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Any information concerning Graduates or Alumni, or articles on topics of current interest, thankfully received.

Matter for publication should be addressed to the Managing Editor; Business Letters to W. G. BROWN, P.O. Drawer 1146, Kingston, Ont.

TWO of the three months of winter have passed and, as yet, we have heard nothing of the Snow Shoe Club. Early last session it was organized amid the blare of trumpets, and a long and prosperous career predicted for it. But, alas! at the very outset, the enthusiasm of its members was damped, if not extinguished, by the almost total absence of snow during the winter. This session there is nothing to complain of in that direction, and yet we see no revival of the old time enthusiasm. True, this year we have the gymnasium, and the University Company, to divide the time and energies of our athletes; but after all only a fraction of the students attend these means of physical culture. In the Universities of the motherland various kinds of out-door recreation flourish side by side—the taste and preference of the individual inclining him to one or the other. Of course few, if any, of

these are to be thought of in Canada, during the winter sessions of our Universities. But nature delights in compensation; and while the student in the old land, under a favoring sky, engages in boating, cricket or foot ball, his Canadian brother, accommodating himself to his surroundings, indulges—or may indulge—amidst northern frost, in the not less pleasurable and healthful exercises of snowshoeing, tobogganning and skating. The plant necessary to equip a snowshoer is inexpensive, and nature has abundantly done the rest. We call upon the members of the S. S. Club, even at this late period, to awake from their lethargy and don their armor.

Since the above was put in type, we have received a report of the S. S. Club, as will be seen by reference to another column, but perhaps the sentiments expressed above may be of some use in keeping alive the interest in the club.

IT will be noticed in our report of the opening ceremonies, that much space is given to discussing whether or not the study of the ancient classics be necessary to a sound liberal education. Other educationists than those connected with Queen's have had their attention drawn to this subject. The researches of modern investigators have extended on all sides the boundaries of knowledge. Modern literature, science and philosophy have attained an importance which half a century ago they did not possess. These branches of knowledge embracing as they do the treasures collected by the most enterprising age of the world, demand a prominence upon a plan of liberal

study, proportioned to their intrinsic worth. And thus the proud pre-eminence of the ancient classics has come to be threatened. The spirit of this intensely practical age has invaded the sacred abodes of learning, and demands that the instruction given shall be such as is capable of immediate application to the affairs of life. The present is a vastly different age from that which witnessed the adjournment of the British House of Commons to ascertain the quantity of a Latin verb.

Students are no longer willing to waste a large part of their best years in the profitless task of acquiring a superficial knowledge of dead languages. English men are becoming cognizant of the fact that at their own door, enshrined in their mother tongue lies a literature inferior to that of no nation, ancient or modern. The student, whose object is the acquisition of useful information, will not long hesitate between the dry husks of antiquity and the teeming riches of modern literature and science. If a general culture and the formation of correct literary taste be sought, we think the study of the classics of our day will be as fruitful of result as an obstinate devotion to those of Greece and Rome. Indeed it has been pointed out that a study of the ancient languages, especially Latin, tends to develop a florid, ornate style at the cost of that purity which is the strength of the best English writers. It will be noted also, that later speakers and writers do not abound in quotations from the ancient classics, as did those of an earlier period. This may, and probably does, arise from lack of an intimate acquaintance with the literature of antiquity. But from whatever cause springing, the fact must be patent to every student that the writers and speakers of this day draw their illustrations, not from the literary remains of Greece and Rome, but from the classics of modern times. An example of

this is found in the brilliant history of Justin McCarty, recently published, which in the absence of classic reference presents a striking contrast to the writings of Macaulay and his contemporaries.

THE question of the re-organization of the University system of Ontario has assumed a new phase. Hitherto nothing has been said or done that seemed to call for any response from the Colleges which are taunted with being "denominational," because they happen to be under the guidance of men who are members of a Presbyterian or a Methodist Church. Mr. Goldwin Smith's beautiful vision of a New Oxford deserves to be treated with the respect due to our foremost man of letters, but the vision must be stripped of its poetical garb before it can begin to be realised in fact. Now, however, that there seems to be a disposition on the part of the Provincial Legislature to deal with the matter, it is worth asking what form the proposed substitute for the University of Toronto ought to take. The authorities of Victoria and Queen's, so far as we are aware, have never set their faces against University consolidation as such. They have certainly refused, and will no doubt still refuse, to migrate to Toronto, or to efface themselves that University College might abound the more; but their resoluteness in these points can hardly be called more than a natural measure of self-defence. Reform in our University system must be determined solely by a regard for the interests of higher education; local interests and jealousies must be put entirely aside. It is contended, and perhaps with reason, that a number of Colleges all serving as feeders for a single University, would be spurred on to stronger efforts and would accomplish better results, were the examination for degrees entrusted to a central Board, or at least that under such a system the public would have a perfect guarantee

that a University degree was only given where it was really deserved. To the institution of such an examining body, Victoria and Queen's should have no objections. The difficulty they must feel is not as to the Board itself, but as to its constitution and the method of examination it ought to adopt. No scheme based on any principle other than that of equal representation of all the Colleges entering into confederation can for a moment be entertained. Nor can any system of examinations be acceptable to all, which starts from the principle that individuality in teaching is an imperfection. University College, it is to be presumed, is wedded to its present tutorial system; Victoria and Queen's on the other hand must follow their own method of teaching by lectures. But there need be no difficulty in devising a scheme of University examinations allowing for the individuality of the several Colleges. The value of the higher education is not in the special information communicated, but in its liberalizing tendency. Whether a student has been sufficiently educated to merit a degree may be determined in many different ways. There is no necessity for a cast-iron system of examination by textbooks, which too often means examination of a man's power to "cram." Let each teacher treat his subject in his own way and set papers on what he has taught, and let the University representative examine the answers given in by the student, and the twofold aim will be secured, of preserving a flexible system of teaching and ensuring perfect impartiality of examination. Another feature in any comprehensive scheme of University reform, will naturally be the establishment of a system of post-graduate study. This would involve the institution of scholarships of value in addition to those already given by the University of Toronto, open to candidates from all the Colleges, and an increase in the present teaching staffs, not excluding that of University College. Of course the Theological

Faculty of such Colleges as Victoria and Queen's would take no part in any scheme of University confederation, but would retain their present privilege of giving degrees in Divinity. A University of Ontario, organized on some such plan as this, might perhaps, after due consultation by the heads of existing Colleges and other representatives of higher learning, become an accomplished fact; any scheme less impartial has no chance of meeting the wishes of Colleges having the self-respect which arises from the certainty of survival and growth in their present freedom and independence of State aid.

→CONTRIBUTED←

. We wish it to be distinctly understood that the JOURNAL does not commit itself in any way to the sentiments which may be expressed in this department.

STUDY OF ENGLISH.

THE English language is spreading fast and far over the world by British colonization and American settlement. Wherever it goes it carries along with it the voice of law, literature and the Christian Church which are the joint inheritance and possession of all who speak the tongue. It should therefore become one of the most important subjects in our schools, Collegiate Institutes and Colleges. True it is that the common school training, together with the instruction received in one of our Grammar Schools or Collegiates, should impart to each pupil not a small amount of knowledge regarding the proper constructions and grammatical forms of the English language, but the limited time which the majority of our students have spent in those institutions, good as they may be, is not sufficient to prevent the loose and erroneous use of words. The relation of our language to the thoughts and feelings of the persons using it, is so great that it ought not to be thought a matter of small importance, whether our language be pure or corrupt, and what is the character of our daily speech.

