the clamours of sects or localities. The regard I had for Toronto then I have still. But I think more of the Province than of any institution. History has decided that there shall be more than one university in Ontario, and it is vain to kick against the goads. Let the facts of the case be recognized, and let there be co-operation, since there cannot be absorption. Duty now demands a forgetting of old feuds and a cordial understanding between the different universities. In a word, I submit that history, as sketched by Dr. Wilson, indicates that we should be cordial allies, instead of enemies each fancying the other to be hindering it from attaining some cherished ideal.

Three epochs of which two are gone from us, are noted by him. With regard to the first he says: "Had King's College from the first been established on a liberal basis, accessible and acceptable to all, we should not now be struggling to bring about a hearty united action for the establishment of a uniform standard of higher education accredited by the imprimatur of a national University."

Perfectly agreeing with him, I take the liberty of asking, on whom must the responsibility be laid for the illiberality? Not on those who after struggling in vain for years to liberalise the Provincial University, were at last driven to institute one of their own, and who made that at any rate "open on equal terms to all the youth of the country." Admittedly the province was to blame. Think what the efforts of the founders of Queen's meant? Long continued self-sacrifice on the part of thousands of people then very poor, but who responded heroically to the call to lay the foundations of an independent University on the Scottish model. When the question of higher education is discussed, let it never be forgotten that there is no blame, that there is nothing but praise for them. If ever an institution deserved to be treated with justice by this province, that institution is Queen's.

Our founders builded better than they knew. They were forced to act as they did, but it is now a subject for consideration whether it was not better that a distributive rather than a centralized system was established in this great province which already counts a population of two or three millions. Monopoly is a good thing only when something better is not to be had. When the monopoly touches our most sacred interests and is controlled by a party machine it wears its worst aspect. The establishment of competing universities led to the enfranchisement of Toronto. Ever since the same cause has forced it to take steps in advance that otherwise would not have been taken. A glance at very recent history is enough to prove this. What led to the admission of women to Toronto? The fact that they were passing it, to come to Queen's. I need not ask what university first made provision for the medical education of the women of Canada. For other instances, take the case of extra-mural students, and post-graduate study. On both questions we have strong convictions. We believe that it is best for students to attend the classes, and so strongly did we hold this that our rule admitted of no exception, though in Toronto I understand that attendance for only one year out of four was compulsory. But, when the Senate became convinced that here, as in England, there are exceptional men, unable to attend, but entitled to a degree, we opened our examinations to them, and established a scheme to ensure as much benefit as possible for them, without handicapping it by requiring a year's attendance. If a man is able to get up three years' work at home he is able to prepare the fourth year also. So with post-graduate students. It is best for them to go to Europe, but there are Canadians who cannot go to Europe or even to Baltimore. Are they to have no opportunity of continuing their studies under the direction of sympathetic professors? Must they seek the very indifferent guidance that is offered from the other side of the boundary line? Besides, should not Canada have sufficient self-reliance to make a beginning in this department of work? Our calendar shows that we think so. In it we offer thirteen courses of post-graduate work to those who know that when they have attained a degree, even with honors, they have only "learned to handle the tools of a student." I make these references simply to point out that it may have been in the general interest that our founders had to act independently. At

all events, it is clear that if there is to be blame for what took place fifty years ago, the Province alone is responsible.

As to the second epoch, Sir Daniel tells us that by the Act of 1853 the heads of the other institutions "were invited to share in the government of the Provincial University, as a step towards the establishment of more intimate relations between them under one degree-conferring board. Queen's and Victoria Universities, along with other Colleges, so far responded to the invitation as to bear a part for a time in the deliberations of the Senate; but the only result was a determined effort to accomplish a division of the endowment among certain denominational colleges. That scheme was accordingly superseded by the Act of 1873." Principal Leach and President Nelles would have given a somewhat different picture of the working of that Act of 1853. I have heard both describe graphically the worse than Barmecide feast to which it invited them. But it is not necessary that I should vindicate those great men. Neither is it in the general interest to revive dead issues. One question, however, may be pardoned, for it will show that Sir Daniel and I agree in the main with regard to what is taught us by the second as well as the first epoch. If the result of the Federation of 1853 was only a quarrel between the contracting parties and if as a result the universities were driven farther apart, ought we not to be slow in trying another Federation, unless the basis promises a better ending to the experiment?

