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THE Rev. J. Thompson, of Sarnia, has been delivering in Queen's a series of lectures on Homiletics. Few lecturers have been more appreciated. Mr. Thompson has won the favour of the divinity students. When we make this assertion we say a great deal; because it implies that the lectures were of more than ordinary merit, and that the manner of their delivery were unusually attractive. Mr. Thompson evidently understands his subject, and knows how to impart knowledge; and the practical nature of his lectures caused them to be thoroughly appreciated by the students. There is now more than ever a felt need for a homiletical chair in Queen's. The students regret that Mr. Thompson, from want of time, had to compress into small space his valuable lectures. We therefore hope that

in future this will be remedied, either by an extension of time or by the addition of Mr. Thompson to the permanent staff of the College.

LORD Roseberry, who may be called the representative Scotchman of the day, has endowed a new lectureship in Science in Edinburgh University. Dr. G. J. Romanes, the well known observer and writer on Natural History, has been appointed Lecturer. Mr. Romanes is a son of one of the first professors of Queen's University, the Rev. Mr. Romanes, perhaps the best scholar of his day in Canada. A brother of the newly appointed lecturer resides in Kingston, and is also a distinguished scholar. The subject on which Dr. G. J. Romanes is to lecture is the Philosophy of Natural History. His appointment meets with approval from the whole scientific world in Great Britain.

MR. J. E. K. STUDD, evangelist from England, paid Queen's a passing visit. He is young and unassuming in manner and speech. His addresses are very simple; but occasional expressions show the gentleman of education. Mr. Studd evidently knows how to get at the sympathies and hearts of young men. His attempt to show that christianity is not incompatible with athletics and learning was successful; but we question his taste in publishing the fact that the stroke-oarsmen of the Oxford and Cambridge crews, converts to Christianity, rowed might and main on the Saturday for mastery in the great national inter-university contest, and then, at a meeting on the Sunday following, proclaimed Christ from the same platform.

The attitude of the two heroes on both occasions, apart from the surroundings, was noble. But, when we think of what this race really is, and of its general effects, the part played by these Christian gentlemen becomes somewhat questionable. Next to the "Derby" the "Oxford and Cambridge race" is the most prominent sporting yearly event in England. Betting on the race is indulged in by rich and poor in the sporting world; thousands of pounds are staked on the event and change hands, and money is recklessly squandered which might be turned to good account. Heavy losers regard the man whom they backed, but who failed them, with feelings akin to execration; and winners speak of their man as a "jolly good fellow." Preachers looked upon in either light cannot have that respect they might otherwise command.

THE Missionary Association has our best wishes in its extension of work. A resolution, unanimously carried, to provide in whole or in part the necessary funds to send a missionary from Queen's to the foreign field, is a step in the right direction. No doubt there are difficulties ahead which will require to be provided against, but future probabilities should not, and have not deterred the Association from practically ascertaining the feeling of former members, graduates, and others interested. The Association has issued a circular, detailing in brief its purpose in this matter, and soliciting at the same time financial aid and Christian sympathy in the work. We trust the appeal will not be in vain. Former members of the Association especially ought to rejoice in the extension of its endeavours. The home work of the Association is on the increase; but this fact serves only as an impetus to further energy in another direction. The aim of the Association is to support entirely a missionary in the foreign field. At

present this object is not likely to be realized; but we trust that students and friends will render it possible at no distant date. It is intended that the missionary, while under the auspices of the Presbyterian Church of Canada, shall yet be a student of Queen's, and be acknowledged as labouring in name of the Association. Of course the sanction of the church to this arrangement will require to be obtained; but we have hope that the endeavours of the students shall not be frustrated by any opposition from that quarter.

THOSE who endeavour to further their own purposes, provided these are legitimate, shall find the sympathy and support of others. Branches of Queen's University Endowment Association are gradually spreading throughout the dominion; and although we have amongst us, in the person of our energetic Principal, the mainspring of action, Queen's as a college has hitherto been criminally inactive. But there is at last a slight shaking of the dry bones. The Alma Mater, as the representative society in the College, has now organized a College branch of the Endowment Association. This branch will of course be subject to the rules which guide other branches; and its aim shall be kindred to that of the other organizations throughout the country, viz., the maintenance and progression of Queen's. It is no argument to say that students can financially do little or nothing for the benefit of their Alma Mater. They can do their best. The cents of a child deposited in a toy-bank are the hope of future dollars; and the lesson of thrift inculcated remains with the child throughout life. Let us, when students, give our cents, if we can do no more, and the dollars will follow when we become graduates. Abiding interest for our Alma Mater is best infused during College days; and interest is effectively incited by little acts of self-denial. We trust the Col-

lege branch, instituted by the Alma Mater Society, will be heartily supported by all the students. When the outside world see the students themselves alive to the welfare of their university, then assuredly shall Queen's receive increased sympathy and patronage.

A TORONTO newspaper calls upon the Minister of Education to withdraw the charter of the Western University, on the ground that it has no endowment whatsoever, whereas the condition on which the Provincial Government—at the instance of Mr. Crooks—granted a charter was, that it should have at least \$100,000 of endowment. We are slow to accept the statement of Toronto papers about universities or any other institutions outside of their own city, for they generally look at them through the wrong end of the telescope, and we certainly would not accept the *World's* facts or arguments concerning Queen's without investigation. The smallest Divinity Hall, if in Toronto, is always made to appear as a most respectable seat of learning. The most important university outside of Toronto is always referred to as "a denominational college," with perhaps the epithet "one-horse" prefixed, should the writer wish to be particularly courteous. The allegations respecting the Western University appear, however, to be based on official documents, and they are to the effect that the late Bishop was a Jew inwardly as well as outwardly, and that the present Bishop will have nothing to do with his last educational experiment. It is said that almost all the funds were collected in Britain, and that they were expended on buildings that Bishop Hellmuth was anxious to get off his hands; that the buildings are mortgaged to the extent of their value; that there are no Arts or Science Professors and no students in Arts or Science; and that there is no teaching of any kind save that given by some of the local

medical men to a score of medical students somewhere in the city, and by two or three lawyers to a few law students in a room in the Court House. We would like some of our friends in the West to give us the facts. For, while it may be a matter of dispute whether Ontario needs one, two, three or four universities, it is indisputable that the Province needs nothing bogus, and of all bogus abominations a bogus university is the most abominable. Facts may be dirty or clean, but they are "stubborn chields," and quite necessary to the formation of a sound judgment on mundane matters. So, let us have the facts.