A very slight acquaintance with the history of the English language will show us that the speech of Chaucer is not the same as that of the age of Elizabeth; that considerable changes have taken place during the period which elapsed between James I and the beginning of the Brunswick House, and that Johnson and Fielding did not write altogether in the same style as we do now. It is desirable that these vicissitudes be largely dwelt upon, but when our study of the English is limited to four or five months, is it more judicious that we should murder our memories with a number of facts of past events, than acquire a knowledge of the richness and beauty, the constructions and proper

uses of words now extant. Surely a good criticism and an analysis of some of the leading works would be to the everlasting benefit of all our English students.

THE LADIES AS POLITICIANS.

TWO zealous Reformers in the College circulated a petition to Parliament, against the Syndicate for building the Canada Pacific Railway, which has been making the *Daily News* and other papers fearfully excited. The petition was signed by the Grits and went down to Ottawa. Some lynx-eyed reporter got hold of it from the Speaker's table, and having copied it sent the names up to the *Daily News*, which paper immediately published them with the exception of half a dozen which doubtless escaped their notice. The next morning the *Daily News* office was besieged by students who said they did not sign the petition. That paper then published a list of four students whose names were forgeries, and continued in a terribly excited state for a whole week. It afterwards turned out that the petition had been left for signature in the cloak room and some unscrupulous person had tampered with it. Contrary to the general run of women, our lady students show that they think on the political questions of the day and can hold decided opinion. They all signed the petition, and in consequence a great deal of chaff has been poked at them by the funny (?) reporters of several papers. The *Ottawa Citizen* in an article "writ terrible sarcastic," says:—

"Among the anti-Syndicate petitions presented yesterday afternoon were two from Kingston—one from students attending the classes of Queen's College, and one from the students of the Royal College of Physicians and Surgeons. The former petition is ornamented with a view of Queen's College building, and the latter with a large skull and cross-bones. It is to be hoped that if Parliament do not act in accordance with the prayer of the patriotic disciples of Esculapius, the ominous emblem with which they head their petition is not intended to be regarded as possessing significance of a threatening character. However, honorable gentleman would do well to be on their guard.

INDIGNANT LADY STUDENTS.

On the Queen's College petition there appear the names of four young lady students, who inform the people's representatives that they "have read *with astonishment and alarm* the agreement entered into with the syndicate for the construction of the Canadian Pacific Railway." Is it not too bad that the Parliament of Canada should entertain a proposal the effect of which has been to cause the dear creatures who attend Queen's College "alarm and astonishment!" It is to be hoped that the Very Reverend Principal of the College has not noticed any serious lack of mental concentration on the part of the quartette as the result of their experiencing "alarm and astonishment"—at any rate, not sufficient to justify his advising them to desist from the prosecution of their collegiate studies for the present. It must have been an interesting sight to watch their assiduity in mastering the terms of the obnoxious instrument; but to them, used to fathoming the mysteries of science and pondering over the problems of philosophy, it must have been a comparatively light task. Some of the leading members of the House on the Opposition side say that they are only beginning to find out the iniquities of the contract; but the

"alarmed and indignant" daughters of Queen's must have, taken in the points of the situation at a glance. It will not surprise any one if it be announced that they intend to speak against the contract, as it is by no means an easy matter to keep one's "alarm and indignation" confined to a piece of paper, even though it be the official paper of an educational institution so influential as Queen's College."

A youthful reporter of the *Toronto Mail* is also excessively witty; but shows his lamentable ignorance of the great educational institutions of the country:—

"The young lady students of the Kingston College who signed the anti-syndicate petition will no doubt vote against the present Government in 1883. These "sweet girl graduates" no doubt scrutinized the contract closely, and not finding it cut on the bias, with illusion trimming, and its back hair properly done up, they pronounced against it."

ORIGINALITY.

THE world is said to have had its stone age, its iron age, its bronze age and its golden age; but looking at it from a literary standpoint, nothing can characterize the present cycle of existence better than to call it a *book-making age*. Thousands of printing presses are busy, almost day and night, trying to satisfy that craving thirst for fresh literature. And as it is said the demand always brings the supply, so at the present time the aphorism is being in a sense verified. Authors have sprung up like mushrooms—all seeking to win distinction in the world of letters, and yet it is but natural that amongst such a host many should be found far beneath any criticism. The works of such authors are easily disposed of; for just as a chemist applies a crucial test to each substance to discover its purity or impurity, so the world has one grand crucial test at the present time which it applies to every literary production, viz., "Is there anything original in it?" In the midst of all the book-making, if a work can stand that test and furnish the world with something original—no matter in what sphere—its success is secured. We have not far to go for illustrations of this fact. For instance, the latest novel of one of our most distinguished novelists is meeting with pretty severe treatment at the hands of critics, and why? Apparently because it lacks genuine truthfulness and originality. What the world wants to-day is not words, but ideas; not the eclectic productions of brainless pedants, but the fruit of careful training and deep, earnest study in some particular branch of knowledge. This does not refer to the myriads of trashy works of fiction that are flooding our country and destroying all taste for substantial literature, but to works that claim to be the fruit of genius and that offer to the hungry reader some substantial fare. Mere copyists find it hard to live now-a-days. Their works may almost be called still-born, but if they happen to live so long as to be noticed by a few obscure and paltry newspapers their authors may count themselves fortunate. Such works are very soon unceremoniously buried in some out of the way corner of libraries, or are allowed to lie year after year upon the bookseller's hands. Dr. Talmage says, "Many

libraries are the sepulchres of useless old books." Readers and students would be spared much trouble if many would-be authors were sent to the field, the shop, or the work-bench before they bore the world with their plagiarized trash. A case in point may here be cited. A few days ago our college was flooded with pamphlets purporting to be a defense of Col. Bob Ingersoll, and written by some nondescript who seems anxious to become notorious. Now, a glance at the work is sufficient to reveal its character. A sentence from one author, a garbled extract from another, a few broad platitudes from a third, constitute its essence, while these are all strung together by his own wretched colloquial. These extracts—as Sheridan says—"lie upon the surface like lumps of marl upon a barren moor, encumbering what it is not in their power to fertilize." Such is the character of the work, and we merely refer to it because it is a type of its class. Is it much wonder that, with the culture and general intelligence of the present time, such literature should soon find its way into the waste basket or even the bonfire! Such productions as these are a burlesque upon education, and men who have nothing worth saying should at least have prudence enough to keep silent and listen that they may learn.

CRITIC.

❖ MEETINGS. ❖

SNOW SHOE CLUB.