That question brings us to the Conferences called by the Minister of Education in 1884, and to the present Federation Act, with regard to which Sir Daniel sums up as follows: "As to the universities that have been organized on this continent under denominational or other control, we would fain hope that it is not impossible to revive among them something of the Cosmopolitan fellowship of the mediæval universities. But whatever be the result in that ampler field, we think we have a right either to ask of our own Canadian colleges to accept of the co-operation offered them on liberal terms, or to enter on a fair and friendly rivalry, etc." This makes it necessary for me to explain why and in what way Queen's came to its decision to decline the "liberal terms" offered by the Federation Act, and at the same time to say that we have always been, and now are, solicitous for "fellowship," for "co-operation," and for "fair and friendly rivalry."

When the proposed federation was submitted to the University Council, a body that includes the trustees, the senate, and forty elected representatives of the graduates, it did not get a single vote. Not that there were no friends of union in the Council. Quite the contrary. But it was seen at a glance that the proposal did not attempt to deal with existing facts. It was simply a scheme that circumstances made apparently convenient for Victoria and Toronto. It is not necessary to explain why it went no farther in reality; but as a distinguished member of the Senate of Toronto said subsequently, "Queen's was out of the question from the outset." Notwithstanding this, the Council sent the proposal to all our alumni and graduates and asked their opinions before publicly pronouncing its own. Not a man voted in its

favor. It was sent also to our benefactors. Out of more than a thousand of these only two voted yea, and they would promise nothing for the new buildings required. They have since contributed to the Jubilee fund! Will one man who reads this say, over his own name, that Queen's should, in these circumstances, have accepted the "liberal terms" offered? These terms meant her annihilation, as they would have meant the annihilation of Toronto, had it been invited to Kingston on the same terms. A high authority seems to think that we were influenced by "local and denominational sentiment." How could that be? Our friends in Montreal, Toronto and Manitoba were on the same side as the people of Kingston. Our graduates are everywhere and are of all denominations. Where did the localism and denominationalism come in? The fact is that our Council, at its annual meeting in April, 1884, in anticipation of the conferences which it was understood were to be held, considered the question and decided that a university system similar to that of Scotland and New England was best adapted to our history and condition. Events have vindicated their views. Not a single university in Ontario has accepted the Federation scheme. The legislature, by giving a charter to McMaster, has increased, while professing to be in favor of lessening, the number of our universities. The trend of events elsewhere is the same. Though Massachusetts has five good universities, one man is giving millions to found another at Worcester. It looks as if John Knox's ideal, "a university in every principal city," would be realized before long.

In June, 1885, the chancellor communicated our decision to the Minister of Education. In the following October I asked for five additional chairs in Arts and an additional building, in the following language: "Professor Ferguson will give his whole time to history whenever we can get a chair of English language and literature. A chair of modern languages is also one of our first necessities. The chairs of ancient classics and of mental and moral philosophy should be divided." All that has been done. The building is also secured. *Laus Deo!* I said further: "In the present condition of natural science, to ask the same man to teach botany, geology and zoology, is almost an absurdity." We are still guilty of that almost absurdity. Who will come to our deliverance and save the life of Mr. Fowler?

Queen's, then, is here to stay, and that by unanimous consent. But in what way does this make it impossible for us to co-operate with Toronto, or with the department of education? Take matriculation, for instance. Dr. Wilson points out that it is wrong to reject a student on the ground of his inability to cope with puzzles. He has condemned with righteous warmth some of the papers that have been set. Now that is a matter in which all are equally interested. The candidates for Queen's, Victoria and Trinity come from as many high schools as the candidates for Toronto. We are willing to co-operate in making this examination, to which the whole high school course leads up, as rational and elevated as possible. Who stops the way? If the papers of Toronto are more difficult than ours, we are not afraid of them. Only give us a chance to point out mistakes beforehand, in language half as vigorous as that used by Dr. Wilson in the