THE Christians of England and Scotland have just emerged from a Neronian persecution. A colored preacher, designating himself the Rev. D. V. A. Nero, and claiming to be Principal of Sumner College, Kansas, has been unmercifully afflicting the church-going populace of these nations. He has a pleasing manner, and a lying tongue, by which he won the sympathies of men of prominence, and through them got access to the pulpits of the churches of different denominations. He preached able evangelical discourses, made an earnest appeal on behalf of the cause which he had crossed the Atlantic to plead; and fittingly terminated his services by the taking up of a collection in aid of the college. The Principal's plans worked admirably; but his coadjutor, Mrs. Nero, blundered. A piece of business which she had with a leading firm in Glasgow aroused suspicion. Inquiries were made, and Principal Nero was discovered to be an impostor. His mission of love was speedily terminated; and he now enjoys a well-merited season of rest in prison. Principal Nero realized upwards of £400 by his preaching tour. An act like this does much harm to the cause of Christianity; and it shows the necessity of something being done in order to regulate the working of evange-

lists. The church should educate and oversee layworkers. There are, for instance, evangelists travelling our own country, at the present time, who are responsible to no church or organization, and yet they do not fail to take up collections, of which they are not required to give an account, either as to the amount raised or as to how it is expended. If Principal Nero had not been found out, in the space of a year's time he would have had a handsome salary; and so evangelists, when they discover that itinerant preaching is more pleasant and easier than pastoral and ministerial work in some quiet village or district, and especially when it is found to pay much better, are liable to lean more to the human than to the spiritual tendencies of their nature. For the good of Christianity and the church this matter of itinerant preaching ought to be duly considered.

THE Education Department and some members of the Senate of Toronto University have concocted a scheme for holding the examinations for first and second class teachers and for matriculation at the same places and times. This is another illustration of the honest desire for confederation that fills the souls of those gentlemen. They calmly proposed that Queen's should sacrifice its buildings, grounds, old friends, old associations, present sources of revenue, Royal Charter, local convenience, in order to make a new beginning, at its own expense, in the year one, in the city of Toronto, for the greater advantage presumably of Eastern Ontario. Of course they expected our assent to this charming proposal. But, when a practical step is to be taken in the way of having a common Matriculation and Teachers Examination, they adopt our principle of holding it at different centres; but they make no proposal that the different universities should be represented, probably because they have some idea that such a pro-

posal could be accepted by rational men. It is a matter of no consequence to Queen's what becomes of the present proposal, because acting on the principle that examinations are necessary evils, and that they should not be multiplied unnecessarily, the Senate has always accepted the examinations of sister universities; and since one of its members was placed on the Central Committee of the Education Department —has accepted its certificates also *pro tanto*. But why does not the Education Department form a committee that would fairly represent the different universities, and give to that committee the charge of an abtinent or outgoing examination from the High Schools that would be equivalent to matriculation, and that could be accepted by the universities? If that were done, it could easily be arranged that honours and scholarships in all the universities could be awarded on the results of that examination. The papers could be classified according to the college that the examinees signified their intention of attending; or what would be still better, all the matriculation scholarships of all the colleges might be thrown open to all competitors, provided only that the successful candidates did actually attend a recognised college. Better still, all matriculation scholarships might be abolished. Since writing the above the Minister of Education has said in the House that he is willing to give the same facilities to the other universities that he has given to Toronto, and that he is desirous that all the universities of Ontario should agree upon a common matriculation. This is well; but he might go further and take some steps towards carrying out his desire. Let him do so, and we shall see who are opposed to the suggested reform. If, in connection with such a scheme, all scholarships connected with matriculation were abolished, he would be entitled to the name of reformer.

POETRY.

SLEEP.

—O, gentle sleep,  
 Nature's soft nurse, how have I frightened thee,  
 That thou no more wilt weigh my eyelids down,  
 And steep my senses in forgetfulness?  
 Why rather, sleep, liest thou in smoky cribs,  
 Upon uneasy pallets stretching thee,  
 And hush'd with buzzing night-flies to thy slumber;  
 Than in the perfumed chambers of the great,  
 Under the canopies of costly state,  
 And lulled with sounds of sweetest melody?  
 O, thou dull god, why liest thou with the vile,  
 In loathsome beds; and leav'st the kingly couch,  
 A watch-case, or a common larum-bell?  
 Wilt thou, upon the high and giddy mast,  
 Seal up the ship-boy's eyes, and rock his brains  
 In cradle of the rude imperious serge;  
 And in the visitation of the winds,  
 Who take the ruffian billows by the top,  
 Curling their monstrous heads, and hanging them  
 With deaf'ning clamors in the slipp'ry clouds,  
 That with the hurly, death itself awakes?  
 Canst thou, O partial sleep! give thy repose  
 To the wet sea-boy in an hour so rude;  
 And, in the calmest and most stillest night,  
 With all appliances and means to boot,  
 Deny it to a king?

—SHAKESPEARE.

DISOWNED BY MY MOTHER.

FORSAKEN by my mother! cruel words—  
 Be still, O heart, for it is even so—  
 Forbidden by the dearest voice on earth  
 To enter home, where 'twas my joy to know  
 The rights and honors due a son.  
 Mother, I ask, what have I done  
 To forfeit all thy love, my home's most sacred joy,  
 To make so fond a mother,  
 Forget her only boy?  
 My mother, Jesus knocked so at the door,  
 Thy child could not refuse to let Him in;  
 Could not resist a risen Saviour's love,  
 With pardon for his dark and grievous sin.  
 O mother! 'tis a privilege sweet  
 To sit at my dear Father's feet,  
 To feel His tender love; would I could ask no more  
 Than this—to be forever,  
 My Lord's ambassador.  
 But can a son his mother e'er forget?  
 Can he forget the being, fond and fair,  
 Who through long infancy and wayward youth,  
 Guided each step with loving anxious care?  
 No, mother, deep within this heart,  
 Remains to thee a sacred part.  
 Nor joy will ever come, nor tide of sorrow roll  
 That can efface, dear mother,  
 Thine image on my soul.

Bright pictures of my sweet German home  
 Before me hover—Oh a vision blest—  
 A sister's love once more I seem to feel,  
 And lean for joy upon my mother's breast.  
 Alas 'tis but a pleasant dream,  
 A dark cloud veils the joyous gleam.  
 By kindred I'm despised, and by them bid to flee;  
 Forever, oh! my mother,  
 Hast thou forsaken me?