THE annual meeting of this popular club was held on Monday last. The report of the Hon.-Sec. showed that though the club was in a very flourishing condition, the weather last year was not conducive to good sport, as a consequence the tramps were not many or very well attended. The President occupied the rostrum, and flourishing a huge snow shoe, maintained the strictest order, while the Hon.-Sec. armed with another snow shoe took his stand at the reading desk. When asked to read his report he looked dismayed, but was equal to the occasion, and espying a piece of paper managed to smuggle it to the desk and commenced reading a report which seemed to give him great difficulty to decipher. A member suggested that the President read the report, as it seemed to give such difficulty to the Hon.-Sec. But the President, who was trying to swallow his handkerchief, peremptorily declined. The formality of signing the report was dispensed with and it was passed amid the wildest enthusiasm. Then came the election of officers. If there is one thing our students affect more than another, it is electing officers. We have 10 college societies, and their annual elections are numerously attended. The office of President of the Snow Shoe Club was again pressed on the retiring President who, though shrinking from the arduous duties in connection with it, agreed to sacrifice himself to the interests of the club. The club seemed determined that his services should not pass without reward. The election for Hon.-Sec. was intensely exciting ;

the successful candidate only having a majority of two votes. A batch of names of members was suggested for the Ex.-Com. who were thought to be so eminently fit that the whole batch was elected without a dissenting voice. An *inspector impedimentorum* was also elected, the gentleman chosen for the office making the proviso that he receive a salary; which was generously agreed to. There is nothing mean about this club. We almost forgot to mention the election of an Hon. President—the gentleman chosen for the position being that veteran tramp—we mean tramper—Joseph F. White, B.A., '77.

Several members intend tramping to Napanee on Friday, as the road is very good. They will probably leave about the same time as the 4 o'clock Express. They have not read "A Tramp Abroad," without getting some valuable hints therefrom.

SUNDAY SERVICE.

(BY OUR OWN REPORTER.)

[We regret that we are unable to furnish our readers with a report of the eloquent sermon delivered by Rev. D. M. Gordon, B.D., of Ottawa, University preacher for Jan. 23rd.]

THE Rev. David Mitchell, of Belleville, conducted the services in the College, on Sunday, Jan. 30th, taking as his text on that occasion the words of Paul, "I seek not yours, but you."—2 Corinthians XII, 14." The Apostle places this fact in the foreground, that he is not seeking the goods of men, but themselves. This is the key-note of that wonderful life of the Apostle, from the moment he was converted on his way to Damascus. He was, in the language of Christ, a fisher of men. That was his work; that was henceforth the occupation which was to engage his time, his talents, his all. He counted every thing but as loss, for the excellence of the knowledge of God in Christ. Such should be the motive of every christian's life; of every master, teacher, and christian in every part of their work, "I seek not yours but you." In a literal sense the Apostle could say, "I seek not yours but you; and how delicately he acknowledges his independence in not taking his support from them, not that he considered it wrong, but as of little importance when placed side by side with the object of his life. The Apostle pursues a life in accordance with the saying of Christ, "follow me and I will make you fishers of men." This may be said of the ministers of Christ that they are not making money the object of life, neither fame nor fortune of any kind, but are working for Christ. The aim of the merchant should not be to make money, but to do good to his fellow men; yet money making has become so essential to trade that it seems to be the object of men in life. So christians are ridiculed for seeking men in preference to the things belonging to men. Is there such a thing as this. Such a thing as a man having a property interest in another man? When the Apostle says "I seek not yours but you," is this true or not? There is a sense in which we can make men our own. Was it not true of Christ who came to this world to seek and save the lost. Take the example of the woman at the well of Jacob, she came to draw water and here she meets a stranger who enters into conversation with her, speaking first of the water the well then of the water of life, telling her of her utter poverty in the sight of God, of all her past life and what she had done, while she listens in wonder to his words; finally he tells her who he is, then

she straightway goes and tells the people of the city what had happened. And by doing this he has made that woman his property. But in a better sense than this he makes men his property, for he saves them from their sins, and died as a ransom for them. Not with corruptible things, but with his own precious blood he came to make men his own and establish a relation between men and himself which would make them his property. And, although not to the same extent as Christ, yet we have an interest in our fellow men, for we render to them a similar service. If a man will risk his life to save another man, he is making an investment and binding that man for life. Here the speaker gave an example from the life of Grace Darling, and another from the brave conduct of the firemen at the recent fire in Toronto, to show that in risking their lives to save others they had a certain claim upon them from that time. Thus when we render good service to our fellow men we have a claim upon them. I ask, how do we obtain property? Perhaps you may say, "by paying money for it." That is true in one sense, but a man's money represents his toil, labour and anxiety, they pay for his bread, his house, his clothing, and everything else. When we look at it in this way we can understand what the Apostle means when he says, "I seek not yours but you." He came to them with his tears, his exhortations, and his prayers, beseeching them in Christ's stead to return to God who will save them. He goes out into the world with the impulse of doing good for God, and thus he invests in the property of souls, these are to be his hire. This ought to be the work of the minister and of the sabbath school teacher. It is the work of the latter not merely to hear his class recite their lessons, but to impress a character upon them, to plant ideas in their souls which will afterwards produce grand results in life. Now let us observe what a beautiful property the Apostle is seeking after. There is nothing more lovely than the sight of a young man turned from darkness to light. Suppose some one should convert a rich man; whether will there be more brilliant flashes of light from his gold and silver or from the man himself? His life will undoubtedly shine with the brightest lustre. I have seen a whole congregation of men, whose former lives were spent in infamy and sin, but who were saved by Christ, raising their voices in praise and thankfulness to God, and what a thrilling sight it was. Men then, are the property which we seek, and not that which belongs to them. But here again is a grand thought, when we seek a property interest in man we are seeking the most valuable property of which we can possess ourselves. We all know, and are able to measure the value of certain property, but here is a property, more valuable than all we can conceive of. Yes, a man is infinitely more valuable than all he possesses, even though he be a millionaire, or a king upon the throne with all his wealth, power and honor. We may go further and say that the poor man who knows and trusts God and who reads his word as the heart pants after the water brooks, is richer far than the king who does not know God, for he has the riches of Christ. Here we see the reason why Christ came to seek the lost; because of the value of a human being. In the presence of the love of Christ a human being is more valuable than all the worlds put together. This may seem an extravagant statement, but nevertheless it is true. Inspired by this feeling Christ went about doing good to men. Why did he speak to the man on the cross at his side when dying? It was because he was a man with moral instincts, a man with thought capable of infinite development. Hence we should go out into the world and seek *men*, because they are infinitely valuable in the sight of God, and we must remember when we are dealing with men that we are dealing with that which is more valuable than all the universe. Thus it is our duty to go down to the very lowest depths of vice and misery and raise up fallen humanity because they are more valuable than

everything else. This property in human souls is also very productive. It is in this way that we value property, by what it will bring to us when we invest it. The true idea of property is to develop and increase. A handful of grain would in time develop until it would be sufficient to cover the whole North-West with seed, and so it is in intellectual progress. When a man teaches a student, he puts that into his mind which will not only enrich himself, but afterwards enable him to instruct others. In morality it is even more clearly seen. Look at the great good which Paul did in bringing so many to Christ, and they in turn brought others, and so on through all time. So in your work, if you save one soul what a good you may have accomplished; he may become a missionary and turn many of the heathen to Christ, and they in turn may also lead many of their brethren to the Lord. Here the speaker referred to the noble work which was being done by the Rev. Dr. McKay in Formosa, and pictured the great results which might flow from his labours. Thus, he continued, in working for Christ you know not what good you may do, for in saving one soul you may be the means of saving many others yet unborn. Finally, we are seeking a lasting possession when we are seeking man. Those things which give us an idea of endurance on earth very faintly typify the endurance of things beyond. See how property comes and goes in man's affairs, and what a very uncertain possession wealth is, a man is rich to-day and poor to-morrow. But in making man our property we are investing in that which will remain when sun's are gone. Our relation to worldly property exists only for time, but man will exist to all eternity. Let us therefore seek men, in the true sense, not to make slaves of them but to bind them to us by love. Jesus comes to break the chains of vice and sin, making us freemen; but will we not go to him and say, "Thou hast made me free, but I wish to be thine forever." Oh let us be up and doing; let us hear the voice of him who says "your labour will not be in vain in the Lord." Let us be in earnest, not indifferent, nor careless, but as those who have been redeemed by Christ, ready to sacrifice all in his service, and we will receive God's blessing when he calls us to the world above. Think also of those who will bless you for what you have done for them, and press on in the work, knowing that if you serve God now he will reward you forever.