Educational Monthly. So long as we are not represented on the body that decides the subjects and prepares the papers, what can we do, when mistakes are persisted in year after year? We are forced to criticise publicly, and then we are told that that is "organized attack." It has even been asserted that if two or three of our Arts professors assisted in the common work, it would imply "denominational control." Already, the statutes accord to affiliated denominational colleges, teaching nothing but theology, "an important share in the examinations for standing and degrees" of the provincial university. That is, Knox, St. Michael's and others not only share in fixing the matriculation, but share in the government of Toronto. We have no desire for the latter. It is none of our business. We have enough to do with governing Queen's. But matriculation is a common matter, and we are willing to co-operate to make it better. For answer, we are told that that would "subject our educational system to denominational control!" One would like to hear such an argument on a platform where it was allowed to expose its meanness as well as its absurdity. Of course, Sir Daniel Wilson has never used such an argument. I shall say no more on this question of matriculation as I must deal more fully with it on a future occasion.

Some words are needed on the action we expect from the government, now that it is seen that the Federation Act can never apply to Queen's. We have a right to expect that the Government will act justly and at present it is not doing so. It offers to universities valuable sites on condition of their moving to Toronto. In my opinion, it has in this done too much or too little. If opposed to denominational grants, it should have made no such offer. If in earnest in proposing centralization in Toronto it should have promised buildings as well, to those that would have to move there. But apart from this, how can sites worth \$100,000 each be offered to denominational universities like Victoria and McMaster, and at the same time half the sum be refused to build a School of Practical Science in Kingston, which would be owned and governed by the public, and which the municipal councils of thirteen eastern counties have unanimously declared to be required? Two or three years ago the Government promised to give this subject its earnest consideration. It is time now to give its answer. No Government can venture to lay down or act upon the policy that Queen's is to be punished for not moving to Toronto, and that Eastern Ontario is to be punished because it wishes to keep its university. I ask you to take this into your serious consideration. Queen's is interested in it, but the public much more so. Our mining interests are daily becoming more important. The report of the Mining Commission will show that the proper place for a school of mines is Kingston. In this county are lead-bearing veins, phosphates, mica, plumbago and iron. The adjacent counties are equally rich, yet a scientific plotting of their ore formations has never been made. Our other industries would be advantaged by the proposed school. The material interests of the province and the cause of higher education would be promoted.

The Principal proceeded to speak of other matters more immediately affecting education in Kingston, especially

of the need of a new Collegiate Institute building and of a further reduction of fees. These have recently been reduced from \$21 to \$16 a year, and it is now proposed to make them not higher than \$10. He gave great praise to other towns that he had recently visited for the zeal they were displaying in the matter of high school education, mentioning in particular the new buildings in Sarnia, Owen Sound, Deseronto, Napanee and Brockville. Reference was made to the demand from outside for a residential school for boys, where they could be prepared for the university. He suggested that Kingston should take a leaf from the city of Toronto's book, by endowing a chair in Zoology in Queen's, on condition that the Government did its duty in establishing the school of science. His address ended as follows:

"Do not be afraid of educating too many people. Be afraid of education falsely so-called, and more particularly of sham and cram. Do not fancy when you are opening avenues to the university that you are helping the rich. The rich can always help themselves. Education is for all, but it is especially the cause of the poor. So far as my experience goes, men who have been properly educated can always get work. I do not know of a graduate of Queen's, in any department, who is not usefully and honorably employed, and everywhere there is less difficulty in getting work than in getting capable men to do it. Our superintendent of missions, for instance, asked me recently for ten men for the North-West, at rates of remuneration that I would have been glad of in my student days or at the close of my course, and I could not get a single man for him. It is the same in every profession and in every calling. Give your sons a good education, and by that I mean not only intellectual discipline but the formation of moral habits, and they will find work for themselves."

DIVINITY HALL NOTES.

The inauguration of a formal opening of the Theological college is a step much appreciated by the students in the Hall. Why it has been so long in coming we know not, but now we hope this will not be the least interesting event in our college life.

Divinity Hall was enlivened the other day by a visit from the noted elocutionist, Mr. Grant Stewart. His selections from Shakespeare were enthusiastically received, and his remarks on Elocution jotted down for future reference. We understand the third-year theologues are to render the same selections to the class at no distant date. Further particulars later on.

Some radical changes have been made in the missionary association this session. Among others, the way stations are to be supplied during the winter. The association now controls all the supply, and a systematic order is to be adopted in sending students out on Sabbaths. The principle is, we think, a good one. It precludes the possibility of one or two students going out every Sabbath to do mission work and gives every one an equal chance.

