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IT is well-known that Queen's owes its  
existence to the fact that the University  
at Toronto was from the year 1828, when it  
was originally established, wholly in the  
hands of one Church, and that it was felt by  
the most enlightened friends of education  
that there should be an institution in the  
Province open on equal terms to all the  
youth of the country. The Synod of the  
Church of Scotland and the Wesleyan  
Methodist Church took the matter in hand,  
and the result was the establishment of  
Queen's and Victoria Universities. A Royal  
charter was issued in 1841, incorporating  
Queen's College "with the style and privi-  
leges of a University." In the first session,  
1841-2, Queen's had eleven regular students,  
two of these being our present Registrar and

Rev. Dr. Bain. Up to this time the Univer-  
sity at Toronto existed only on paper, but  
in June 1843, it was opened under the style  
and title of "the University of King's Col-  
lege" by Bishop Strachan, its President.  
Queen's made rapid progress, but in 1844  
the Church that established it split into two,  
and a majority of the students sympathising  
with the secession, it was left in such a  
weak condition that its Principal—Dr.  
Liddell—resigned in 1846. That session  
the students numbered only ten. In the  
meantime the Provincial Government in-  
troduced successive bills dealing with the  
University question, but all proved abortive.  
At last, in 1849, a comprehensive measure  
was passed into law, by which King's College  
was re-incorporated under the name of the  
University of Toronto and placed under the  
sole control of the Legislature and of a  
Senate and officers appointed by the Gov-  
ernment. Toronto University having been  
thus liberalised and at the same time  
secularized, Queen's was invited to fall in  
and help to build up a big Provincial Uni-  
versity. Dr. Machar, the acting Principal,  
and Professor Romanes were appointed a  
Committee to prepare a statement of the  
views of the Church and of the Trustees on  
the subject, and their statement was ap-  
proved by the Board and ordered to be cir-  
culated. It is interesting to read, after the  
lapse of 37 years, the reasons that actuated  
the authorities of Queen's in rejecting con-  
solidation. We find that substantially they  
are the same that influenced their successors  
in rejecting "Confederation" in 1885, with  
this difference, that the lapse of time has

made the reasons stronger, because based now on facts instead of on predictions. In 1850, the students attending Queen's had increased in number to thirty-five, and the Trustees looked forward to further increase, as the country became more populous and wealthy. The next decade witnessed development in every direction, but this again was interrupted by internal dissensions and disasters from without. Consequently, in 1869, Queen's was weaker than in 1850. From 1869, however, its progress has been uninterrupted.

There are several points of difference between the present time and the crises of 1850 and 1869. On each of the former occasions there were cravens who advocated striking the flag. No such councils have been heard this time, and no wonder. If with 35 students, there was need of Queen's, much more when there are 300. If there was need, when the population of the Province was half a million, much more when it numbers two millions. If the interests of the Province demanded a wholesome rivalry, even when Victoria was in existence, how much more when Victoria has decided to surrender! "In Education," said Machar and Romanes, "a generous competition is of paramount importance. In this department, the deadening effects of monopoly are more apparent than in any other." From the beginning, Queen's has been a protest against sectarianism, partyism, routine, monopoly and illiberality of every kind. *Esto perpetua!*

ONLY two, three, or four men gowned out of a class of twenty is not a very proper, if it is a very common thing at Queen's. This gross offence against the requirements of College life is not too much either to be charged against those years upon whom Seniors are usually so severe, but against Seniors themselves, against some

Graduates and even against many Divinity men. Every one's duty here is sacred, but even if your toga is but shreds and tatters of its former self, remember it is not worn for personal adornment. The feeling that regulates here cannot be confined and manifested in logical form, and the poor dullard by whom it is not already known words cannot help. Men! respect your position and your Professors more than to frequent a lecture room without being gowned. A College man has been born into a new world, and as it would be an offence against society for a man voluntarily to appear without being sufficiently clad, equally so is it for a collegian to come among his fellows in naked nudity so far as academic garb is concerned. Further we would like to ask, and by this we do ask the Senate, is not gown and hood full-dress for College men in College places beyond every other call of society. From this time forth let there be an improvement in this matter, beginning with the occasion of the Inter-collegiate debate or before that time if necessary.

THAT the Kindergarten is extending its territory and increasing rapidly in adherents is a matter of thankfulness, not only to us who have passed through the painful days of the multiplication table and twelve lines make one inch, etc., but much more to those entering these troublous borders. Where the system has been tried with any chance of success it has been proved to be what was, and is claimed for it. It attaches the children, from the first, to the pursuit of learning. It is surprising with what fervour the little ones enter into the subjects taught, and acquire the primary, concrete principles of education. To learn and not to know you are learning a task is certainly a desideratum, and this is universally the case with the pupils of the Kindergarten. Urchins of six, with surprising eagerness,

will illustrate to you with match-like sticks what are parallel lines, squares, angles, etc., with a very lively sense of their meaning. In these schools there is less of parrot-like acquirement than in any other. Their many advantages can only be appreciated by a student of the system, but any onlooker can see the cultivation given to their ideas, and that it comprises, in one, lessons 'in imagination, grammar, language, expression and arithmetic.' More, there is a priceless training in grace of motion, politeness, kindness, cleanliness, orderliness, and moral responsibility. And with all their getting they are happy, which is of great importance. The Kindergarten, like any innovation on established custom, is very much misjudged, because misunderstood, by the general public. A teacher of a real Kindergarten will explain to you by visible handiwork the very tedious and lengthy training necessary that she may fill her position with any measure of success. It is not a mere medley of play and song, of aimless stories and pictures, but gradations of simple facts made simple by exemplification. Nothing is without point, without purpose; even apparently casual remarks are bits of knowledge given unawares. The native trees, their uses, and characteristics, the different colors, the histories of many birds, etc., are all taught in an objective way that gives realization instead of accumulated names. One objection has been often raised, that having been fed with this honeyed knowledge up to seven years or so, they will be loath to enter on the dry routine of the higher schools. It has not been so proved by experience—it could not have been, since trial has never been made of the whole system on which the Kindergarten is founded, and of which it is the first step. Its foundation is that objective teaching should, as far as possible, pervade the whole educational system, and that education, as carried on in the Kindergarten

now, is the 'magnum bonum' which should leaven the whole. This is at last being tried in Boston, Dedham, and other American cities. There, it is said, the majority leave school about midway through the Grammar School course, and up to this status the trial is made. The benefits gained to society will be matter for future proof, but who can doubt that the pupils of such broad training will enter life's battles better, because more intelligently equipped, than those who have had to believe by much repetition and many penalties that five times nine are forty-five, etc., etc.