Dear Master, for Thy sake, because I choose  
 Beneath the shadow of Thy cross to stand,  
 The love of kindred I have lost, and now,  
 Alone I wander in a foreign land.  
 Yet not alone, my heavenly Guide,  
 My Hope, in Thee I will confide.  
 And Thou wilt hear Thy servant's prayer, and  
 Thou wilt bring  
 His loved and gentle mother,  
 To know Thee as her King.

Farewell! my mother, if this arm may not,  
 By thy desire, be in age thy stay;  
 If still thy mother's heart, as years advance,  
 As life shades fall, could wish me far away.  
 For thee I'm constant in my pray'r,  
 'Tis this—within God's mansions fair,  
 Amid eternal peace and everlasting joy,  
 That you may meet, dear mother,  
 Your saved, forsaken boy.

—H.J.

IS REGULATED PLEASURE THE END OF LIFE?

EPICURUS, unlike Aristippus, holds that while pleasure is the end of life, it needs to be sought with care and foresight. But reflection is to be exercised only so far as that is necessary for "practical" purposes. In the discovery of truth for its own sake Epicurus takes no interest; what he desires is a working theory to enable a man to get out of life all that is best in it. His problem was: "How am I to find the highest satisfaction possible in a world that is foreign to me?" In the age of Epicurus Athens had lost her freedom, and, "fallen on evil days," men had to seek in their own souls the satisfaction denied them in public life. The philosophy of Epicurus is a compromise. Aristippus says, "Discard theory and live in the moment;" Epicurus says, "Subordinate theory to practice, (1) Epicurus adopted the doctrine of Democritus because it seemed to banish men's superstitious fears. Matter is composed, he held, of an infinite number of minute particles or atoms, the sole properties of which are size, shape and weight. Granted an eternity of time in which all the possible combinations of atoms may occur, and an infinite number of atoms "running along the illimitable inane" of space, and we may explain on purely mechanical principles the apparent design in the exquisite symmetry of a flower, the flexibility and grace of an animal or a man,

and even the survival of certain social organizations. In infinite time an infinity of possible combinations of atoms must have occurred infinitely often, and naturally those aggregates, the particles of which have most affinity for one another, proved to be most stable, and survived when others perished as they were thrown up from the bosom of the earth. This doctrine bears a general resemblance to the Darwinian account of the origin of species, but it differs fundamentally in this, that it does not make the slow and gradual accumulation of slight increments of difference in successive individuals the great lever of evolution. Democritus had said that the atoms, in falling directly downwards through infinite space, collided, and setting up rotatory movements, formed the bodies now scattered through space. But as Aristotle had pointed out that in a vacuum all bodies must fall at the same rate, and therefore would never collide, Epicurus endowed the atoms with a slight spontaneous power of deflection. This is his sole original contribution to the atomic theory, and it does not raise one's respect for the scientific temper of the narrowly "practical" man. The inviolability of natural law was to Epicurus even more objectionable than supernatural interference, for the gods may be propitiated, while Necessity is deaf to the prayers of men. Hence he adopts the atomic theory to get rid of superstition, and he modifies it to make room for human freedom. (2) Soul differs from body only in the relative fineness of its particles and the manner of their composition. As these particles are held together solely by the body, the mortality of the soul follows as a matter of course. Thus we are no longer haunted by the "dread of something after death." The fear of death itself is combatted by the consideration "where we are, death is not, and where death is, we are not." (3) Having circumscribed his desires within the "closed sphere" of his earthly life, the wise man will also free himself from the anxieties and cares of political and social, and perhaps even of family life. Epicurus' ideal is neither a wild Bacchanalian revelry nor the fastidious selfishness of the modern "epicure," but a quiet cloistral life of plain living and refined fellowship. "Give me a barley cake and a glass of water," says Epicurus, "and I am ready to vie with Zeus in happiness." (4) Yet not only is all pleasure good, but all pleasures are ultimately pleasures of sense. What is called a mental pleasure is just the fainter image of a sensuous pleasure, that has dropped the pain that may originally have accompanied it. (5) This more refined pleasure is the end of life. Serenity can only be secured by rejecting all intense pleasures, and aiming at perfect indifference to the vicissitudes of fortune. By a circuitous route Epicurus reaches the same conclusion as the Stoics, that true felicity lies in a self-centred calm which is indifferent to "the slings and arrows of outrageous fortune." (6) Epicurus applies his principles in explanation of the cardinal virtues of the individual soul. (a) Temperance or self-restraint is that cheerful frame of mind which arises from contentment

with what wealth or fortune may bring us. (b) Courage is not the glad heroism with which the patriot faces danger and death, but the cheerful endurance of immediate pain by the remembrance or anticipation of future pleasure. (c) Justice is a form of enlightened self-interest. In the confession of faith drawn up by Epicurus himself, are the articles: "1. Justice is by nature a contract for the prevention of aggression. 2. Justice does not exist among animals, which are unable, nor among tribes of men who are unwilling, to enter into such a contract. 3. Apart from contract Justice has no existence. 4. Injustice is not an evil in itself, but only through the dread of punishment which it produces. 5. No man who stealthily evades the contract to abstain from mutual aggression can be sure of escaping detection." (d) Friendship is first said to arise from the wise man's need of it to finish and crown his own life, but with his usual noble inconsistency Epicurus goes on to say that the true friend does not think of himself at all.

In a criticism of Epicurus it may be pointed out (1) that his theory of nature is a veiled scepticism. As adopted not because it is seen to be true but merely to banish men's dread of the supernatural, it virtually assumes that contradictory explanations of nature may be equally satisfactory. But this is to say that there is no real "nature of things," or at least none which we can discover. Such a scepticism does not secure even its immediate end, for if there is no certainty as to the nature of things how can we prevent a superstitious dread of supernatural interference from returning to disturb our serenity? (2) There are in Epicurus' ethical theory two discrepant ends set up, (a) Pleasure, (b) Permanent Satisfaction. If the ostensible were the real end, the only man who could secure it would be the man who at every moment of his life experiences the intensest pleasure conceivable; for if any moment is empty or falls below the full measure of pleasure, he must sorrowfully confess that he is not satisfied; his life is a failure. Hence the real principle of Epicurus is not pleasure, but the habit of self-contentment, leading to indifference to pleasure. (3) Is tranquility the highest good? It is not, for these among other reasons. (a) It cannot be attained by the majority of men, because some men must carry on the serious business of life even at the sacrifice of their own peace of mind. But a theory which will not apply to all men cannot be a true theory of the life of man. (b) It is simply an organized selfishness, and a purely selfish morality destroys itself. If the end is my satisfaction, all things and all persons must be used as a *means* to that end. What I seek is my own interest. But my interest is what I believe will satisfy me. There is, therefore, no criterion except that which, at the time he acts, to the individual seems to promise the most satisfaction. There are as many ends as there are individuals. The laws and customs of society rest on self-interest, i.e., on the interest of the majority. Might is right, and moral obligation an organized tyranny, by which the stronger gain their