It will also tend to put a stop to the practise of ministers asking students to supply their pulpits merely for their travelling expenses, which has been too often done

in the past. The students of to-day are not much different from those of other years, and we do not understand how a minister can have the cheek to ask a man to do what he could not and would not afford to do himself when a student. To the poor and to the needy we are as usual most willing to give our services free.

Some of our number spent a few days very pleasantly at the Inter-Collegiate Convention in Toronto. Those who had never been in Toronto before came back with some of their ideas quite changed, and fully convinced that the good things are not all centred in Queen's, but that Knox has an equal share in them. Our boys speak in the most flattering terms of the Knox boys and of the great kindness shown to them on every side. After partaking of the comforts and hospitality of Knox residence, they think that a residence here would not be a bad thing, especially for divinity students.

Mr. Madill, of Knox College, who is doing mission work in this district, is taking his first year divinity here. If he is a sample of Knox men, we do not at all wonder that they had at one time the strongest football team in the Province.

We had another pleasant visit from Rev. J. Wilkie, of Indore. He gave us some valuable information regarding the work in Central India, particularly emphasizing this, that any one thinking of going out as a missionary was wasting time in taking a full medical course, unless he intended to devote himself entirely to that part of the work.

We are sorry to record the departure of two of our number, from Divinity Hall, Hugh Jack and A. K. McNaughton. They suddenly came amongst us and brightened our lives for a few days, and then as suddenly went away. Even at the worst the symptoms were not alarming, though now we learn that one of them had been affected the same way several times before. However, they are gone, "silently folding their tents" and stealing away. We understand they are now in Auburn College, New York.

Y. M. C. A.

The Friday afternoon meetings continue to be well attended. The meeting on Friday evening, Nov. 8th, was specially interesting, and the room so well filled as to evoke from the Principal, who presided, the remark, "If this be an ordinary meeting, it will soon be necessary to build a special hall." Those present were treated to a pointed, practical address from the Principal on the subject of Temperance. The Rev. Dr. McTavish, of Central Presbyterian Church, Toronto, a distinguished graduate of Queen's, who had come to deliver an address in the City Hall, under the auspices of the city Y. M. C. A.; seizing the opportunity of meeting again with some of his College friends, was present at the meeting. He was called upon to speak, and in well-chosen, earnest words impressed the need of keeping aglow our spiritual nature during the whole of college life, and emphasized the idea that the whole character and standing of educated men, out in the world and away from direct college influence, will be largely determined by their character and general

conduct while in college. The Dr. will always be a welcome visitor at our gatherings.

The College Bible-Class, which is held at 9:45 every Sabbath morning in one of the class-rooms, is also attended by a large number of students of both sexes. The class has been taught hitherto by Profs. Mowat and Ross, and has been very interesting and instructive. Let every student come.

At the first regular meeting of the Missionary Association of Queen's College, held this session, the city mission work, heretofore under the direction of the above mentioned society, was transferred to the College Y. M. C. A. The work, therefore, for this session will be carried on under its supervision.

MEDICAL Y. M. C. A.

This association is doing good work, its objects being the promotion of a true, manly, christian, spirit. We are glad to say we are meeting with success. One-half of all the students are connected with it; about twenty have already joined this year, many of them active members. At our last meeting one who had been an associate became an active member. A few weeks ago we had a visit from Messrs. Crossley and Hunter. Their addresses were plain and practical, and with God's blessing, will result in much good. At our last meeting Principal Grant spoke on the Struggles of Life, and compared them to a foot-ball match which he had just witnessed. In his usual simple but forcible manner he drew therefrom some interesting and instructive lessons. Now, a word to some of our active members, who are only nominally so, "Come, fellows, and help us in our noble objects. We need you."

PERSONALS.

Dr. Harkness, '89, has a flourishing practice in Hull, Que.

Mr. D. Cameron, M.D., was in the city not long ago visiting friends.

J. W. Farrell, '89, has entered the law office of Lavell & Farrell at Smith's Falls.

We hear the Levana Society has appointed a Look Out Committee. Their duties, we suppose, are manifold.

Another son of Queen's. At the manse, Melrose, on the 24th inst., the wife of the Rev. James Rattray, B.A., of a son.