The theory has been a factor in education since the lover of children, Pestalozzi, first agitated it in its fundamental principles; and as we are able, and only as we are able, to have teachers of the right sort—of the right training—in these schools to further the idea, to make practically plain the theory, will we be able to appreciate its virtues in their entirety. For in the Model Kindergarten as in the ideal higher schools, everything done is done with a purpose—nothing is wasted—but every item unites to the development of the pupil physically, mentally, and morally. Moreover the pupil is happy and interested in his or her work, and what is learned happily is remembered.

A WRITER for the *National Review* has undertaken to give a description of life at the Scottish Universities, particularly at Glasgow and Edinburgh. Yet none, we are sure, will be more astonished at the description which he has evolved than those whose life he has described. We fancy we can see alternate waves of amusement and indignation pass over the features of the average Glasgow or Edinburgh student as he runs his eye over this article, from which he learns that quite a considerable proportion of his fellow students are existing in some rather forlorn lodgings in a lonely, isolated condition,

keeping body and soul together with a not-too-plentiful supply of oatmeal, the result being, in the words of the writer, that "a very large proportion never emerge from the struggle at all. There is not a church-yard on Scottish soil which is not the resting-place of some bright-eyed youth who has paid for his ambition with his life, who has been vanquished in the fight, and has crept wearily home to die." We cannot imagine the source of the writer's data, but, whatever may have been the case in former years, it is certain that such is not the case at present, except in isolated instances. It is quite true that a number of students at these Universities are making their own way, but we are not aware that this is a feature of University life peculiar to Scotland, nor have we any reason to believe that such students are engaged in a hand-to-hand conflict with poverty. We believe that the endeavor to rise superior to the mere limitations of circumstances is one of the best features of the Scottish character, and we do not believe that any serious consequences have resulted from this characteristic. Again, the writer of the article in question seems to regard it as a very doubtful advantage to society that so many men should be able to escape from the social condition in which they were born and rise to higher spheres of action. To quote him again—"It is very doubtful whether it is for the advantage of the community that the professions should be crowded by competitors from the classes below; the result must inevitably be to lower, in some respects, the standards of the professions themselves." And a little lower—"But the question is whether these more important labors might not have been as well or better performed by those who were, in a manner, born to them." We really thought that the advocates of caste had ceased to make public their sentiments in the face of modern intelligence. Who are those born to per-

form the more important labors of society if not those, from whatever social stratum they emerge, who develop suitable intellectual and moral capacities for the work? By such men the standard of their chosen occupation will never be lowered; by all others it will at least not be improved. But according to the writer the Scottish Universities are commonplace, vulgar institutions; and the theory upon which they proceed cannot meet with the approval of the man of pure heart and aristocratic pretensions. "To throw a youth of gentle nurture into the mixed company he must meet with at a Scottish University, would probably result in some deterioration of his manners for the time being, unless he chose to live in an unhealthy isolation, or unless he had opportunities for mixing in better society than the great majority of his fellow-students could afford him." What think ye of that, ye dwellers in the modern Athens, or in the smoke-enveloped city by the Clyde? Let us hope that no youths of such gentle nurture may ever find their way to your Universities, lest the curse of their corruption rest upon you. Let them by all means go to the "English Universities," which will "give them a liberal education, and turn them out in three years' time, well mannered young men, accustomed to the society of their equals, and (to use a convenient phrase) 'free from vice.'" It would be interesting to know where these particular "English Universities" are. He cannot refer to Oxford and Cambridge, for there are too many low-born Scotchmen there; and, moreover, many scions of nobility and others of "gentle nurture" have left their halls tolerably familiar with several varieties of vice, though this familiarity may have been acquired outside of the University, probably by accustoming themselves to the "society of their equals." However, seriously speaking, the writer of the article referred to certainly

quite misrepresents life as it at present exists at the Scottish Universities, and seems to be quite unaware that a very large proportion of the Edinburgh students at least are not of Scottish birth, but come from all quarters of the world. As far as the general culture of the students is concerned, although the average is doubtless not so high as at Oxford or Cambridge, yet it will compare favorably with other Universities; while, in moral qualities, though not quite "free from vice," the students rank higher than those of most Universities.

WE are convinced that the students who neglect to attend Sunday afternoon service in Convocation Hall are losing valuable opportunities of coming under educative influences which would be both stimulating and elevating to their intellectual and moral natures, and in a manner different from those of their more rigid class studies. The varied nature and high average tone of the addresses there delivered render them instruments of general culture, not by any means everywhere available. The speakers are some of the best representatives from the clergy of the larger Protestant denominations of the country, and their discourses are interesting discussions of living and pressing social and religious questions. Any student who neglected to hear the two discourses which Principal Grant gave in reference to our duties as citizens missed something of the highest importance and of which we too seldom hear. These services are intended primarily for students, and if they are to be continued the students must show their appreciation of them by at least attending them. We hope that in the future greater numbers will avail themselves of the privileges afforded by these services of hearing the representative men of the different Protestant denominations in Canada.

POETRY.

TWILIGHT.

A CURTAIN dropped from Heaven's lofty walls,  
Soft o'er the still earth the gloaming falls,  
And through the rents made by the gleaming stars,  
Which triumphant burst the cloudy bars,  
We catch one glimpse of supermundane light,  
The glory of the Future, fiercely bright;  
And so when all this sphere is wrapped in peace,  
And all employments for the nonce do cease,  
The mystic gloaming links the earth and sky,  
Angels descend and mortals soar on high.

WHAT LOVE IS.

BY J. H.

It's a sort of palpitation,  
Passionate reverberation,  
In the vital habitation  
Of the heart.

Effervescent osculation,  
Inexpressible sensation,  
In continuous rotation,  
Forms a part.

A respectful invitation  
To a choice collation,  
Lovely ride of long duration,  
In his cart.

Confidential conversation,  
No attempted ostentation,  
Never-ceasing admiration  
On his part.

Passionate reciprocation,  
Caramels without cessation,  
Forms, in my inspiration,  
Cupid's dart.

LIFE A LOOKING-GLASS.

BY N. F. H.

Life's pretty much what we make it—  
It's only a looking-glass true,  
And reflects back, shadow for shadow,  
The very image of you.

The good deeds will always be smiling,  
The bad will look vicious and vile,  
The face you behold in the mirror  
Is only yourself all the while.

And the longer the shadow's reflected  
The deeper the impress will be,  
It shows for good or for evil  
As it sends back the features you see.