own satisfaction at the expense of the weaker. It is, therefore, not only allowable but praiseworthy to evade law. Theft or murder may destroy a man's contentment if he is found out, but, supposing him to have the criminal's idea of satisfaction, the whole question is resolved into a calculation of the chances of discovery and punishment. To this objection Epicurus can but answer that contentment is obtainable only by passive obedience to the constituted authorities. This is, no doubt, true for an Epicurus, but not for the man of impassioned or of a criminal temper. Thus the selfish view of life which underlies the Epicurean doctrine leads, in the realm of conduct to the destruction of moral law, as the denial of purpose in nature has, as its consequence, the sovereignty of chance.

**TECUMSEH, A DRAMA, BY CHARLES MAIR.\***

MEN who graduated from Queen's twenty-five or thirty years ago often spoke of Charles Mair, a fellow student who did not stay long enough to graduate, but from whose literary taste and literary or reflective power great things were expected. Mair went to the North-West, discerned its promise, and pitched his tent among the half-breeds who were then almost the only settlers. He published a volume of poems, and wrote about the North-West in glowing language in the *Canadian Monthly*. His store was looted in the first rebellion, and subsequently he moved to Prince Albert, where his headquarters have been since, and where what he has seen of the Indians has evidently not dulled his sympathies for a despised race. He has now given to us a noble poem, the hero of which is that Tecumseh who fought the battles of Canada in the war of 1812, and to whom, more than any other man, we owe our present autonomy and the power of freely deciding our national future. The appearance of such a poem is most timely, as it may remind us of what we owe the Indian, and may quicken the consciences of our people if not of our politicians. There is much need; for the relations between us and the Indians in the North-West are becoming strained, and another Indian war there might so excite the white settlers that they would look on the old sons of the soil simply as vermin to be exterminated. Let them remember Tecumseh's words to the Osages: "When the white men first set foot on our shores, they were hungry; they had no places on which to spread their blankets or to kindle their fires. They were feeble; they could do nothing for themselves. Our fathers commiserated their distress, and shared freely with them whatever the Great Spirit had given to his red children." What return was made to the Indians may be read in the book written by an American, entitled, "A Century of Dishonour." Let us be warned in time, and as citizens with whom the public honour is identified with the public welfare, and as Christians who know that the cause of the poor, the weak,

the oppressed, and the defrauded, is the cause of God, let us see to it, as far as within us lies, that justice be done to our Indian tribes. Mr. Mair has sent a copy of his drama to the University library, and we shall review it more fully in our next issue.

**MUSIC AND CONDUCT.**

BY R. W. SHANNON, M.A.

COULD anything appear more anomalous than the bracketing of music and conduct for united consideration? "Moral music" seems to be as nice a "derangement of epitaphs" as could be thought of. Even the delectable weaver, Hight Bottom, who edited a play-bill wherein we find mention of a "tedious brief scene of young Pyramus and Thisbe: very tragical mirth," would find it hard to surpass in seeming incongruity the title of a book which has become widely noted through the recent visit of its author to this country, namely, "Music and Morals," by Rev. R. K. Haweis. No doubt, many who heard that gentleman in Convocation hall left the building with the feeling that they had been listening for the space of an hour to charmingly expressed nonsense. It may be found interesting to enquire what Mr. Haweis' theory is, and to form some opinion on its merits. Let us, however, while doing so, beware the fate of Midas whose base judgment in a point of musical taste obtained for him a gift from Apollo—in the shape of a pair of large ears.

Music then, we are told, is the art specially adapted to the expression of the complex emotional life, the introspective bent, and intense self-consciousness of the modern spirit. Architecture, sculpture, painting—each met the needs of a certain stage of civilization, each had its era of ascendancy. But the psychical situation became increasingly intricate, and demanded for its exposition a power which the Siren music alone knew how to employ. The cold outlines of the Venus of Milo present to the eye only figure, attitude, and the expression of a single simple passion. Canvas glowing even from the brush of Raphael has caught but the many-coloured panorama of the moment. But what star-eyed visitant is fitted to descend into the mysterious depths of the soul, to sit by her as a companion, to enter into loving and intimate union with her, to thrill with her joys, and sob with her sorrows? Music: for she alone has movement, she alone possesses the element of time. None other of the sisterhood of arts can change her mood to suit the "varying and ever-shifting currents of the blood."

The theory of our writer has been, perhaps, more succinctly stated in an article which appeared in the *London Quarterly Review* for July, 1871, than in his book on the subject. "One thoughtful glance," he there says, "is sufficient to show us that the rough elements of musical sound, and the rough elements of emotion have all the common properties which fit them for meeting upon a common ground, and for acting upon each other."

\*Toronto: Hunter, Rose & Co. London: Chapman & Hall.

Sound, as manipulated by the art of music has its *elations* and *depressions*—musical notes go up and down in the scale. Emotion has various *intensities*. Musical notes directly communicate various intensities of sound to the drum of the ear; music has its fortissimo and pianissimo, its crescendo and diminuendo, its hard and soft combinations of instruments. Music and emotion have a *form*; the notes indicate a theme which is developed and brought to a close. In complex emotion we have *variety*. Need we say how wonderfully harmony in music, even a simple chord, possesses the power of such simultaneous variety? And, lastly, the progress of emotion is fast or slow; in other words, it has its velocity; and this is the important quality which makes the "sound art" of all arts hitherto discovered the great medium for the expression and for the generation of emotion, simple or complex. \* \* \* The sound vibrates directly upon the drum of the ear; the auditory nerve receives pulse after pulse, and transmits it to the emotional region of the brain. If then at this stage of the disquisition it be asked what is the use of music, we ask in reply, what is the use of stimulating, regulating, and disciplining the emotions? What is the use of providing for them a psycho-physical outlet when they are exalted or aroused? Music excites, expresses, regulates, and relieves the life of emotion. These are its functions and these are its uses. Life is *rich* almost in proportion to its emotional activity. As a physical fact music recreates exhausted emotion by nerve currents generated through direct vibration of the nervous tissues; and by the same means music arouses and cultivates emotion into its highest activity. Again, life is *noble* almost in proportion to the strength and balance of emotion. \* \* \* Noble music possesses this power of controlling and disciplining emotion to a consummate degree. To listen to a symphony of Beethoven is not all amusement. The emotions aroused are put through definite stages, just as definite and just as salutary to the realm of feeling, just as calculated to bring it into discipline and obedience, as the athlete's progressive exertions are calculated to discipline and strengthen the body. \* \* \* It is this power which raises music through but beyond connection with the senses into a moral agent."