W. S. Morden, '88, and J. H. Madden, '89, have passed the first inter-mediate examination for students at law. W. S. headed the list.

J. Roddick, '91, whom we mentioned in *Journal* No. 1, is endeavouring to gain back his health by working in a mill in Ottawa.

By mistake we omitted mentioning in our first issue that J. W. McIntosh, '93, Martintown, was the successful competitor for the Mowat scholarship, value \$50, and that J. W. Mehean, '93, carried off the Gaelic scholarship, value \$60, given by M. C. Cameron, Esq., M.P.

EXCHANGES.

The following is a clipping from a city paper: "E. B. Echlin was appointed Chaplain of the Queen's University Association foot-ball club." Congratulations Ed.

With much pleasure do we chronicle the fact that D. M. Robertson, B.A., passed his final examination, and is now a full-fledged Barrister. The *Journal* offers congratulations to a former member of the staff, and hopes that success may ever be his companion.

On the arrival of Rev. David and Mrs. Flemming from their wedding trip to Hali'ax, they were tendered a very warm welcome by the members and adherents of St. Paul's, Athens, Brockville Presbytery, at the residence of Mr. W. M. Stevens, whose house was thrown open for the occasion.

Mr. Chas. Daly, '90, was called home a few days ago on account of the death of his sister. This is the third time during his college course that Mr. Daly has been called away by the sickness or death of friends, and we sympathize with him very much in this heavy bereavement. Charley is one of our bright students and has won a warm place in the hearts of all the boys by his genial nature.

The medals were presented—the Gold to G. F. Macdonnell and the Silver to A. F. Hoskin. The prizes for drawing, fencing and gymnastics were then given, after which G. F. Macdonnell, head boy for 1889, advanced and was received by the boys with round after round of applause. He won the First General Proficiency and the Prince of Wales' Scholarship (there being only two given this year) at the Matriculation Examination of Toronto University last July. Mr. Macdonnell is now in attendance at Queen's.

INTER-COLLEGIATE MISSIONARY ALLIANCE.

The fifth annual convention of the Inter-Collegiate Missionary Alliance was held in Toronto, Nov. 7th to 10th. Forty-one delegates were present, representing twenty-three different colleges. Several colleges in Western Ontario entered the Alliance this year for the first time. The meetings were held in the University Y. M. C. A. building, and in the spacious and beautiful hall of the city Y. M. C. A. The opening meeting was presided over by Sir Daniel Wilson. Rev. D. J. Macdonnell gave an address of welcome. He was followed by Rev. A. J. Gordon, Boston, Mass. Mr. Gordon, who accompanied Rev. A. T. Pierson, D.D., on his missionary tour through Scotland, addressed the Alliance on several occasions. He speaks with calmness and power on the subject of missions. Rev. Dr. Sutherland, who has just returned from a visit to Japan, Rev. Dr. Kellogg, of Toronto, Rev. Mr. Smith, a returned missionary from India, and Mr. R. P. Wilder, who is identified with the "Student Volunteer" movement, were also present and gave addresses. There were eight delegates from Queen's and affiliated colleges. W. J. Patterson, B.A., read an excellent paper on "Missions in Mohammedan Countries." After a close contest between Woodstock and Montreal for the privilege of having the next meeting of the Alliance, it was decided in favour of the latter by a majority of one vote.

NOTICEABLE among our exchanges is the *College Times*, a monthly edited by the pupils of Upper Canada College. In some past sessions, this journal has not been published, and the energy the boys have shown in issuing it this year is highly commendable.

A sketch of the opening of Columbia to women is the only item of independent interest in the *McGill University Gazette*. The local and personal columns are full and well conducted.

Athletics, personals, locals, and illustrations take up so much of the *Columbia Spectator* that there is little room left for matter that would interest outsiders. These columns are well edited, and the printing and paper is of the best.

We have received a number of *University*, a publication endeavoring to represent all the leading universities. Several articles in the present number will be of interest to our students, as showing the progress, work and needs of the great American universities.

The Exchange department of the *Niagara Index* is badly conducted. Its editor seems to mistake violence for energy, and hard words for sarcasm. A change of tone would greatly improve a paper whose matter is otherwise up to the mark.