You're only to take the world easy,  
Mingle only with the good to be had,  
And the face you see in the mirror  
Will always be happy and glad.

## \*LITERARY.\*

### EDUCATION.

FEW subjects at the present day occupy a larger share of the attention of thinking circles than education. It is well that this should be so: and indeed the results are apparent in the efforts that are made to make education as general as possible among the masses. Our native Canadian population is probably the best educated of any equally numerous people in the world. But though so much attention is given to education, a great deal of that attention, though well meaning, is very unwise and unphilosophical. We think there is manifested too largely a spirit of revolution—too much hankering after change based on insufficient grounds. This subject it shall be our duty to treat in due time in this article. Let us notice, however, that our education in Canada is essentially British in its character. Our own University is modelled after the University of Edinburgh; University College after the London University; while the calendar of Trinity seems to indicate plainly enough that its model is Cambridge. We think it only right that we should thus reverence the mother-land. Of course we should by no means sink our own individual national character in deference to any nation; but at the same time respect for the solidity of old country scholarship—and this respect certainly well grounded—is sufficiently deep here to justify the course taken by educators in this country. The spirit of this age is certainly very surprising. Not only in politics do we see the most violent anti-conservatism, but even such phenomena as a proposed total subversion of property-holding; while in religion the respect for old creeds—once so firmly held and insisted upon—is fast fading before what is called by its adherents a “larger hope,” or a “better day in Theology.” Discoveries of a most remarkable kind history shall record to the honor of this century; many philanthropic movements are on foot, which are being pushed forward with a vigour perhaps formerly unknown, at least so far as their extent is concerned. This latter characteristic of this century—for such we are inclined to call it—originates, we believe, in the fact that men never so fully and so generally recognized their true position to their fellowmen. It is no part of ours to despise the advances made in this century: such would be conservatism of a most foolish sort; but rather to make it our aim to choose the good and throw away the bad, which seems to be granting all that is due to the spirit of progress, while guarding effectually against undue innovation.

Education may be roughly divided into three divisions—intellectual, moral, and physical. It must not be supposed that we mean that these are absolutely separate; for indeed we believe that as there is a connection among the sciences, so there is a connection more or less direct among the different phases of education.

With reference to intellectual education almost all

people are agreed that it is a desirable thing to have a cultivated mind. True, many people have a very vague idea of what culture means. Yet as a rule uncultivated men do not deny the fact that the educated man has a *something* which they do not possess, and that that *something* is worthy of their respect.

The home is the starting point of intellectual education. By degrees the child grows in mental wisdom as he plays about, learns sundry elementary truths which it is of direct, practical importance that he should know; and thus, by the time he is seven or eight years of age, how different is he from the infant of two or three years! But the wisdom he has gained thus far is but a foundation for future acquisition. Imitation enters largely into his movements at this period of development, and his text book is likely the conduct of his parents. Thus Wordsworth, in his Ode on Immortality, gives us the following picture; and though the stanza is somewhat long, we are satisfied we shall be excused for quoting it *in extenso* :—

Behold the child among his new-born blisses,  
A six-years' darling of a pigmy size!  
See where 'mid work of his own hand he lies,  
Fretted by sallies of his mother's kisses,  
With light upon him from his father's eyes!  
See, at his feet some little plan or chart,  
Some fragment from his dream of human life,  
Shaped by himself with newly-learned art;  
    A wedding or a festival,  
    A mourning or a funeral;  
And this hath now his heart,  
And unto this he frames his song:  
Then will he fit his tongue  
To dialogues of business, love or strife;  
But it will not be long  
Ere this be thrown aside,  
And with new joy and pride  
The little actor cons another part;  
Filling from time to time his "humorous stage"  
With all the persons down to palsied age,  
That life brings with her in her equipage;  
    As if his whole vocation  
    Were endless imitation.

Such, however, must be his position for a short time. Something of the realities of life are experienced when the tender child is sent off to one of our Public Schools to prepare to play the part Providence has marked out for him in life.

Simple studies occupy his attention for many a year;—he learns to read, to write, and acquires a fair knowledge of Arithmetic and Geography, besides some other elementary subjects.

His next step will be to the High School, where his studies will be more severe, and rightly so, for he is stronger minded now than before, and possibly like many others he may long to dive into greater depths of learning. In the High School he will be expected to advance further

in Mathematics, in Geography, in History, and in his native English tongue, besides studying something of the time-honored languages of ancient Greece and Rome.

That this is the true principle of sound mental growth we believe most fully. Yet many gentlemen who profess great zeal for Education are ill at ease to get political economy or some other pet subject introduced into our High or even (*mirabile dictu*) into our Public Schools. We should be very sorry to impugn the motives of such gentlemen; but of the imprudent character of their theory we entertain no doubt whatever. It ought to be clear that political economy is not a suitable subject of study for an immature mind, and such the minds of our Public and High School children must be. We believe that Mr. J. S. Mill in one of his works speaks approvingly of Mathematics as a suitable mental educator to enable the individual to grasp "those more difficult Sciences of Government," etc. But visionary innovators long to turn children out political economists, with the hope we suppose that they shall be better citizens. They should remember, however, that neither scholars nor good citizens are produced in a day, but that we become such by a long period of mental and moral nurture, wisely and progressively administered.

We would wish it to be understood that our remarks are chiefly made with reference to prospective University men. Now when a youth comes to a University it will be quite time enough for him to enter upon those "more difficult" branches.

We believe therefore that the old system of Public and High School Education is the best, at least so far as substance is concerned. Faults it has; and let them be duly pruned away; but let us ever beware lest our zeal for change be found a "zeal not according to knowledge." Let us also not ignore the fact that the fruits of the old system are glorious enough to speak for themselves, and in silent tones should awe any rash innovator.

Many people who claim to be of a practical turn of mind boldly assert that the ancient Classics are useless subjects of study in a High School and University course. They cry out for something more practical (?). Perhaps they would substitute Modern languages—French or German say. But it is our firm conviction that Classics and Modern languages have been sufficiently tested as mental cultivators, and that the Moderns have been found wanting. And therefore we must remember that to displace a superior educator for an inferior would be the most "unpractical" in the true and higher sense of the term. We think we are doing those gentlemen justice—yea, far more than justice—when we deal thus gently with them.