A PRIME MERIDIAN.

THE Chancellor of the University, Mr. Sandford Fleming, C.M.G., stands in the front rank of Canadian scientists; and his essay on universal time which advocates the selection of a Prime Meridian for the world, has placed another feather in his cap. This essay was forwarded to the different countries of Europe by the Governor-General. We append the report of M. Otto Struve, the Astronomer Royal of Russia, who occupies the same position at Poulkova, which Sir George Airy does at Greenwich. The papers containing his report were recently read before the Canadian Institute at Toronto. Prof. Daniel Wilson, President of University College, was in the chair, and we give his remarks made after the reading of the papers.

[TRANSLATION.]

IMPERIAL ACADEMY OF SCIENCES,
St. Petersburg, Oct. 29, Nov. 10, 1880.)

To His Excellency the Governor-General of Canada:

EXCELLENCY,—The Imperial Academy of Sciences having received from you the two writings of Mr. Sandford Fleming and Cleveland Abbe on the adoption of a universal time, and on the choice to that effect of a first meridian,

charged Mr. Struve, Director of the Astronomical Observatory of Poulkova, to examine this question.

After taking cognizance of these works Mr. Struve made it the object of a report, which was presented to the Academy in its sitting of 14-26 October, 1880.

Conformedly to the decision of the Academy I have the honour to transmit to you, hereto annexed, the report of Mr. Struve, as well as the two copies of a discourse in the Russian language made by him in 1870 to the Geographical Society of St. Petersburg on the same question.

Please accept, Excellency, the assurance of my most respectful consideration,

(Signed)

C. NERJELOFSON,
Perpetual Secretary.

REPORT OF MR. STRUVE.

Translation.

On Universal Lime, and on the choices for that purpose of a Prime Meridian.

Report made to the Imperial Academy of Science by M. Otto Struve, member of the Academy and Director of the Observatory at Poulkova.

The two papers (Sandford Fleming; time reckoning and the selection of a Prime Meridian; and Cleveland Abbe, standard time, report to the American Meteorological Society) sent to the Academy by order of the English Government, owe their origin to the great necessity felt in the United States and in the English possessions in North America for introducing into some branches of the public service, namely, in the railway and telegraph departments, an uniform and rational system of time reckoning. In the report of Mr. Abbe the problem is considered principally from a local point of view. He sets forth the motives that have engaged the American Meteorological Society to adopt a series of resolutions, with the view of lessening the defects in the system at present in use in the United States; a system which has been introduced little by little, so to speak, without acknowledging the wants of the traveller or the management of railways. There is, in the paper, but one resolution of a more extended range; that of recommending to the Government and the public the exclusive use, in the United States, of time corresponding with the meridian situated six hours to the west of Greenwich. The Meteorological Society admits, in principle, the desirability in the future that a uniform time should be introduced over all the globe, and it pronounces itself in favour of the time reckoned from the meridian situated 180° from that of Greenwich.

The memoir by Mr. Fleming, supported in his conclusions by the Canadian Institute at Toronto, is of a more general character. It proposes directly the adoption of the meridian situated at 180° from Greenwich as a prime meridian for all the globe; and the introduction of a standard time reckoned from this meridian for the use of science, and, for certain purposes, for use in every-day life. This time might be called Cosmopolitan time, to distinguish it from local time, and the memoir presents different propositions in view of facilitating its general introduction. Nevertheless, the arguments in favour of its universal introduction are merely stated in the said memoir, as suggestions which may attract the attention of the world on this important question and lead to ulterior discussions. For the movement the author of the paper desires only to get from competent authorities of different countries a response to the two following questions:—

1. Does the time-zero or prime meridian proposed in the memoir appear suitable, and of a nature to be adopted by all civilized nations?

2. If the prime meridian proposed give rise to serious objects, would there be any other meridian better qualified,

and which would have more chances of being adopted by all the world?

Particular circumstances have enabled the writer of this report to offer an answer to the first of these questions. Nearly ten years ago, at the desire of our illustrious president, the question of a prime meridian was made by my special study, the results of which were given in a discourse delivered on the 4th February, 1870, at the Geographical Society of Russia. On this occasion I discussed the question solely from a geographical point of view; specially considering the interests of hydrography and navigation. On this point the simplest solution seemed to me to adopt as prime meridian that of Greenwich, which in this case would unite the majority of voices. The preference given to this meridian was based (1) on one side, on the historical right of the Royal Observatory of England, acquired by eminent services rendered by the establishment during the course of two centuries to mathematical geography and navigation; (2) on the other, considering that the great majority of charts now in use upon all the seas are made according to this meridian, and about ninety per cent. of the navigators of long standing are accustomed to take their longitudes from this meridian.

However, an objection against this proposition is, that the meridian of Greenwich passes through two countries of Europe, and thus the longitudes would be reckoned by different signs in different portions of our own continent, and also of Africa. Moreover, the close proximity of the meridian of Paris, to which, perhaps, some French geographers, and navigators of other nations, would still hold from custom, from a spirit of contradiction, or from national rivalry, might easily cause sad disaster. To obviate these inconveniences I have proposed to choose as prime meridian situated at an integral number of hours east or west of Greenwich, and among the meridians meeting this condition, I have indicated in the first place the meridian proposed to-day by scientific Americans as that which would combine the most favourable conditions for its adoption.

Thus the meridian situated 180° from Greenwich presents the following advantages:

1. It does not cross any continent but the eastern extremity of the north of Asia, inhabited by people very few in number and little civilized, called Tschouktschis.

2. It coincides exactly with that where, after the custom introduced by a historical succession of maritime discoveries, the navigator makes a change of one unit in the date, a difference which is made near a number of small islands in the Pacific ocean, discovered during the voyages made to the east and west. Thus the commencement of a new date would be identical with that of the hours of cosmopolitan time.

3. It makes no change to the great majority of navigators and hydrographers, except the very simple addition of twelve hours, or of 180° to all longitudes.

4. It does not involve any change in the calculations of the ephemerides most in use among navigators (viz., the English nautical almanac,) except turning midday into midnight, and *vice versa*. In the American nautical almanac there would be no other change to introduce. With a cosmopolitan spirit, and in the first appreciation of a general want, the excellent ephemerides published at Washington record all data, useful to navigators, calculated from the meridian of Greenwich.