We acknowledge the receipt of the *Scientific American*. It is certainly the foremost organ of scientific progress. To the man whose business it is to be acquainted with the march of material improvement it is invaluable, and to the man whose work lies in other directions it is at least interesting.

Outing is a well illustrated and well written magazine. Fishing and hunting tales and adventures occupy a large part of its space. An interesting article on American college football contains much information about the rise and present position of that noble game in American universities.

The *Notre Dame Scholastic* is an excellent specimen of a college journal. While full attention is paid to the local departments, the literary side is not neglected. The numbers to hand contain some very readable sketches of a European tour, a critique on the Spanish poet Calderon, and several articles on the early history of Maryland.

The *University Monthly*, of Fredericton, has a very complimentary notice of Prof. Dyde, who has just come back to his Alma Mater. The high praises he has earned in Fredericton will doubtless be echoed in Queen's. Worthy of notice is a letter on college self-government which appears in the correspondence. We recommend it to the perusal of our fellow students.

We are glad to see the pupils of St. Mary's Collegiate Institute trying their 'prentice hands in journalism. Their paper, the *Censor*, is very creditable to them,

though one or two articles in the number, under our consideration, seem to be written by the masters. Such a periodical, however, would have an excellent effect, both in drawing out the latent literary talents of the pupils and in producing a healthy spirit of loyalty to their institution.

Two numbers of *Student's Life* have arrived. It is an excellent journal, though the cover is not as good as those of some of our exchanges. There is an interesting description of Cologne cathedral, and a good, though rather slight sketch of George Elliott's "Silas Marner." But what will probably prove most interesting to seniors and freshmen is a reproduction of the Yale freshman laws of 1664. What would '93 think of such regulations as the following: "In case of personal insult a junior may call up a freshman and reprehend him. Freshmen are obliged to perform all reasonable errands for any superior. Freshmen shall not run in college yard, or up or down stairs, or call to any one through a college window, etc." If this is authentic, we have much to be thankful for in that we live in "this nineteenth century."

In the last two numbers of the *College Rambler* are several orations, delivered at a recent inter-collegiate oratorical contest. We have one great fault to find with nearly all of these productions, they are too *fine*. The writers seem convinced that they must crowd a maximum of glowing and figurative language into a minimum of space. This fault is not confined to the young orators of Illinois and sister Western Colleges; it appears in many of our exchanges, and is one to which young writers are peculiarly prone. Our idea is that the writer should first have something worth saying, and then should say it in the simplest and clearest manner at his command. Ornament, for its own sake, is a most fatal encumbrance to an article. The other features of the *Rambler* are excellent. An editorial in No. 9, describing a class for reading classics at sight is especially interesting. If we are to receive benefit from the Classics we must study them as Literature. This editorial suggests an excellent means to that end.

COLLEGE WORLD.

McGill University, Arts College, has 284 students, 204 men, 80 women. Of these 125 men and 80 women are undergraduates. About 46 are partials. The Medical College has the largest number of students it has ever had—218, of whom 70 are freshmen. There are in Applied Science 71 students, in Law 19, (as against 12 of last year.) A department of Mechanical Engineering is provided for by the Workman bequest of \$117,000.

Ohio Wesleyan University boasts of forty societies, receiving an annual income of between \$7,000 and \$8,000.

The presidencies of sixteen important American colleges are vacant.

One hundred and seventy-one Americans attended the University of Berlin last winter.

The will of Professor Elias Loomis, lately deceased, bequeaths the bulk of his estate, valued at from \$250,000 to \$300,000, to Yale University.

Prof. Remsen will be the acting president of Johns Hopkins University, during the absence of President Gilman abroad.

Beginning with Jan. 1, 1890, a course of lectures will be given at Trinity College, North Carolina, on railroads and railroad problems. Doubtless some railroad stockholder has bequeathed a large sum to Trinity.

Within the last week the University of Georgia has admitted women to the collegiate department on the same standing as men. Georgia is rather behind many Canadian and American Universities.

COLLEGE YELLS.

During the ball games at the recent collegiate gathering the enthusiasm was wrought up to a high pitch, the excitement at times was intense and the concerted yells of the partisans of the different colleges were given with a vim. Below we give the yells of the colleges such as were perpetrated this year.