How often do men tell us to study our own language and leave the Classics alone. But what are the facts. We venture to say that there never was a good English speaking Classical scholar who was not at the same time a *first-class* English scholar. These gentleman who advocate the exclusion of the ancient Classics seem to for-

get that English literature, and indeed every modern European literature, is based upon the Classics. Who can appreciate so well that great Epic *Paradise Lost*—so deeply imbued as it is with Classic imagery—as the man who has read the corresponding epics of Homer and Virgil, as well as Dante. But let none suppose that the student of the ancient Classics is devoted to them alone. Such an assumption would be a gross perversion of facts. The Classical scholar longs to make the modern literatures his own, and in this—that is, in the correct comprehension of modern literature, in its true sphere with reference to other ages—he is amazingly aided by his Classical scholarship.

Furthermore, the man who desires a truly noble mental culture should set all the world before him as his field, and more especially that part of the world to which we owe in such large measure our civilization. What a lesson there is to the student of the ancient Classics in the great events related in their pages! How clearly we see the real principles of human nature unfolded, and viewing them from afar we can behold them with unprejudiced eyes! How wese Kingdoms, Empires and Commonwealths, oligarchies as well as democracies, commencing their course in righteousness, truth and purity, but falling at length, because they had forgotten the reverence and awe due to that Being of whom perhaps our simplest conception is that He is above us. "Assyria, Greece, Rome, Carthage, where are they?"

But let us pass on to consider briefly the question of moral education. Moral education also commences in the home; and there the most blessed or most pernicious seeds may be sown. We are little inclined to believe that the new-born child has no innate tendency in him, in other words to believe that such mind as he has is perfectly passive, to be moulded exactly as the discretion of the parent may direct. Nevertheless it is clearly the duty of parents—and indeed this has its analogy in nature and our every day life—to do their utmost to implant in their children those immutable principles of righteousness which constitute the best safe-guard against the many wolves in sheep's clothing which wander about in the moral world. This being done, we can do little more. But then the subject of this careful nurture is responsible to the Divine Being, and therefore to his fellow man.

Hence, how proper that a man who would be a true man should cultivate patriotism, and at the same time a cosmopolitan spirit, not thinking himself merely a citizen of this or that state, or as connected simply with this or that grade in society; but rising far beyond such narrow bounds, make the good of the human family in general his highest and most glorious aim!

How also should he cultivate toleration of differences in religion and other subjects, while he avoids giving rein to vice and foolish free (?) thought! How he should aim to think justly of other men, and justly of himself; in short to be a true citizen, both of his own state and of the world, ever remembering that the Divine Being is to

be chiefly revered and obeyed. This moral education we think can be greatly furthered by mental education, and must ever be incomplete without it. The experience of ages is our heritage, and we should surely profit by it.

"Go up and possess the land," is the voice we here crying out of the thick darkness that surrounds the Eternal.

Physical education is also to be aimed at. In Canadian Colleges where our sessions are so short the pressure of work is great on many students; the result of which is soon seen in injured and sometimes ruined constitutions. We hope time will help this difficulty, and that as our country grows older this phase of evil will be less common. But we regard it as a sacred maxim that a sound body is most conducive to the free, cheerful, and vigorous operations of a sound mind.

Accordingly we believe a student should aim not necessarily to be an athlete, but at all events to have as vigorous a constitution as possible, that his work in the world may be done vigorously and well. That sanctity which lacerates and starves the body, to such an extent as to injure it, is surely unwise.

#### HOME RULE IN IRELAND AND EDUCATION.

No. II.

THE writer of the article in No. 3 of the JOURNAL respectfully asks the insertion of a rejoinder to the lengthened reply, which appeared in a later number of that magazine. It is alleged that my essay did not throw any light on the subject, and that it was wandering and illogical, yet a reply of twice the length was deemed necessary. The readers of the JOURNAL will not be slow to see who it was that wandered most. I trust I shall not follow the tempting example of the writer that replied so as to be discourteous in tone. Defective as my article was, not a fact, not a figure, not an inference based on the experience of half a century, has yet been refuted, some of them have not been noticed. I showed that not a constituency in Ulster, of which a majority of the population is Protestant, has returned a Home Ruler, and I showed that two of which a majority of the population is Roman Catholic, returned members who are opposed to Home Rule. Has this statement of fact been refuted? No, the writer like other writers and speakers simply ignored it. With a lofty wave of the hand and in *ex cathedra* style he proposes to explain away the facts put forward, but the explanation is so far not forthcoming. As to the fears that are entertained that education would be made sectarian, the writer admits that they are well founded. I did not expect that admission, at least not yet; I am very thankful for it. The people of Canada will take note of that. The aim clearly is to abandon the mode of education that is in harmony with the progress of the latter part of the nineteenth century and revert to that which was suitable to the dark ages. A few more admissions like that and the sympathisers will dwindle away very considerably.

There is another admission made, and I thank the writer for it. It was illogical of him to do so, but even those that never forget nor forgive, make a slip sometimes. It is that fair-minded men in this country share the views expressed in my article. *Erygo*, the writer of that article, is fair-minded. True, he may be deplorably ignorant, but no matter, if he be fair-minded there is hope that the ignorance will be dispelled. The best epithets that were heaped on us before this, even by such men as Davitt and McCarthy, were Orangemen and Orange Fire Eaters. To be called fair-minded is a very great improvement. We shall see, however, who it is that is so deplorably ignorant before we have done.

The writer also admits in a sort of way, though he afterwards does his best to lessen the force of the admission that an intelligent and influential section of the people of Ireland is opposed to Home Rule. But in an uncandid and unfair way he leaves the reader to infer that the whole objection of that section to Home Rule is founded on the fears that are entertained of education being tampered with. I did not say that it was the sole ground of opposition, the inference from what I said is clearly that it is one of many. The progress of reasoning by which he arrives at the conclusion that that section is not influential is a very amusing one. Each province in turn in the order of its importance is brought up, a word is uttered and it is dismissed again with a majestic wave of the hand. This is unanimous, that is unanimous, the other is unanimous, and the fourth is majority in favour of, *erygo*, there is no influential section left. Wherein consists the unanimity in the members returned? There are in the three unanimous provinces thousands of voters who are opposed to Home Rule, but as in no constituency were they numerous enough to put in a member, they are ignored as if they did not exist. Trinity College, Dublin, cannot be mentioned without a sneer and a jibe. Those who read the papers at the time will remember who were responsible for the "scandalous rowdyism" that the writer rolls so unctuously under his tongue. Assuredly the cultured sons of Trinity were not. But in Ulster there is a majority. How large, pray? Could it be smaller if there were one at all? I stated before that of the 33 constituencies, only 14 have a majority of Protestants, while the remaining 19 have a majority of Roman Catholics. Yet there are 16 members that are opposed to Home Rule.