5. For universal adoption, as proposed by the Canadian Institute, it recommends itself to the inhabitants of all civilized countries by reason of the great difference in longitude, thus removing all the misunderstandings and uncertainties concerning the question, as to whether in any case cosmopolitan or local time was used.

In answer, therefore, to the first question offered by the Institute at Toronto, I would recommend the Academy to

pronounce without hesitation in favour of the universal adoption of the meridian of the globe.

Accepting this conclusion, the second question brought by the Canadian Institute has no further interest to us.

It remains for me to say a few words on other questions presented in the memoir of Mr. Fleming. He offers suggestions on several points which awaken a desire for further investigation. These suggestions seem very wise. The ideas concerning the introduction of a common time in all countries probably will yet take time to ripen, and some propositions set forth by Mr. Fleming will meet, perhaps, with insurmountable difficulties in the habits and interests of several countries. To my mind the most serious obstacle consists in the fact that there is no means of indicating cosmopolitan time in different parts of the world, while the rising and setting of the sun is the phenomenon which, we know, regulates the everyday occupation of human life. But the question presents itself in another way when it affects only the sciences. Without doubt in some science—for example, astronomy, meteorology, physical geography, and generally in all questions requiring an exact determination of time—the adoption universally of one time would be a valuable advantage, and might be easily effected. It would save much trouble and remove a number of difficulties. We must, however, own that in other scientific questions the usage of a local time, in reference to the rising and setting of the sun, would be preferable. For the present it would be well to consider at what point the introduction of cosmopolitan time in the sciences would be opportune.

The universal acceptance of another idea set forth by Mr. Fleming would probably meet with few obstacles, and its general introduction is recommended. In the opening pages of his memoir he makes the following remarks:

"The division of the day into two halves each containing twelve hours is a fertile source of error and inconvenience. This division has been long in use, but apart from its antiquity there is nothing to recommend it, and its use does not confer any benefit to man."

Permit me to say that I partake entirely of his views. For this reason I rise particularly to draw the attention of the Academy to them. The division of the day into two halves seems to have slipped into common use without any sufficient reason. In consequence of the inconveniences it causes, it is desirable that it should be replaced by the simple division of the day into twenty-four hours. The example of the Italian and some other nations where this simple division is adhered to until this century proves that its general adoption would not meet with serious difficulties. To my idea the Academy would render a great service to the world if it supported this proposed change.

In conclusion I take the liberty of sending, on the part of the Academy, two Russian papers, read at the Geographical Society of Russia in 1870, which might be of interest to the Canadian Institute at Toronto, and to the American Meteorological Society at Washington.

OTTO STRUVE.

COROLLARY BY DR. WILSON.

After the reading of the papers Dr. Wilson, who was in the chair, said it must be exceedingly gratifying to find that the problem so solved by a Canadian engineer should receive the endorsement of one of the most influential scientific bodies in the world. This was especially the case in view of the stand taken by some other national organizations. The Astronomer-Royal for Scotland, in return for copies of Mr. Sandford Fleming's papers, had sent to the Institute a semi-scientific, semi-theological discourse, in which he practically pooh-poohed the propositions. Prof. Airy, of Greenwich Observatory, had treated the matter fairly and scientifically, but held that the Greenwich meridian was

the best, as an Englishman naturally would. France had rather slighted the suggestions, and Germany had sounded no pronounced note.

THE LATE PROFESSOR MACKERRAS.

HERE lie before us some numbers of an Australian paper containing a biographical sketch of our lamented late Professor of Classics, by the Rev. A. C. Geekie, D.D. The articles are of considerable length, and as the chief facts in Professor Mackerras' life are so well known, we will content ourselves with giving our readers the prefatory and closing remarks in Dr. Geekie's ably-written sketch:

"The first time I was in Kingston, Upper Canada, a friend took me to see the Citadel, which commands the St. Lawrence, and which was then, and probably is still, the strongest fortification in that colony, Quebec not excepted. It is needful to obtain permission to go over the place, and this was procured from the officer on duty, and the officer on duty that day was Lieutenant, afterwards Captain Hammond, who died leading his men into the Redan on that hapless occasion when so many fought only to die. The Rifles, so famous in British history, then garrisoned the fort, and to this corps Hammond belonged. I was much struck with his appearance. Tall and handsome, with blue eyes and fair curly hair, he was the type of an English gentleman and soldier. I noticed, too, the maimed hand which is spoken of in his biography.

The next time I was in the same place, Hammond was resting with our honored head in the Crimea, and the 17th Regiment had just returned from that great struggle and garrisoned the Citadel. Well do I remember crossing the drawbridge on this occasion and meeting four very young officers, little more than boys, three of whom carried Crimean medals on their left breasts. A great deal had then been said about the *boys* of our army, and there they were. Now and again we met a grown man, filled up, bearded and bronzed, but the 17th, when it came from the war, was greatly a regiment of boys. Yet the *boys* of Britain won the Battle of Waterloo.

And now again my thoughts are turned towards that distant spot, and this time, whatever else memory may recall, they are directed to the story of a man who wore a black coat, and not a red one, who died in his bed, and not in battle, and yet of a man who died in God's service, and, as I understand it, through his zeal in serving God. We are all proud of Captain Hammond, but it is well that we should think of John Hugh Mackerras; and it is to the honor of the Dominion that she has thought of him a great deal."

Then follows a sketch of the Professor's life, gleaned partly from personal knowledge and partly from the *Journal* and *Canadian Monthly*. The author closes his remarks:

"I have dwelt at the more length on the character of Professor Mackerras partly from the fact that he was really a colonial man. We read lives of European celebrities, and we admire them, sometimes, as in the case of Norman McLeod, properly and profoundly. Colonial worth, however, is less noted. Hence, when a man, trained in a colony, as John Hugh Mackerras was, rises until he commands the high regard of thousands and thousands, it is pleasant to note the fact. Colonial life has, especially for the Christian minister, many and cruel discouragements, and amongst the rest, and not least among them, is the consciousness, so fearfully prostrating, that so few take any interest either in him or in his work.

If he do well, he is seldom thanked; if cold indifference can chill him, he meets it at many a turn; while if faults, however paltry, can be found, there are often too many ready to parade them. Of course, the minister, if a true man, works on nevertheless. Still, encouragement would help him greatly, and of this he receives painfully little. Hence, it is delicious to find an instance where it is otherwise; and a man hopes, when he finds one such, that justice may be meted out some day to others who, like John Mackerras, are doing their best. It is to their honor that they knew his worth when they had him. Mere posthumous praise is little better than bloodless hypocrisy. We have too much of this.

To young men whose training must be essentially colonial, there is much that is suggestive in the Professor's career. Principal Grant says, "Coming to college when a boy, and leaving it at the age of twenty-one, he had to plunge at once into all the details of parish and church work, exhausting enough in any country when faithfully performed, doubly exhausting in a new country where the foundations of the church have to be laid and its framework constructed, and where individualism instinctively rebels against the most modest exercise of ecclesiastical authority. When appointed Professor he was not permitted to enjoy that learned leisure, those undisturbed hours among books that form the scholar." And this distraction, the Principal adds, "prevented that higher culture which is the fruit of intellectual concentration and long-continued study of the best models."