Such is the theory of Mr. Haweis, stated by himself; let us see whether it has the support of the facts of experience. First, are we affected by music? It is matter of universal experience that we are. "I am ever merry when I hear sweet music!" says Jessica. Milton tells us of the fallen angels:—

"Anon they move  
In perfect phalanx to the Dorion mood  
Of flutes and soft recorders; such as raised  
To height of noblest temper heroes old  
Arming to battle; and instead of rage  
Deliberate valour breathed."

Cowper declares that

"There is in souls a sympathy with sounds;  
And as the mind is pitched the ear is pleased

With melting airs, or martial, brisk or grave;  
Some chord in unison with what we hear  
Is touched within us, and the heart replies."

Music, it is agreed then, affects us powerfully. How does it affect us? Does it produce within us emotions similar to those which it expresses? Undoubtedly that is the secret of the power. "Soul-animating strains—alas, too few!" fill the heart with echoes responsive to the joy or grief that supplied a motive to the composer. Are not the rhythmic measures of the dance provocative of gayety? Can anyone hear the Dead March without being sobered, or a military band without being conscious of rising spirit?

Yet it seems as if the passing breath of a moment, sound with its ephemeral activity, could leave no impression on the feelings more lasting than the furrow ploughed by the keel in the wave, or the trace left in the air by the flight of an arrow. The consequences of impressions are not necessarily, however, fleeting because the impressions themselves are so. The impulse imparted to the mind continues after its efficient cause has died away into nothingness. "The music in my heart I bore, long after it was heard no more." And not only does the music remain, but a habit of thought and feeling may be formed, either sane, calm, temperate, and regulated; or wild, extravagant and lawless. Mr. Haweis is right. Even a poorly cultivated ear perceives instantly that French music is in general frivolous; Italian music passionate and licentious; German music grave, noble, and serious. The constant hearing of languid music must have an enervating effect. Why may not the gracious concords of a work embodying the inner life of a profound and balanced character possess the power of elevating and invigorating the hearer?

Hitherto our thoughts have been only of pure music, such as is performed upon instruments, or sung in an unknown tongue. In vocal music, however, the point is more obvious, because here we have language expressing precise ideas and music employing its magic of tone, melody, harmony, and modulation to multiply, emphasize, intensify, colour and spiritualize the emotions proper to these ideas. The most prosaic Philistine will probably admit that our sacred hymns, such as the "Old Hundred," have the power of pouring a tide of religious rapture into the hearts of a congregation that cannot be imputed to the virtue of the words alone. The writer has a private conviction that the man who can listen to that moving solo in the Messiah, "He was despised and rejected," without tears, is in a perilous condition. Matthew Arnold finely illustrates the supremacy of voice when wedded to immortal verse in these lines:—

"Beethoven take those two  
Poor bounded words, and make them new;  
\* \* \* \* \*

Page after page of music turn,  
And still they glow, and still they burn!  
Eternal, passion-fraught and free—  
*Miserere Domine!*"



Returning to music proper, it may be worth while to consider a difficulty that reflection only seems to increase in the theory that music can benefit the morals through emotion. An emotion is merely a state of consciousness; the feelings are so vague, subtle and indefinable that it is hard to grasp their nature and modes of operation. Likewise music with its evanescent loveliness, though it seems to be the immediate utterance of the inmost soul, is yet inarticulate. It makes no statements; affirms no propositions; forms no judgments. A plain man, priding himself upon his matter-of-fact sanity, and disposed to regard the talk about the significance of music as a mixture of gush and gammon, may perhaps think that a simple question will expose the fallacy of Mr. Haweis' theory. What individual has ever been enabled to choose between a right and a wrong course of action by referring to a sonata or fugue? Possibly we may feel that this is a fit place for the application of scripture, "Though a man labour to seek it out, yet shall he not find it." It requires very little penetration, however, to see that the above question does not furnish an adequate standard by which to judge of the matter. Music half reveals and half conceals. Like nature, the interwoven forms of harmony and melody have meanings which are nothing or are infinite in their depth in accordance with the capacity of the hearing ear to receive and interpret them. What the goddess says to one man, another does not hear, because her utterances are not explicit but suggestive; they possess only general characteristics, reproductions in an ideal form of our own calms and passions; like the Delphic oracles, they may be misconstrued or mistaken. The ambiguity here alluded to is strikingly exemplified in Beethoven's "Moonlight" sonata. This piece he composed under the influence of a hopeless attachment to a high-born lady. There breathes in the exquisite cadences and floating melodies of the opening movement the tender sadness of a heart which ever adverts fondly to the object of affection, though eternal passion bring back but eternal pain. Subsequent passages seem to contain the outpouring of a strong character writhing with increasing violence in the throes of mighty grief. Yet I believe this sonata is identified in the popular mind with the broad expanse of the murmuring ocean, its surface lit up at first with the chaste beams of the moon, but afterwards storm beaten—a fancy which harmonizes well enough with the music.

Conceding everything that objectors may say on this score of the cloudy indefiniteness of the significance of music, we need not feel thereby embarrassed in maintaining our thesis. We have already seen, I think, with Mr. Haweis how the emotions may be exercised and trained without the aid of precise intellectual conceptions; we know how the imagination is stimulated by musical sound;—to the mind of the writer the most important factor in the influence produced on our moral nature remains to be stated, though it has received little or no attention from Mr. Haweis. The only abstract ideas directly communi-

cated by music are the fundamental notions of æsthetics: unity, variety, harmony, proportion. In objectifying the state of the soul, it presents to the eye of contemplation an underlying unit of divine beauty smiling through a wonderful profusion, and almost infinite variety of sound expression; an inexorable law permitting, but ruling, the farthest flights of exulting freedom. Its impalpable texture gives it a peculiarly ethereal and spiritual character. Its charm lies in conveying to the heart delight, not only through the sensuous enjoyment of tone, but through intellectual comprehension of a beauty of relation and progression maintained amidst extreme complexity. Like all arts it holds before us an ideal. The ideals of literature may be stated in rules of action. Music lays down no commandments; but it does impress us with a profound faith in the things of the spirit; it fosters in us an unwavering conviction that the most real pleasures are not to be found in coarse material plenty, in the satisfaction of bodily desires. This refinement is an access of virtue; in the language of Hegel, "when the æsthetic sense is deep enough it becomes an unconscious moral sense and keeps men pure." By being filled with a love of the beautiful we are made better, because the good and the beautiful are sisters never far apart. He to whom "a thing of beauty is a joy forever" is open to the grace of holiness in a higher degree than he whose native coarseness has never come under the beneficent influence of artistic impressions.