Then he proceeds to divide the Protestants so as to conquer them the more easily, not a new device by any means. He gives particular attention to Presbyterians, whom he would cajole with the one hand and whip with the other. His stock of epithets is various, if it be not very choice. They are Presbyterians, they are Calvinists, they are Westminster, they are Geneva. No Presbyterian is ashamed of any of these names. In a sort of way he admits that they are liberal-minded and tolerant, but over against that during the last few decades they have been dishonest, they have believed one thing and professed another. Then he proceeds to make statements



which he supports with alleged facts. Here he fails egregiously for not one of his alleged facts has any reality in it.

We are told that the Presbyterians as a body are not opposed to Home Rule. That is his *ipse dixit*. There was a meeting of the General Assembly held last June, in Belfast, one of the best attended that has been held. There were 926 members in attendance, including laymen from all parts of the country, from Cork to Portrush. Here is what that Assembly put on record and only one dissentient out of all that number: "We would deprecate in the strongest manner, as disastrous to the best interests of the country, a separate Parliament for Ireland, or an elective National Council, or any legislation tending to imperil the Legislative Union between Great Britain and Ireland, or to interfere with the unity and the supremacy of the Imperial Parliament." There is much more to the same effect, but what is quoted will suffice. We submit the above as proof of what the Presbyterians as a body think in opposition to the *ipse dixit* of a writer in Kingston. He has proofs, as he thinks; let us see what they are. He says: "Their approved leader stood for a constituency quite recently with Mr. Parnell's approval." I claim to know the Presbyterian Church quite as well as the writer of the words just quoted, and I unhesitatingly declare that the assertion is wholly unfounded. There is no approved leader. If it be Thomas A. Dickson, of Dungannon, that is referred to, I will give indubitable proof that he never was an approved leader at any time, and still less is he that now, when he has obtained the approval of Mr. Parnell. In the general election before last he stood for Mid-Antrim, and at that time the smile of Mr. Parnell did not rest on him. Mid-Antrim has a population of 56,729, of whom the Presbyterians number 34,402. Had he been an approved leader his success was certain. Yet he was defeated. At the last election Mr. Parnell did not give him one of his pocket constituencies, but as we are now told approved of his standing for a Scotch one, yet the approval of the dictator did not win him a seat. Thomas A. Dickson is still a private person. Such men as Thomas Sinclair, Sir James T. Cony, and James H. Hazlett are better entitled to the name of leaders, but their attitude to Home Rule is well-known. Another alleged fact is that ministers of the Presbyterian Church were members of Parnellite Committees in the last general election. There is not a word of truth in such a statement. I challenge the writer that says so to give the names of ministers in active work in that Church who were on a Parnellite Committee. Until the names are given I pronounce such an allegation to be a falsehood.

As to the attitude of the Presbyterian Church to non-sectarian education there is nothing more pronounced than their published and official declaration on the subject. For the last half century there has been a uniform testimony born in favor of united, secular and separate religious instruction. Herewith is one of the resolutions

passed at the last Assembly, and it is in harmony with all past utterances: "That the present system of National Education, which secures equal rights and privileges to all, maintains parental authority, affords reasonable facility for imparting religious instruction, provides adequate safe guards against proselytism, and brings together in friendly intercourse the young of all denominations, is one well suited to the wants and conditions of Ireland." In the face of that the writer has the hardihood to say, "That all parties in Ireland have long recognised that education ought to be under the control of the Churches." Where is the deplorable ignorance now? To insinuate that the Presbyterians are insincere in their public utterances is not to be met by argument; it is only to be repelled with righteous indignation.

As is often done, a whine is raised over the state of things "in that distressful country." The quotation is made from some quarter or other. Well, the next time the writer joins in the whine, will he be good enough to tell the world how it is that in one part of the island there is prosperity and contentment! The Province that once was the poorest, as well as the most lawless, has for generations past been growing richer, and there is peace and security, save where party feeling on both sides leads to what all of us deplore. What can be the cause of it? The same laws were in operation in the north as in the south. Is it race or religion or both that is the cause? We ask for information.

An apology is due for the length of this rejoinder, but we could not be shorter and follow the wanderings of the friend that did us the honor to criticise the essay which we wrote.

## INFLUENCE OF SCIENCE TEACHING.

NO. I.

**M**ATHEMATICS and the so-called pure Sciences, have so long formed the staple of academical instruction, that to enquire at this late day why they are taught may seem altogether unnecessary. In discussing the influence of Science teaching, therefore, I have chosen to limit the term to those departments of natural or applied Science, which like Chemistry, Botany and Physics, are largely based on experiment and observation. That the Natural Sciences should have been so long neglected, and are even now accorded only a reluctant recognition in the schools and Universities of the Old World is easily understood when we consider the estimation in which they have hitherto been held. From time immemorial almost the essentials of a gentleman's education in England have been Classics and Mathematics. The study of the Classic Literatures, besides training the memory and judgment, was supposed to give a polish and a culture not otherwise obtainable, while the pure Science of Mathematics it was said afforded the highest exercise in accuracy and continuity of thought.

Mathematics was thought to possess a monopoly of absolute certitude. The other Sciences were empirical,

and their principles, mere generalizations from experience, could have no more than a limited application, were only valid to the extent of our own observations, and finally were just a trifle material and commercial. The Sciences of Chemistry and Physics were a little too closely related to industrial processes, and were not, on that account, the proper subjects for the liberal education of a gentleman. This objection, however, would have long ago been overruled, but for the persistent refusal of certain scholars to acknowledge that certainty could be arrived at in Chemistry or the other Sciences of nature. To enumerate a physical or chemical law was to be met with the question, how often have you observed your supposed law to hold good, and on what grounds do you believe that it will hold good in the future. To the scientist this has always been a troublesome and embarrassing question. So much so, indeed, that in the last century the advocates of Science in despair of showing that scientific laws were as worthy of belief as the truths of Mathematics, were fain to urge the practical argument that the Sciences at any rate contained a mass of information of the utmost importance in the practical affairs of life.

To us who come after, the distinction of Mathematical truths, as absolute, from those of Science as relative or contingent, is essentially absurd. We have learned to recognize as truths all well established results, whether of demonstration or of experiment. Scientific laws have been discovered as harmonious and as far-reaching as are those of number and quantity, and instead of relegating Chemistry and Physics to the tradesman and the manufacturer, we consider them equally essential in a comprehensive and well considered educational course.