KNOX.

Br-r-rec-a-kek-kex.
Co-ax, Co-ax.
Ki! Yi! Yi!
Ala-ha-ha,
Is-ta-pala-pa
Knox-liæ! Knox-li-a!
Knox! Knox!! KNOX!!!

MONMOUTH.

Ho Rah! Ho Roo!
Depela, Depeloo,
Rah Si! Ki-Yi!
Hot, Cold, Wet or Dry
Get There, Eli!
Mon-n-mouth!

UNIVERSITY OF ILLINOIS.

Rah! Hoo! Rah!
Zip, boom, ah!
Ip zu, rah zu.
Jimmy blow your bazoo!
Yip-sidy-i-ki.
U. of I.
Champaign-n-n!

ILLINOIS.

Rah! rah! rah! rah! rah!
Rah! rah! rah!
I.-C.—I.-C.—I.-C.—Illinois!

OTTAWA.

V-A-R-S-I-T-Y—Rah! Rah! Rah!

QUEEN'S, KINGSTON.

Queen's—Hip! Hip! Hurrah!
1-2-3-Sio-Boo-Yah!

Knox also got off several impromptu yells at appropriate points during the championship game with Cham-paign, among which were:

"That's no *Sham-paign*;
That's gen-u-ine ag-o-ny!"
"Hoo! Doo!
Cham-paign-do!"

LADIES' CORNER.

—EDITORS:—

MISSSES ANNIE G. CAMPBELL, JESSIE CONNELL, LAURA BENNETT.

LEVANA SOCIETY DOINGS.

At a meeting of the Levana Society, held on Friday, Nov. 15th, an arrangement was made to hold Bible Readings alternately with the regular meetings of the Society. Committees were appointed, in both branches, to draw up lists of subjects. Each girl will be expected to take her turn in conducting these meetings, and they will be made as pleasant as they can possibly be. We do hope that all the girls will take an interest in them, and show their interest by being present and taking part. One hour a week spent in this way would not be lost time; it would do good to all, and besides, this is the only way we girls have of becoming acquainted with one another. We all need to cultivate more of that spirit of "camaraderie" which we admire in the boys. Perhaps it might help if the front seat in the gallery were reserved for us, and we could do a little shouting, or if we accompanied the football team when it goes to play return matches, to inspire the boys by our presence. But alas! these are privileges to which we cannot and do not aspire; but surely without these incentives we can get up a small amount of academic spirit.

We are glad to be able to say that our Reading-Room will soon be better fitted to meet our needs. Poor as we are, we have managed to scrape together a few dollars, and another committee has been appointed to ransack the town and get the nicest table for the least money possible.

We believe that the girls have even invaded the sanctity of the Divinity Class-room. Two of the lady Medical students, Miss McKellar and Miss McCallum, are attending Dr. Grant's lectures. Evidently John does not approve of this, for he was heard to ask what class that was, and when told that it was the Divinity Class, he remarked in a tone of astonishment, "Why, there's *women* in there!"

DOMINION INTER-COLLEGIATE ASSOCIATION

Since last session the lady graduates of all the Canadian Universities have agreed to form a Dominion Inter-Collegiate Association, of which the graduates' societies in the different universities will be branches.

The object of this association is to unite, with a common aim, the lady graduates of our Canadian Colleges, and to promote the interchange of thought and friendly intercourse among them. Each society is free to conduct its meetings in any way pleasing to its members, and to arrange its own subjects for discussion. It is proposed that each society should communicate with the others quarterly, and it is hoped that, as the number of graduates is increasing, before many years arrangements can be made to hold an annual convention at some central point.

Queen's Society has already had its first meeting, and Mrs. J. Marshall has been appointed Secretary. Two essays are to be written for every meeting by some two of the members, on subjects arranged by the Home Com-

mittee, and after these have been discussed at the meetings, they will be sent to those lady graduates who are from home, and who will be considered corresponding members.

THE RAINBOW.

The fumes of the steaming hot coffee penetrated our apartments, mingling with the odors peculiar to a Medical College, while we tried to listen attentively to the lecture. But who could expect that hungry, hard-working medical students, who eat, drink and sleep in a hurry, could calmly sit there with "coffee, coffee," ringing in their ears, and its aromatic odor floating around their nostrils?