The unwillingness to believe that the inarticulate nature of musical language is not an absolute bar to its influence upon conduct is based upon an implicit conviction that only those causes produce effects which are obviously and immediately connected with them; but, although the truth comes late, yet we learn as our experience widens that the most important factors in moulding character are those which are apparently remote. Let us now assume the role of catechist and ask, "Do the ever lasting hills preach the glories of freedom in intelligible propositions?" No, it may be answered; yet the mountaineer is always free. "Do the degrees of latitude proclaim a code of veracity?" No; yet the north is proverbially true and tender, while the south is hot and faithless. We may well conclude then that they are but shallow, who believe that the influences that go directly to the seat of character, to the fountains of our emotional nature, are less effective than such as merely tincture the derivative rills.

#### TOO MUCH OSCULATION.

THE editor of the *Portfolio*, after much forbearance, has at length been compelled to speak plainly to her fellow students in the Wesleyan Ladies' College, and enjoin upon them the necessity of cultivating amatory moderation. She says: The art of osculation has been brought down to a fine point in the college by some of the girls. It almost seems as if a kiss is the only satisfactory rejoinder they can give to any remark made by a friend. The morning is, of course, one of the best seasons for this

very enjoyable process. As a rule, at that time, at least ten hours have elapsed since last they saw the girls, and it becomes an absolute necessity to some to post themselves near the door leading to the dining hall, and there, by dint of great exertion, they manage to go the rounds, and embrace and kiss all their friends as they pass. A most noticeable enthusiasm of manner characterizes all this, which would make an uninitiated beholder imagine that they had just met after a separation of years. If it ended here, and this were all we would let it pass, but during the entire day and in all parts of the building, we come upon interesting little scenes in which two or more of the girls figure, always with their arms around each other in an intensely affectionate manner, and interspersing every word or two with a resounding kiss. Perhaps they are all reconciliation scenes where two, who have been at variance, are "kissing and making friends," but even if this be true, it reflects a great deal of discredit on the students for being of such quarrelsome dispositions, that such scenes are so frequently necessary. At night, of course, the hugging and caressing redouble in their energy, as we depart to our separate rooms; for it will be *such* a long time before morning will come and give them another opportunity of kissing their dear friends. It is a marvel to us how some can control their lips during the *long* interval that must elapse between night and morning, it seems almost too great a tax upon their loving, affectionate hearts to wait so long without giving any outward demonstration to the object of their regard.

We have waited some time thinking that this custom would die a natural death, but it is still practised, and we feel it necessary to point out the absurdity of carrying our affection to such an extent that we must be continually fondling our friends. It palls upon us greatly and we long for a change. Kisses are like all other things; we cease to value them when they are so very easily obtained.

We would earnestly advise those for whom this is meant, to practice more moderation in this line; if not to save themselves from being ridiculous, at least to spare our feelings, for it grows excessively monotonous to meet some one at every corner who almost crushes us in a fond embrace and then proceeds to manifest her affection in the manner above described.

#### DONATIONS TO THE LIBRARY.

THE Senate acknowledges the receipt of the following additions to the library from the 1st of October, 1885, to the 1st February, 1886:

- Dominion Government, 15 vols.
- Nova Scotia Government, 5 vols.
- New Brunswick Government, 13 pamphlets.
- New Zealand Government, 2 vols., several pamphlets.
- Victoria Government, 5 vols.
- New South Wales Government, 3 vols.
- Cape of Good Hope Government, 5 vols.

Historical Society of Boston, 17 vols. and 8 pamphlets, Proceedings and Collections.

United States Government, 5 vols.

Institute of Civil Engineers, 3 vols.

Toronto Corporation, 1 vol., "Toronto, Past and Present."

Rev. A. Green, Boston, 2 vols. Peabody Ed. Fund.

Mrs. McKay, Ottawa, 94 vols.

Mrs. McPherson, Kingston, 2 vols. Gaelic.

The Principal, 2 vols. Brigg's Biblical Study; and For-  
dyce Family Memorial.

A. D. Fordyce, Esq., Fergus, Family Memorial.

Rev. Dr. Jardine, Brockville, Psychology (new edition.)

Rev. Professor Ross, Fables; Popes of the Middle Ages.

A. T. Drummond, Esq., Montreal, Tulloch's Movements of Religious Thought in Britain.

Mrs. Drummond, Montreal, Dawson's Egypt and Syria.

James Croil, Esq., Montreal, Presbyterian Record, '84 and '85.

#### QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

AT the last business meeting of the Missionary Association the following resolution was unanimously adopted:—

"That this Association, recognizing the importance of Home Mission Work, especially in the North-West, deem it advisable to continue our endeavors in that department of the church's work;

"That recognizing also the ever growing claims of Foreign Missions upon the Church of Christ, and that each succeeding year a larger proportion of our graduates can be spared by the church at home, and will naturally hear the call of the Master to the foreign field, we feel it necessary to take such measures as will tend to awaken and maintain among us, and former members of this Association, a deeper interest in Foreign Missions. That to this end we, as an Association, pledge ourselves to support, either in part or in full, one of our number who shall offer himself for Foreign Mission work in connection with the Presbyterian Church in Canada. That, in order to estimate our ability, all the students who are members of the Association be asked to contribute annually according to their several ability, and that a circular be sent to former members of this Association, and to graduates and friends of the University who are likely to be interested, asking the amount they would be willing to contribute annually towards the support of said missionary."