Education is a term that has been variously employed by different writers. Owing to an absurd psychological division of the mind into distinct faculties and the consequent separation of moral and intellectual action, some educationalists have given greater prominence to the culture of man's moral nature, others to the training of his intellect, others again disregard any disciplinary effects from a course of study, and only value it in proportion to the number of facts which it has made available for the practical duties of life. It has been in this latter class unfortunately that Science has heretofore found her most ardent admirers, who by their inordinate praise of her mere practical utility have almost made us forget her real educational value as a system of beautiful and harmonious natural laws. Is it not positively illogical then to argue the merits of this or that subject of study, having no clear conception of the end to which they are relative? It is a truth that lies on the surface that before we can determine the relative importance of different subjects of study we must clearly understand what we mean by Education. The answer we shall give to the question, whether the object of Education be perfection of character, or a high state of efficiency of the intellectual faculties, or simply to impart the greatest amount of useful information, will determine the time and attention to be given to

the various studies. Nay more, it will largely determine our choice of studies, for if we were to adopt the practical view, Science and Mathematics only would be included in our course of study. The true Scientist, however, is unwilling to accept the assistance of the practical man, and prefers to defend the study of Science on higher grounds. The practical and merely utilitarian idea of Education is surely due to an imperfect conception of man, his duties and his aspirations. The history of man's undertakings throughout the ages, is more than a record of actions, that have had no influence on those that followed. It is a history of progress, a story of constant effort to realize an ideal of himself, as better and wiser and nobler. Circumstances of time or of place have no doubt often thwarted this tendency, and it may even have been explicit only in the minds of a few, but on the whole from the primitive man's crude morality and childish and superstitious awe of nature on the one hand, to the higher and more complex moral ideas of modern society and the intelligent application of natures, forces to our own use; on the other there may be traced a regular and continuous development. Old customs and institutions have given place to the new, but the new are not absolutely new but have grown out of the old. The replacement has also been development. The fact cannot be gainsaid by pointing to the prevalence of evil at the present day or to noble men who have lived in a former age. Evil will exist in any age, but will anyone comparing the present standard of duty with that of any former age, conscientiously declare that the world is not getting better. The idea of human progress has a most important bearing on the work of Education. Children come into the world with no ideas, but only the capacity to develop into moral and intelligent men and women. Their earliest notions of right and wrong have all the imperfections of the undeveloped mind. Compared with ours, their early ideas, theoretical and practical, are analogous to those of primitive man. They have to overtake us, so to speak. In the few years that intervene between childhood and adult life they have to reach a stage of development which in the history of the race is represented by thousands of years. During this period it is the function of the School and University to raise the child by the discipline of various studies to that higher moral and intellectual plane which we occupy, or should occupy. The answer to the question "What is the object of Education," which we found necessary to ask is now easy. The object of Education is not exclusively moral nor exclusively intellectual, but the proportionate development of the whole man. If we increase a man's capacity for knowledge and do not at the same time give him clearer conceptions of duty we have but increased his capacity for evil, while that morality on the other hand is of the lowest type which is unaccompanied by the intellectual power to conceive of our relations to our fellowmen in a higher way. The end of Education as thus understood is not wholly within the teacher's jurisdiction. Our homes and every

experience that in any way modifies our ideas of conduct, or our conception of things can be said to have an educational effect. In its widest sense Education will include all the influences during life, which tend to bring us to a clear consciousness of what is implied in nature and ourselves, and the highest Education will culminate in Philosophy. While the school can only control some of those influences, and for a limited time the teacher ought always to remember that the work of the school is relative to this single end, and his selection and gradation of studies should be such as would gradually prepare the pupil for that higher Philosophic conception of the world and of duty. Will any one tell us that this is best effected by the mediæval discipline of Classics and Mathematics. Of Classics we have little to say, most teachers are agreed that while they have no doubt some value to the Philologist and the Philosopher, Classics belong rather to the luxuries of Scholarship. The study of Classics dates from the time when anything worth reading was written in Latin or Greek, but since then there has grown up a rich modern literature and all the benefits of Classic culture, which are simply literary, can be obtained much more easily by a critical study of our own language.

(TO BE CONTINUED.)

## CORRESPONDENCE.

*To the Editor of the Queen's College Journal:*

CAN you inform me as to whether Prof. Parker is going to lecture on Elocution this session or not? If he is, it is time he was here, as his lectures should close before the excitement of exams. begins. The benefit of the lectures in Elocution—especially to Divinity students—is very great, and many inquiries are made concerning the re-opening of the class. If Prof. Parker is not to return, why not employ Prof. Clarke? I am sure Prof. Clarke could be induced to open a class in the College. Why, therefore, should it not be done at once? A professor is available and the students are anxious, and consequently there can be no excuse. If we are to excel in the Inter-collegiate debates we can not afford to neglect this important branch of study.

Yours,  
VOICE.

[Since we received the above, Prof. Clarke has begun lecturing in the College.—ED.]

## \* MISCELLANY.\*

### THE SCHOOL OF SCIENCE.

THE following letter was sent along with the resolution of the City Council to the members of the County Councils in the neighborhood. The response has been singularly prompt and unanimous. The Councils of the eleven counties around Kingston have endorsed the resolutions and appointed delegates to press the matter on the Provincial Government:

KINGSTON, Jan. 17, 1887.

DEAR SIR,—Our City Council, at its meeting on the 11th inst., passed resolutions asking the Provincial Government to establish in Kingston, for the benefit specially of the industries of Eastern Ontario, a School of Practical Science. These resolutions have been sent to the clerk of your County Council to be submitted to you at your first meeting, and we take the liberty of asking your attentive consideration of the same.

Kingston is indicated as the place where the school should be placed, because Queen's University is here, and a School of Practical Science beside a University costs much less than it would elsewhere. Queen's is a self-governing institution, and there will be no more difficulty in an institute under the Department of Education co-operating with its Board than is found in the case of the School in Toronto co-operating with the Senate at Toronto University.

It is hardly necessary to point out to you how beneficially a school dealing with the applications of Science to the arts and industries of life would tell upon the material development of this section of the Province. Courses of lectures on Agricultural Chemistry and Botany, and cognate subjects, would benefit our farming and fruit growing, and this side of the proposed institution could be extended indefinitely. Our farmers' sons, unwilling to take a full University course, are yet craving for instruction with regard to their life-work, and they could easily attend short winter courses that were suited to their needs. The variety of industries in Eastern Ontario are already considerable. Our mining, ship-building, engineering, mechanical and chemical works all need men who understand Modern Science and its applications, and who are able to utilize and to make new discoveries and inventions and for whom an education should be furnished at home.