Stimulated by these things we were compelled to go down and take a peep at "The Rainbow."

We seriously discussed the propriety of skipping next lecture and partaking of the luxuries, but finally decided it would not be right, and, as no one had a purse sufficient for the occasion, we contented ourselves watching others enjoy the treat. We lingered around the doorway, gazed wistfully in, with intense admiration, at the Rainbow, saw and smelt the good things, but alas! this proved to be our share.

Many of the Rainbow Faculty noticed the famished and dejected look we wore, but for the interest of their cause, wisely decided not to ask us in until the second evening. Then did we ascend to our class-rooms with empty stomachs and heavy hearts, realizing the truth of the Law of Sympathy, "One organ will sympathise with another," and earnestly hoping the morrow might bring forth better things.

Imagine our feelings when, next evening, our generous Professor of Anatomy announced tea awaiting us in the hall below. We all with one accord readily followed in his footsteps to the feast. It was a Presbyterian tea, therefore needs no description.

We were sorry to see that a few of those who partook were unable to attend our regular monthly missionary meeting, consequently missed the excellent report of the Missionary Convention by our two divinity students.

We number, this year, twenty-one students, and our College is prospering, even if it is "afflicted with Queen's."

DE NOBIS NOBILIBUS.

PROFESSOR illustrating the principle of Archimedes:

"This reminds me, ha! ha! ha! of the old fashioned he! he! he! ducking stools, ho! ho! ho! in which persons were 'poot' for talking too much. Ha! ha! ho! ho!"
Freshman—"Pity you didn't live then, Prof."

Freshman to Soph.—"Say, Jim, what's the meaning of 'alumni' anyway."

Soph.—"Well, I say, you don't know nuthin'. Why, I'll be an alumni when I'm graduated."

Professor—"You see this egg does not sink owing to the well-known law."

Soph.—"Oh no, Prof.! You can't fool me, that egg is bad."

"A WORD TO THE WISE IS SUFFICIENT."

We know a young man named Mr. Sp—e,
Who seems to be quite fond of a stroll
On a Sunday night.

You must not think he goes alone,
Oh no! he sees a *fair* one home
When the stars are bright.

He wends his way out Union Street,
And stops just where the cross-roads meet, —(?)
It's quite a sight.

Now this has happened three times straight,
Take heed, young man, you'd better wait,
Or there'll be a fight.

On the campus yonder there'll be a fray,
And we'll be there to see *fair* play,
And set it right.

To be continued (if necessary.)

WHAT THEY ARE SAYING.

What are you driving at?—[Prof. D—e.

How do you do, brethren?—[Rev. Ba—l—e.

Your Honor, the jury is asleep.—[Cons. Curtis.

Do not disturb the pendulum.—[Prof. D. H. M.

I will soon have a moustache too.—[W. J. H—y—s.

That's what I'm trying to get at.—[J. W. D—s.

I am president of the Anti-Shaving Society.—[Leach.

Ketch on to my moustache, boys.—[A. B. C—gh—m.

What a time I have had getting advts!—[W. N—kle.

Please don't ask me to give evidence again.—[J. A. Gill—s.

Did you notice the nice curl in my side-boards?—[W. H. D—v—s.

Mr. Deny—s, you are very stingy with the truth.—
[Counsel for Crown.

How do? How do? I'm back to chairman A.M.S.
debates.—[J. C. S. M—ll—er.

I wish to be remembered to the boys. Tell them I am
all right.—[D. G. McPhail, '89.

A great addition to the Ladies' Medical College—the
lady Demonstrator of Anatomy.

Honour History won't be much to-morrow because I
haven't got my lesson up.—[J. McC. K—k.

There is one thing I do like and that is nice, sweet,
fresh, well-done, baker's bread.—[J. D. B—d.

A letter, received by a lady Med., had the following
address: "Ladies' Medical College, *afflicted* with Queen's."

On us and on them (the Canadian French) alike is the
sacred obligation. We must be more than Frenchmen;
more than Scotchmen. We must be Canadians. There
can be only one Canadian nation, and all the races that
have made Canada their home must contribute to its
making. Dreams of anything else are folly and attempts
to realize these dreams treason. Against treason all true
Canadians must unite.—[Principal Grant in Montreal.