The same difficulty will vex others besides Professor Mackerras. One thing, however, distinguished him, to wit, that he felt this difficulty; he had the intellect to feel it; he had also the humility. And thus, much as he acquired at Queen's, and he acquired much, he felt that his surroundings were often adverse to intellectual growth; in place, however, of settling down into a mere talking machine, he wrought on steadily, increasing his attainments, refining his taste, and broadening his views, so that men knew him to be a growing man, becoming daily more complete and full to the close. This should be the aim of all of us; and he is verily a poor creature who deals with his ministry as some mechanics deal with the trade they have acquired, holding his license as a proof of an apprenticeship, innocent of all culture and void of all true knowledge; a smirking dispenser of tasteless commonplaces, not feeding the flock of Christ, and wearying into wrath all in it who have either earnestness or intelligence. Such men are not wolves in sheep's clothing; but there are other quadrupeds besides the vulpine who should roam in other than ecclesiastical pastures, and exhibit their ears and emit their bray in other places than pulpits."

NOTES FROM THE FAR WEST.

NICOLA VALLEY, B.C.

(From our own Correspondent.)

(Continued.)

BUT although Nicola is not an agricultural country it is well qualified for stock raising, as nature has done a great deal for it in this respect. The great expanse of country, covered with the nutritious bunch grass, over which the cattle may range *ad libitum*, the absence of all disease among the stock, and the genial climate render this one of the most favorable countries for stock-raising. It really repays one to take a trip to the range where the cattle roam. It is there that one will see animals whose sides are literally shaking with fat, and which are better than the best stall-fed. A gentleman told me that when he first came to Nicola he was undecided as to

whether he would become a settler or pack up and return to the Old Country; but a sight of the bunch-grass fed steers decided the question for him. He determined to take up a ranch and become a stock owner. "For," said he, "where could you find such beef, unless it were the stall fed?" A two year old steer, killed and dressed, will weigh from 700 to 900 lbs., and many will weigh more. Mr. Douglas, of Douglas Lake, Nicola, killed one 20 months old that weighed when dressed 743 lbs., and Mr. Hamilton, a stock raiser, says that he can go out on the range and find, without any trouble, 3 year olds weighing, when dressed, 1100 lbs.: 900 to 1100 he considers a fair average for three year old steers.

The largest stock owners in Nicola are Mr. Guichon, who owns 2,000 head of cattle; Beak, 1,500; R. Hamilton, 1,100; Douglas, 1,000 and Moore Bros., 1,000.

The stock owner enjoys a very independent life, does not by any means over-work himself, has plenty of spare time on hand, abundance to eat and drink and always appears to have more or less cash in his pocket, which he spends liberally. "I would be a great fool to work if I can get my 'living' without it. When I want beef I can kill a steer, I can raise my own wheat for flour; my wife"—this, as you see is a married man that is moralising—"can make butter and in addition I have pigs and potatoes in store." I must speak a word in favor of the bread and butter of Nicola, which I pronounce to be excellent. I never tasted better bread than is made here—the butter too is sweet and well-flavored. The cream that is used for the table is not a synonym for skimmed milk—but the supply is not always continuous, as the majority of the settlers turn the cows and calves out to winter on the range, as soon as the butter making season over. The bachelors, who of course do not make butter, do not pretend to have milk either summer or winter, not because they cannot obtain milch cows, but I expect because it's too much trouble to milk, and as they become weaned, as it were, soon regard milk as a luxury rather than a necessary of life, although I don't think there is one of them who would not endorse the wish, or whatever you might call it: "Give me the luxuries of life and I can dispense with the necessaries."

Some of the settlers have bands of horses in addition to their steers, many of the horses are imported stock, such as those belonging to Messrs. Guichon, Gilmore, Hamilton, Moore and Mickle. These gentlemen deserve great credit for their endeavors to introduce a superior class of animal. The *general purpose* horse of this region, however, is called a "cayoosh," a small, but hardy native animal. Now the name cayoosh is a term of reproach, for instance if you wish to make a particularly disagreeable remark concerning your neighbor's horse, just call it a "mean cayoosh," a term which implies all the vices and defects that *horse-flesh* is heir to." But after all the much-despised cayoosh is a very useful animal, and it is the mode of breaking and abusing him that makes him mean and vicious, as he generally has much less pains taken with his education than his more dignified brother, the imported or American horse. The "cayoosh" is superior to the latter, as a stock horse, for he is more active and not being so valuable you do not lose much if you in any way injure him, and it does not take very long to "stiffen him up," to use a trite expression, for driving stock necessitates a great deal of hard riding. I stated that the manner of breaking the cayoosh had a great deal to do in causing him to be mean and vicious, and I shall give you a short description of the method usually but not universally adopted here.

A band of what one might truly call wild horses is driven into an enclosure, called a *coral*. A *lassoer* (one expert in throwing the lasso) enters the coral and awaiting his opportunity throws the noose of a lasso around the neck of the animal he intends to *break*. The horse, considerably astonished as well as terrified by his novel necklace-

dashes around the coral in an impetuous manner until he is snubbed by the end of the lasso being twisted around a post, and the slack drawn in. As soon as the horse will allow himself to be stroked and handled, he is saddled and bridled. His trainer or "breaker," as he is called, after having blindfolded the cayoosh, proceeds to mount him. As soon as he is fairly seated in the saddle, he removes the bandage from the horse's eyes and spectators eagerly await further developments. If the animal commences "bucking" then the enthusiasm of the spectators rises in proportion to the height of the jumps or the number of evolutions gone through by the "cayoosh." In a former letter to the JOURNAL I gave you a description of this vice called "bucking," so common among the horses of this coast, but for the sake of those of my readers who did not read my former epistles I shall repeat my description of the performance.

In "bucking" the animal arches his back, puts his head between his front legs, stiffens his limbs, springs into the air and comes down "all fours," and, as I remarked in my former letter, the rider consequently receives a *jar* which very often sets all the conflicting emotions and feelings of the mind, considerably on the *jar*. The first "buck" very often suffices for some riders, who considering that the *firmer* but *less solid* position is on the ground, hurriedly dismount, not in the usual manner, however, but over horse's head, an undignified but speedy manner of dismounting. If he is fortunate to escape a broken neck, he may probably obtain a view of the starry heavens, no matter what hour of the day it may be. Now a horse that is *en fait* at springing into the air and coming down as described above will vary the montony by wheeling while in the air so that when he reaches the ground, his head will be where his tail was before, and his tail where his head had been. A spring sideways is very effective.

But to resume the subject of "breaking," after a horse has been ridden about a week's time by his trainer, he is "broken for the saddle," and is often warranted not to "buck" in the future, but such guarantee is by no means reliable. A man who follows the occupation of "breaking horses for the saddle" is in common parlance termed a *Buckero* or *Buccero*, (I am doubtful as to the orthography). I shall close my remarks on the horse by observing that travelling in this country is mostly done on horse back, in fact a saddle horse is almost a necessity, as there are no railroads and few stage lines. In this settlement everyone who owns stock has to have one or more saddle animals to ride in driving cattle, branding, &c.