The committee appointed to carry out the above resolution prepared the following circular:—

In accordance with the above resolution we address this circular to you, as we believe that you are interested in Foreign Missions, and will take a special interest in this effort of Queen's College Missionary Association to place an additional missionary in the

field. You, no doubt, feel as we do, that the Church of Christ is only beginning to realize the obligation that rests upon her by reason of our Lord's commission to preach the gospel to every creature. As students who have the gospel ministry in view, we realize that each succeeding year, the Church at home can spare a larger number of us to carry the glad tidings to the heathen. But already the number of consecrated young men who are ready to carry this message abroad is greater than the Foreign Mission Committee can support. The question, therefore, forces itself upon us, are we as students, as ministers, as graduates of Queen's University, doing all that we can personally? Could we not by a very little self-denial give a few dollars each year for this work, in addition to what we are already giving? In this way, as an Association, we could offer to the Foreign Missionary Committee an extra missionary, and at the same time guarantee his salary. In addition we believe that this would awaken in the students and graduates of Queen's a warm missionary spirit, and that increased zeal and liberality on our part would awaken the same spirit in those among whom we labor. Thus the Foreign Mission work of our church would be largely increased without decreasing at all the interest in Home Missions. Would you kindly place on the enclosed sheet the amount you would be willing to contribute annually; also that of any friend who, you think, would like to help us in this effort, and return the same to the secretary before the 10th of April.

"Very sincerely yours,  
 "JOHN McLEOD, President.  
 "JAS. F. SMITH, Vice-President.  
 "M. MCKINNON, Secretary."

**CORRESPONDENCE.**

**CONVOCATION.**

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

Whether there is to be a *Conversazione* or not this year has not yet been discussed, but that there will be the usual Convocation, and that a large number of the Seniors will tear off the "red braid" is pretty certain, though some of our expectant graduates may be allowed to retain "the stripe" another year.

Last year a new scheme of admittance to Convocation Hall was devised and, in a previous issue of the JOURNAL this scheme was commended. That the system prevented over-crowding I admit, but that it was altogether satisfactory I deny.

That a large attendance should be present at Convocation is desired by the Senate; but beyond this I cannot see what particular interest that body should have in determining who should witness the exercises. The next most interested party is the graduating class. It is only natural and fair that their friends should be shown some preference.

Every student who can possibly do so remains for

Convocation; and, if some are not able to remain, why should not they, as well as those who do remain, have the privilege of securing tickets of admission for their friends in the city? Further, last year there was a great deal of dissatisfaction over the method of disposing of the admission tickets. This arose from the fact that either an unlimited number of tickets was given to those who applied for them first, or else the number of tickets available was altogether too small. The large number of people in the Hall on last Convocation day was proof that there was a sufficient number of tickets to be had, so we are forced to conclude that each applicant for tickets obtained as many as he wished till they were all secured. In any case a remedy must be sought before the matter will be satisfactory to the students generally.

Why could it not be carried out on the same plan as the invitations to the *Conversazione*? Or allow each student a limited number of tickets—which must be applied for before a certain date—and then if there are any tickets remaining, let them be given to the first applicants. This would place all on the same footing, and, if any dissatisfaction should arise the students would have themselves to blame.

SENIOR.

**READING ROOM.**

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

A great deal of praise is due the Curators of the Reading Room for the careful manner in which it is looked after, and for their promptness in placing papers and periodicals on file. I think every thing is attended to in the best possible way, and it is only due to the Curators to say that their services are highly appreciated by the students.

But the way in which certain papers are cut up, in fact sometimes carried off *wholus-bolus*, is a matter of regret. In this particular the exertions of the Curators are useless, as the parties doing the mischief are very careful to see that none of the Curators are in sight at the time. This is a matter in which every student is interested and each should feel it his duty to report to the Curators the name of any one they may see so engaged.

If the Curators would make an example of one of these malefactors the practice would no doubt be abandoned.

READING ROOM.

**ACADIAN CLUB.**

"THE Lord of the Isles" was the subject discussed by the Acadian Club, at the meeting held on the evening of Friday, February 19th. J. McLeod, B.A., read a paper describing the life and character of the author. The President read a description of the poem itself. Both papers were well received by the members of the club, who entered into a brief discussion of the papers read, and of the poetry of Scott. The interest in this society is increasing, and it has now become one of the most flourishing of our College clubs.

## DIVINITY HALL.

REV. F. B. MEYER, B.A., in the November number of his little magazine descriptive of the worship and work at Melbourne Hall, Leicester, tells the story of the remarkable effect produced on himself by the visit to the scene of his labors of Messrs. Studd and Stanley Smith. He declares that it will always mark an epoch in his life. "Before then my Christian life had been spasmodic and fitful, now flaming up with enthusiasm, and then pacing wearily over leagues of gray ashes and cold cinders. I saw that these young men had something which I had not, but which was within them a constant source of rest, and strength and joy. And never shall I forget a scene at 7 a.m., in the gray November morning, as daylight was flickering into the bedroom, paling the guttered candle which from a very early hour had been lighting up the page of Scripture, and revealing the figures of the devoted Bible students, who wore the old cricketing or boating costumes of earlier days to render them less sensible of the raw, damp climate. The talk we held then was one of the formative influences of my life. Why should I not do as they had done? Why should I not yield my whole nature to God, working out day by day that which He would will and work within? Why should not I be a vessel, though only of earthenware, meet for the Master's use, because purged and sanctified?" Mr. Meyer says there was nothing new in what they told him; he could have said it himself; but they urged him to take the definite step, and he will be for ever thankful that they did so. He describes "the memorable night in which he came to close quarters with God." There were things in his heart and life, he says, which he felt were questionable, if not worse. "I knew that God had a controversy with respect to them; I saw that my very dislike to probe or touch them was a clear indication that there was mischief lurking beneath. It is the diseased joint that shrinks from the touch, the tender eye that shudders at the light. At the same time I did not feel willing to give these things up. It was a long struggle. At last I said feebly, "Lord, I am willing to be made willing; I am desirous that Thy will should be done in me and through me, as thoroughly as it is done in Heaven; come and take me, and make me, and break me." That was the hour of crisis, and when it had passed I felt able at once to add, "And now I give myself to Thee, body, soul and spirit; in sorrow or in joy; in the dark or in the light; in life or in death, to be Thine only, wholly and forever. Make the most of me that can be made for Thy glory." No rapture or rush of joy came to assure me that the gift was accepted. I left the place with almost a heavy heart. I simply assured myself that He must have taken that which I had given, and at the moment of my giving it. And to that belief I clung in all the days that followed, constantly repeating to myself the words, 'I am His.' And thus at last

the joy and rest entered, and victory, and freedom from burdening care, and I found that He was moulding my will and making it easy to do what I had thought impossible; and I felt that He was leading me into the paths of righteousness for His name's sake, but so gently as to be almost imperceptible to my weak sight." As the result of his experience Mr. Meyer gives these seven rules for daily living:

1. Make a definite consecration of yourself to God.
2. Tell God that you are willing to be made willing about all.
3. Reckon on Christ to do His part perfectly.
4. Confess sin instantly.
5. Hand over to Christ every temptation and care.
6. Keep in touch with Christ.
7. Expect the Holy Ghost to work in, with, and for you.