When the Government recognizes that it is its duty to establish such institutions, it should establish them where they can be most economically conducted, and where the people have already done their part most fully in encouraging higher education. Already nearly two millions of public money have been given to build and endow Toronto University. Toronto has also Upper Canada College and the School of Science. The Government is contemplating a large additional expenditure, especially to extend Science teaching in Toronto. It cannot be right that the part of the Province that has done most for itself with its special needs should be completely ignored and that all the means of obtaining a practical scientific education should be centred in one place.

There are at present about 200 students in Queen's University in the Faculty of Arts and Science; and nearly 200 more in the professional Faculties. The great majority of these young men are from Eastern Ontario. Many demand a more practical education than a University is about to give. We are thus in a position to assure the Government that from the day that a School of

Science and Technology is opened in Kingston there would be classes ready to take advantage of it, and as already mentioned, the opportunity afforded to farmers' sons and others to attend winter courses in their special subjects would undoubtedly render it in a short time one of the largest and most popular of our educational institutions.

We trust that you will give the subject a generous and intelligent consideration, and that your Council will unite in taking action in the matter.

J. L. WHITING, Mayor.  
J. MCINTYRE,  
C. F. GILDERSLEEVE.

## MEDICAL.

### ABERRATIONS OF THE WILL IN MENTAL AND NERVOUS DISEASES.

BY PROF. SELDEN H. TALCOTT, M. D., MIDDLETOWN, N. Y.

NO. 1.

"Aye! who doubts that, a will, a wicked will,  
A woman's will, a cankered grandam's will."

IN considering morbid mental processes, or pathological conditions of the mind, we should first acquire a general knowledge of the normal mental processes, and also agree upon the meaning and scope of those terms which are used to define each step in the course of mental action. Then we may readily note departures from the normal standards of thinking and acting, and by due comparison estimate aright such departures.

Mental operations are carried on in the following manner:

*First*, Impressions are made upon the brain cells through what are called the five senses.

*Secondly*, The perception by the mind of an impression made upon the brain is termed consciousness. Consciousness is a simple cognizance of the fact that the external impressions have been made.

*Thirdly*, When the mind becomes conscious of the fact that two or more impressions have been made, the mental process styled comparison, is inaugurated. In making comparisons the faculty of thought is stirred into activity. As a result of thought, ideas—mind images—are generated. Our thoughts and ideas may be based upon both present and past impressions. The retention of a past impression by the mind is termed memory. Memory is simply the power of reproducing, in the mind, impressions which have been made upon the brain cells in the past. Knowledge is a consciousness of material facts. The alleged knowledge of immaterial facts is a product of the imagination based upon analogous material facts. Imagination is the mind's faculty of creating new and immaterial images, but these airy creations of the mind are based upon impressions produced by things which are actual and real.

*Fourthly*, By instituting a comparison of ideas generated in the mind, and by seeking to ascertain the truth or

falsity of propositions based upon perceptions and ideas, we have a process termed reasoning. A comparison of actual impressions stimulates thought and promotes the formation of ideas. The comparison of ideas, and the estimate placed upon their origin, value, power and uses, is made and determined by what is called reasoning.

*Fifthly*, As a conclusion of that active and healthful operation known as reasoning, we come to what may be properly termed the understanding. Consciousness is the primal and simple perception of an impression. Understanding is a conclusional perception of many impressions, a knowledge of associated facts, and a final and truthful estimate of the value and importance of such facts.

*Sixthly*, After arriving at an understanding of the ordinary propositions of life, we form a secondary conclusion in our minds, which conclusion is termed the judgment. The judgment is the final verdict passed upon the effects of impressions, upon the bearings and tendencies of generated ideas, upon the conclusions of the reasoning processes, and the consequent enlightened state of the human understanding.

*Seventhly*, An opinion having been formed, that is, a judgment having been concluded, the final and highest type of mental action is called into action for the purpose of executing the determination of the mind. Here we find the human will, without which there could be no impulse to action, and no conservative force to restrain from unwise and illogical action.

Having glanced for a moment at the seven normal processes by which the human mind performs its functions, we shall invite your attention in the next issue of the JOURNAL to those disturbances of the will which indicate the highest forms of disordered condition of the mental powers.

### A. M. SOCIETY.

THE regular meeting of the above Society was held Saturday evening, January 22nd, the President in the chair. A large number were present and there was a decided improvement in the manner in which business was transacted. A few changes were made in the personnel of the JOURNAL staff, the names of Messrs. Marshall and Poole being added.

Several matters relating to the approaching Inter-collegiate debate were taken up and disposed of.

A notice of motion was tabled whereby it is proposed to fit up and furnish the Sanctum. This is a matter of great necessity and it is hoped the Society will deal liberally with and do all in its power to assist the staff that has done so much for the JOURNAL.

The usual programme was carried out, which consisted of a song by Mr. Phelan, and a song by Mr. Koyl. The debate was:

Resolved—That a lawyer is justified in defending a client whom he knows to be guilty.

Mr. McLennan—Affirmative.

Mr. Logie—Negative.

Decision in favor of affirmative.

The programme at the last meeting was furnished by the Medical students.

The attendance and the interest displayed in the meetings this year surpasses anything within the memory of any student now attending classes. We are glad to see this as it is great encouragement to the Executive Committee in the performance of their duties.

## EXCHANGES.

THE *Nassau Literary Magazine* is in many ways different from the ordinary College journal. In appearance it is like one of the monthlies, such as *Harper's* and the *Century*. Most of the College organs are children in age, few of them more than in their teens; this has reached its 42nd year. It is conducted by the Senior Class and hails from Princeton, so well known of late years through Dr. McCosh. It is a fine literary organ. There are several original novelties in it of a rather high order. It is the November number that is before us.

The *College Mercury* (Racine) has on the cover a fine picture of the College buildings. But where is Racine? some one will ask. It is not the famous French writer, but the name of a place. We were puzzled for a time ourselves. We say this in confidence, for we ought to know every place where a College is situated. When we turned up a *Gazetteer* we found a host of Racines in the States. However, we satisfied ourselves that the *Mercury* hails from Racine in Wisconsin. It is vigorously conducted little paper, racy and interesting.

The *University* (New York) is small in size, not like the great city that it emanates from so far as bulk is concerned. It is a bright little paper. We looked with admiration on the view of the University building that is given on the first advertising page, and this we are told is the main building. It reminds one of a castle of the Norman period. There are towers and turrets in all directions. A magnificent tracened window is in the front overhead the main entrance. We are told that there are three departments, first of Arts and Science in three divisions, second of Medicine, and third of Law.

*King's College Record* hails from Windsor, Nova Scotia. We are told on the advertising page that King's College was founded in 1787; thus it has entered its century year. Not many of our Canadian Colleges are so hoary as that. There is an interesting and important article on the Literature of the Expulsion of the Acadians. The rest of the fare provided is excellent.