H. B. W.

COLLEGE WORLD.

WE are almost afraid to put such a notice as this in our paper, as we find in the *Roanoke Collegian*: "Writers with little thought and plenty of tongue will please condense. Publicity costs two cents a line, College measure."

VASSAR has been presented with a scholarship fund of \$3,000, the scholarship to go to the best scholar in the graduating Class who shall be a daughter of a physician.

NOTMAN is to photograph '81 at Vassar.

BESIDES the recent endowments made to Princeton and Oberlin, Amherst has received \$106,000, Ohio Wesleyan \$75,000, Rochester \$25,000, Syracuse University \$34,000, and Williams, \$20,000.

STATESMEN and professors are getting so plenty that

when a man wants to be considered apart from the common herd, he just claims to be an ordinary law-abiding citizen.

SCENE—Concord School of Philosophy, after a lecture by Prof. H.—, Young lady—"My dear Professor, I want to thank you for your lecture. You made it all so plain that I could understand every word." Professor—"I am truly glad you did understand it. I have studied the subject for some thirteen years and am not clear that I understand it myself!" Curtain falls, tableau.

THE coxswain of the Yale crew is a Chinaman, Nuu Yaw Chung by name, and weighs just 100 pounds.

THE new Academy Building, Pictou, is completed, and was opened for use at the end of the Christmas vacation.

95 OF the American colleges are under the control of the Methodist Church.

PERSONAL.

PROFESSORS WATSON, Nicholson and Woods are enthusiastic curlers. Dr. Watson recently succeeded in vanquishing after a very hard struggle, Mr. Clark Hamilton, who is looked upon as the crack player of Kingston, by a score of 13 to 8.

W. STEWART, B.A., '79, gold medallist in mathematics, who was attacked with small-pox and lost his eyesight immediately after graduating, is attending the Brantford Institution for the Blind.

W. B. KENNEDY, M.D., '78, who also lost his eyesight for a time by the bursting of a bottle of liquor ammonia, is able to be around again and has the use of one eye.

THE Rev. D. M. Gordon's book, "Mountain and Prairie," has become as great an authority as Principal Grant's "Ocean to Ocean." The Government lately ordered copies to be distributed among the members of Parliament.

WE omitted in our last issue to notice the death of the Rev. Henry Gordon, the father of the Presbyterian Church in Canada. Mr. Gordon attained the ripe old age of 95 when he was called away and retained the use of his faculties to the last. He was a model of the Christian and cultured gentleman and had resided in Gananoque for many years. He was one of those who assisted at the birth of Queen's College, and though belonging to a different branch of the Church for many years, maintained feelings of affection for it to the last. Only two years ago while Principal Grant was passing through Gananoque on his Endowment tour, Mr. Gordon delivered a most admirable impromptu address on the advantage of a thorough University training for clergymen, especially in that it enabled them to combat the many obstacles thrown out by modern science. His mantle as father of the Church we believe falls on the Rev. J. C. Muir, D.D., '58, of Georgetown, Que.

R. G. FEEK, '81, is doing mission work in connection with the Canada Methodist church in the Province of Quebec.

PROF. TAVERNER, lecturer on Elocution and Sacred Rhetoric, before his departure announced to the members of his Class that he had endeavored to make arrangements to give them one evening's entertainment before leaving them, but that unexpected circumstances had intervened. He, however, hopes at no distant day to accomplish his purpose. Three cheers and a tiger for Prof. Taverner, may he be firm in his resolutions and his memory never wane.

DE NOBIS NOBILIBUS.

CAN any one, except the experienced senior, imagine the feelings of an unfortunate "soph," who, in the midst of his pleasing sensations, allowed his dashing steed to round the corner of a street, just fast and awkwardly enough to land himself and his adored in a deep snow bank. Don't fear young gallant, only three or four pair of eyes, feasted on your unenviable position, while just as many cruel companions chuckled and thought of the Concours, but have all consented to keep mum.

LATIN CLASS:—Prof.—"Mr. S.—Will you kindly move your head to one side that I may see Mr. L's boot? The head gracefully surged to the left, but the head-rest had fallen.

OUR ENQUIRER:—Who owns the canine that set up such a wail from the cellar last Monday? Is it true that John keeps a cow in the basement?

How, now seniors! whither wander you? Can you find no comfort in the Reading Room with a constabulary of freshies and sophs, controlling you by the awfulness of their immensity?

Who are they that take other people's JOURNALS and leave their own and are going to say when the Treasurer comes around. "I am not taking the JOURNAL this year?"

Why do the students as they pass along the corridors with a melancholy soberness and oblivious to all around now and then ejaculate "oysters!"

AND in the reign of Bamford and Heath the Glee Club prospered much and became popular; and it came to pass that the Glee Club received an invitation to go to Wolfe Island, and more wanted to go than could be accommodated; so they cast lots to determine who should go, and it came to pass that some received not the necessary ballots, among others a certain sophomore; and when the list came to be published, this sophomore was much grieved for he had announced to his friends that he was going; and he was sore displeased and rent his garments, and behold the first letter of his name was S.

SOME prophetic sophomore wrote on the Chemistry black-board. "Nineteen plucks in Chemistry," and the Prof. remarked that, judging from appearances, there would be. And there was wailing and gnashing of teeth.

MR. Stewart Desbarres, of Brasenose College, Oxford, '82, visited us yesterday. He was much pleased with the University buildings, as they exceeded anything he expected to find in an American or Canadian University.

LOGIC Class Room: "Prof.—"All men have life; all vegetables have life; all men are vegetables. Where is the fallacy? Mr. B. "There is no fallacy." Prof. "Oh! then you think all men are vegetables? Mr. B. "I do." The Bible says 'All flesh is grass.'" Applause.

TUTOR—"What can you say of the second law of thought?" Student—"It cannot both be and not be. For example, the door over there must be either shut or open; it cannot be both shut and open." Tutor—"Give another illustration." Student—"Well, take the case of another door."

A JUNIOR and a sophomore drove to Gananoque the other evening to supply the literary wants of a tea meeting. They

were supplied with "cakes and things" to eat on the way home. Neither appeared in Class next morning. *Verbum Sap. Sat.*

PROF. TO SOPH—Pointing to an umbenferous expectoration on Class room floor: "Quid est hoc?" Soph, in quivering accents: "Hoc est quid."

PROF. in Latin to freshmen: Give the principal parts of the verb of which ductum is the supine. Bucolic freshie—Heno, goosere, turci, ductum. Omnes stampunt.

PROFESSOR—(lecturing)—"Hobbes also wrote a book called 'Leviathan.' Freshman, (innocent of biblical knowledge) "How do you spell it?" Prof. (amazed) "What! Leviathan? The same way as in the book of Job." Freshman wilts.

PROF.—"Agriculture was at this time in a very neglected state in Gaul." Cynical soph: "Professor, would that not be accounted for by the fact that the inhabitants were of Celtic origin?" Class, with exception of Gaelic students, highly amused. Prof. advises him to argue the point with some member of the Ossianic Society.

Who is the miserable sneak-thief that purloins rubbers, gloves and books from the waiting rooms?

It is beginning to dawn upon the minds of some of the first year students, that when a freshman comes to College he is not allowed to conduct himself just as he pleases, and still get off scott (!) free.