The *Vanderbilt Observer* comes all the way from Nashville, Tenn. It contains well written sketches of several literary men, and the usual variety.

The *Adelphian* (Brooklyn, N.Y.) This is a superb Christmas number, beautifully got up, with two full size illustrative plates. The paper and type are everything to be desired. The young ladies of Brooklyn know how to conduct a paper. We see no superior to this.

The *College Times* is from Upper Canada College, Toronto. Although this is the third number of the sixth volume this is the first so far as we remember that has reached our Sanctum. We welcome it. It is a creditable boy's paper.

The *Presbyterian College Journal* (Montreal), for December, is much more varied in its reading than the previous number was. There are some nine or ten departments, and some of these with several courses. The Reporters' Folio is one of the most interesting and instructive of the headings. It is an account of Monday talks that are given to the students. One of these, by Rev. C. Doudiet, on "How to preach to Roman Catholics," is especially valuable.

## PERSONAL.

WE heartily congratulate Mr. J. S. Skinner on his success at the recent Law Exams. He passed successfully the Solicitor's Exam.

Rev. Mr. Gerrior, the evangelist, now has charge of the Presbyterian Church at Summerside.

Judge Ross, of Ottawa, one of Queen's first graduates, is, we regret to learn, in very poor health. He contemplates a three months trip to British Columbia.

We regret to learn that Mr. Paul F. Langill, '81, has been compelled to take some weeks rest as his throat has failed him. We hope to hear soon that he is completely recovered.

Miss Oliver, M.D., has safely arrived in India. The next day after arrival she was present at the wedding of Rev. R. C. Murray, B.A., and Miss Wilson. The latter accompanied Dr. Oliver out.

Mr. J. M. McLean, '87, represented the Final Year in Arts at the McGill under-graduates dinner, held on the 3rd inst., at the Windsor, Montreal. Mr. McLean did Queen's full justice and was heartily cheered on taking his seat.

Many of the students will no doubt be sorry to hear of the death of Mr. Cephas Mills, of Iroquois, who was one of the victims of the recent Vermont Railway disaster. Mr. Mills was the father of Miss Florence Mills, who delighted the students and citizens of Kingston by several beautiful vocal solos at the Medical Conversazione. Miss Mills has the deepest sympathy of all the students.

## DE\*NOBIS\*NOBILIBUS.

"P A," said a Princess street beauty to her *pater*, "my chin feels sore as if I were getting some kind of a skin eruption." "How long have you had it, Maude?" "I've only noticed the pricking sensation during the last few days." "Tell that red-headed *Divinity* who calls to see you so much to shave. That's what's the matter."

They had been attending the lectures of the Y.M.C.A. Convention, and she, feeling cold at the gate, invited the Senior into the parlor.

"Papa says he likes to have me attend those lectures, although he does object to you, Robert. He says I always bring home so much useful information from them."

"Yes," said Bob, as he heard the old man's footstep in the hall, "and a young man to boot."

Said a maid, "I will marry for lucre,"  
And her scandalized ma almost shure;  
But when the chance came,  
And she told the good dame,  
I notice she did not rebucre.

Senior (who is taking the class in Elocution) to his Belle—"Do you notice how sepulchral my voice is?"

Belle—"That is quite natural, my dear; it comes from the place of *departed spirits*, you know.

The young lady who recently sang, "I seek for thee in every flower," we are glad to say, has at last found the object of her search.

His name is "Sweet William." No cards.

"Patrick, you told me you needed the alcohol to clean the mirrors with, and here I find you drinking it."

"Faix, mam, its a drinkin' it and brathin' on the glass oim adoin'."

A German looked up at the sky and remarked: "I guess a leedle it vill rain somedime perty queek." "Yees do, do yees," replied an Irishman. "And phat business has yees to purtend to know about American weather, ye furrener."

The bottom has fallen out of the Anti-Shaving Club, formed by the Sophomore year. The young ladies, at the sight of them, took the other side of the street and that settled it.

"Ergo," remarked the Professor to his class, after a long preamble. "Ergo—" then he stopped to take breath. "Well, let ergo," sang out one of the gay and festive Juniors, and the conclusion was ruined.

A student at Yale startled the class at recitation the other day. "What stars never set?" asked the Professor, "Roost ars?" was his prompt reply *sub voce*.

## A FRESHMAN'S EXPERIENCE.

I kissed her hand, and Oh the thrill,  
Is warm within my memory still!  
It stirred the sources of my blood,  
That seemed to quench my heart's sad drought,  
And woke emotions in a flood;  
I kissed her hand. She slapped my mouth.

As an inducement to the members of the Chemistry class to pursue original investigations, synthetic and otherwise, we offer the premium of a tooth-pick, comparatively new, to the first student who will bring to the Sanctum for our inspection a good specimen of C. O. F<sub>2</sub> E<sub>2</sub>. The winner's name will be announced in our next issue.

Not long ago a certain Junior was heard saluting a gray-haired sire of our Church with "Hello, Dr. —, how are you?" If he had been a Freshie we might have passed it over unnoticed, but as it is the outcome of an "inexhaustible fund of knowledge with eloquence to express it" we cannot help crying out "where is the *Concursus*?"

Two Divinity students and an under-graduate in Arts attended the meeting in the City Hall on the 4th inst. When the collection plate came around the Divinity students dropped in their offering, the first saying, "The Lord loveth a cheerful giver," and the other, "He that giveth to the poor lendeth to the Lord." The plate next came to the under-graduate, who was puzzling his brains for a text, when a happy one struck him. Dropping in his money he exclaimed triumphantly, "A fool and his money are soon parted."

One of our most fascinating Seniors went to see his "best girl" on Saturday evening last. Her head was pillowed on his breast, and looking up in a shy way she said:

"Do you know, dear George, that —"

"You mean dear Willie I think," he interrupted, smiling fondly at her mistake.

"Why, yes, to be sure. How stupid I am. I was thinking this is Friday evening."

## WHAT THEY ARE SAYING.

"I am quite an authority on Greek verbs."—W. S—k.

"Oh where is my little dog Schneider?"—J. W—e.

"Did you get that letter?"—N—sh.

"What letter?"—H. P. T.

"Let her go, Gallagher. Ha—a—a."—N—sh.

"Did you hear about my surprise party?"—S—lt.

"Light the lamp quick. I am excited, too."—H. A. M.

"The camera stood it."—Leeds Boys.

"California Jack, is our game."—Fergy and Jack.