JUDGING from the number of rings to be seen on the fingers of the freshies, and some of the others also, we regret to say, we would imagine that the 7 cent store must be doing a good business in that line.

ROYAL COLLEGE.

OUR contributor from the Royal College was in an epigrammatical mood last week and sent in the following:

Why is a farmer that can't use a scythe like a dead man? Because he is no mower.

CHARADE.

1st Scene.—Curtain rises—a wooden horse represents an island in the Mediterranean.—*Delos.*

2nd Scene—Curt. rises—a horse swerving to one side evidently frightened, represents another island in the Mediterranean.—*Chios.*

3rd Scene—Curt. rises—the horse as in 1st scene represents a third island in the Mediterranean.—*Samos.*

Charge, Chester, charge! on, Stanley, on!
 Were the last words of Marmion.
 If I had been in Stanley's place
 When Marmion urged him to the chase.
 Your quicker ken would soon discry
 The cause of tears in every eye.

(onion) *On. I. On.*

Three poets in three distant ages born,
 Greece, Italy and England did adorn—
 The first in majesty of thought surpassed
 The next in gracefulness; in both the last,
 The force of nature could no further go:
 To make a third she joined the former two.
 (Æschylus—Virgil—Milton)

Burdock, McPughan, M.D., '80, from St. Brunswick, New John Bullfoundland, Michigan, reports a most wonderful case which has for some time baffled all the medical sages of that community: he pronounces it to be a well marked case of pseudophlogosis ventriculiresolutive et collequativa or gastromalocia.

A *Toney* address to a bottle:

'Tis very strange, that you and I
Together cannot pull,—
For you are full when I am dry,
And dry when I am full.

Mac. says that a man on the P.R.R., was so cross-eyed, that in trying to get asleep, he wrung his neck off.

Why is a bee-hive like a blighted potato? Answer—A bee-hive is a bee-holder, and a be-holder is a spectator.—(Specked-tater.)

❖EXCHANGES.❖

OUR intimate acquaintance, the *Record*, of Montreal, edited by Mr. James Croil, still maintains its reputation for being a model church organ. From it we glean much information concerning our graduates and alumni. Mr. Croil wonders how the *JOURNAL* can be so well got up and yet so cheap. We might ask him how he is able to fix the subscription of *Record* at 25 cents per annum.

THE *Canadian Spectator*, of Montreal, as far as we have seen this season has abstained from plagiarizing articles from the *Richmond College Messenger* and other papers. Its effrontery in this respect last session was worthy of the utmost contempt. One amusing feature of the *Spectator* is its affected assumption of a levelling disposition in matters religious and social. Yet instead of treating the un-Christian sentiments uttered by Provost Whittaker, of Trinity College, and Bishop Sweatman, with the contempt they deserve, the editor fairly writhes under them. He probably left England on account of the existence of a State church, and it seems to worry him excessively when he hears the same sentiments here, which he was compelled to hear in the old country. It is those people who can never hope to enter the ranks of cultured and refined society and who rail at the exclusiveness of people who are in good society that are most overbearing and who try most to keep distinct from those in a rank below themselves again. However, the editor of the *Spectator* is a very able writer, and his articles, if not to the taste of most people, are at least models of crispness, conciseness and good style. The contributed articles are generally of high merit, and the *Spectator* altogether is what it claims to be, a good family paper.

THE *Almonte Gazette* is a regular exchange of ours and is an excellent family and country newspaper. So are the *Gananoque Reporter* and *Minneapolis Weekly*, while the *Brantford Expositor*, which has a Canadian educational column, though a more pretentious paper, is interesting and one of our best newspapers.

THE *Christain Reporter*, published by Bengough Bros., Toronto, is an excellent religious paper, and has among its contributors some of the foremost christian workers in America, both clerical and lay. We fancy no clergyman wanting to keep abreast with the christian work and thought of the time, after seeing this paper, will think himself able to do without it. The *Short Hand Writer*,

by the same firm, and illustrated by the inimitable cartoonist of *Grip*, is the best periodical of the sort that is published.

OUR old friend the *Notre Dame Scholastic* turns up regularly once a week. The students of Notre Dame must be either very prolific writers or they obtain great help from the faculty and outsiders, because the publishing of a paper the size of the *Scholastic* every week would certainly be an impossibility in most institutions unless by professional journalists, and it is not to be supposed that Notre Dame students have more time than others. The essays are as a rule of a high character, containing a good deal of information as well as fair criticism. The notes on Science, Art, &c., though not giving us much new information, are interesting and well put together. One feature of the *Scholastic* and which we noticed before the Toronto *Varsity* called attention to it, is objectionable; that is the medium which the faculty make of it to uphold their authority and to commend and rebuke the students. The tone of the local news is too prefectorial. The Roll of Honor mentioning the names of "Students who by their exemplary conduct have given universal satisfaction to all the members of the faculty," is out of place in a college paper. The following article would lead one to believe that Notre Dame was nothing more than a school, and that the article was written by one of the faculty:—

"Master Fred Farrelly, Minim department, is a very young boy, but he already possesses one of those qualities found in men of worth—honesty. He found a purse containing a sum of money, last Sunday afternoon, and very promptly placed it in possession of the proper authority. Qualities like these, when observed in a boy so young, augur well for the man, for we know that the boy is father to the man."

WHILE we can't commend the impudent manner in which the *Varsity* called attention to this feature, we agree in deprecating it. The *Varsity* and *Scholastic* have sworn an eternal feud and never lose a chance of harassing each other. When the *Varsity* had but reached the third week of its existence it strutted up like a young game cock to the grave and reverend *Scholastic* and made some very vicious pecks at it, and ever since that time the papers are 'at it.' Here is the *Scholastic* for last week:

"The *Index* editor clubbed you for one of your scurvy stories about himself, Mr. *Varsity*, and when you had satisfied his ire by tamely taking the thrashing, you bootlick him, Mr. *Varsity*, and borrow his 'cudgel' to thrash us, Mr. *Varsity*. Now, Mr. *Varsity*, we have wrenched the borrowed club from your hands, and you stand crest-fallen before us, like a rooster fished out of a duck-pond; take back your borrowed club, Mr. *Varsity*, and if the *Index* man finds another we will thrash you both, Mr. *Varsity*. Now, *Varsity*, what a goose you have made of yourself—and a plucked goose at that! What a plight for a 'Patriarch' to be in! Look at the *Sunbeam* girls laughing at you! After turning your un-English English into such ridicule last month, it is really too bad that they should catch you again in this sorry plight. It is humiliating, Mr. *Varsity*; we pity you, and advise you to keep out of such disreputable scrapes for the future. We pity you, Mr. *Varsity*; you look almost as bad as that ugly figure on the stump, just behind the tomb-stone on your title-page, Mr. *Varsity*. Go home, Mr. *Varsity*, and fix yourself up, put a leech or two on that swelled eye that the *Index* man gave you, and another on that big nose, Mr. *Varsity*. And when you are allowed to associate with respectable people again, try to behave yourself like a gentleman, Mr. *Varsity*; gentlemen will not always bear with your 'perversity' and bullying, Mr. *Varsity*. Good-day, Mr. *Varsity*."