—*Christian Leader.*

## ALMA MATER.

A REGULAR MEETING of the A. M. Society was held in the Science class-room on the 27th ult. the chair being filled by the President, Mr. F. C. Heath. The piano in the possession of the Society being in a bad state of repair, it was decided to procure an organ if another piano could not be obtained. Mr. Steele's notice of motion in regard to the formation of a branch of the Queen's University Endowment Scheme among the students was discussed at length, and as no definite plan was brought before the meeting, the subject was laid over for a week. As was announced, the subject of holding a conversazione at the close of the present session was brought up before the meeting, and on motion by the Vice-President, seconded by Mr. G. J. Smith, it was decided that the Alma Mater Society should hold a conversazione in the College building on the evening of April 27th. The Executive Committee was instructed to bring forward at the next meeting the names of those gentlemen who would form the committee of management. The President enlightened the Society in regard to the proper pronunciation of the word "Conversazione," and created some amusement in shewing a few common pronunciations of it.

The debate for the evening followed, the subject being, "Resolved, that annexation would be beneficial to Canada." The affirmative was warmly supported by Messrs. J. M. Shaw (leader), Horsey, Hay and Whiteman, while loyalty to the British throne found supporters in Messrs. D. M. Robertson (leader), Irving and Phalen. Mr. McGillivray, of the Royal Medical College, acted as chairman during the debate, and at its conclusion gave his decision in favor of the anti-annexationists.

At the regular meeting held on the 6th inst., a branch of the Queen's University Endowment Association was formed, with Mr. J. Steele as Chairman and Mr. J. C. Connell as Sec.-Treas. From the interest manifested by the students present this branch will no doubt be very successful.

→\*COLLEGE WORLD\*←

IT has been recently proposed to change the name of Yale College to Yale University. This movement is stoutly resisted by the Yale Alumni, who cling tenaciously to the old, time-honored name

The Freshman class of Oxford numbers 610, and that of Cambridge 865.

A proposition to establish a universal language will be introduced at the Paris Exhibition in 1889.

A Canadian College is to be established by the Roman Catholics at Rome. It will be opened in two months.

The first college paper ever published in America was the *Dartmouth Gazette*. Its first number appeared in 1810.

The Russian government is about to establish at St. Petersburg a Polygott College, where, perhaps, eighty-four languages will be taught.

The new observatory at the University of Virginia is now completed. The building cost about \$30,000, while the telescope in it cost \$46,000.

The President and Fellows of Harvard have voted to establish a Professorship in American Archæology and Ethnology, and have elected Frederic Ward Betnoric, M.A., professor in that department.

The oldest college student on record is in the class of '86, at the University of Vermont. He is eighty-three years old. Having partially pursued the course when a youth, he now expects to complete it.

The buildings of Bryn Maor, Pennsylvania, for the new college for women, will be ready for occupation during the coming summer. The first term will open in September. The total cost of the buildings was \$200,000, and they are pronounced equal to those of Vassar. The course of study will be nearly the same as that at Johns Hopkins University.

Edinburgh University students have taken a vote on the question of assuming the cap and gown worn usually by college students. The result has been as follows: Divinity students in favor of both cap and gown, 33; of neither, 24; majority, 9. Law students—for both, 122; neither, 120; cap only, 11; gown only, 4; majority, 17. Medicine—both, 601; neither, 355; cap only, 46; gown only, 5; majority, 297. Arts—both, 332; neither, 153; cap only, 83; gown only, 5; majority, 272. Of the 3,094 students, 1,901 voted, and the majority for the innovation is 595. The next course to be adopted is to petition the Senatus to give effect to the desire of the students, and it lies with them to say whether the course suggested is to be adopted.

PERSONAL.

MR. J. B. McLAREN, M.A., '78, has removed from Nelson to Morden, Manitoba.

The Rev. N. McNeish, D.D., of Cornwall, preached in Convocation Hall on Sunday, the 28th ult.

The Rev. Mr. Campbell, Lecturer on Political Economy, is now in the city and will begin his lectures on Monday.

Mr. H. Milne, of Divinity Hall, we regret to say is prevented from attending college by an attack of fever. We hope he will be fully recovered in time for his exams.

Dr. Grant delivered a lecture in Trinity College, Toronto, on Saturday, the 20th ult. His subject was "Robbie Burns."

The Rev. Mr. Thompson, of Sarnia, is at present giving a course of lectures on Homiletics and Pastoral Theology. His lectures are very instructive, and are highly appreciated by the students.

Mr. Allan McColl, B.A., '85, has been appointed to the position of mathematical master of Belleville High School. Mr. McColl is making his mark in the teaching profession.

It is with extreme regret we announce the untimely death, at his home in Cleveland, of Dr. J. H. Gleeson, a graduate of the Royal Medical College in 1864. His death was caused by his accidentally taking a dose of carbolic acid.

We regret to announce that Mr. Jas. F. Carmichael has been confined to his room for some days past by an attack of inflammatory rheumatism.—Mr. W. H. Holdcroft is also prevented from attending classes by a severe attack of pleurisy. We hope to see them with us in a short time.

OSSIANIC SOCIETY.

THE annual meeting of the Ossianic Society was held on Friday evening, the 26th ult. The large number of students present shewed that the Society was in a flourishing condition. The following officers were elected for the ensuing year:

- Patrons—Sir D. L. McPherson (re-elected), Rev. N. McNeish, D.D., Cornwall.
- Bard—Evan McColl, Esq.
- Hon. President—Rev. D. Fraser, M.A., Victoria, B.C.
- President—P. A. McLeod.
- 1st Vice-President—D. L. Dewar.
- 2nd Vice-President—M. McKinnon, B.A.
- Secretary—D. D. McDonald.
- Treasurer—J. C. Cameron.
- Librarian—G. T. Copeland.
- Executive Committee—Prof. Nicholson, Prof. Harris, R.M.C., N. A. McPherson, J. D. Boyd.

## DE NOBIS NOBILIBUS.

MAGISTRATE: "What is that man charged with?"  
 Policeman: "With whiskey, your honour."

Beneath a Senior's window  
 (She was a Vassar maid)  
 A Thomas cat one evening stole  
 To give a serenade.  
 A piece of cake they threw at him  
 From off that upper floor;  
 The merry scngs he used to sing,  
 He'll sing, ah! nevermore.

Clara (in carriage, with horse running away): "Do you think you can stop him, George?" George (with set teeth): "I don't th-think I c-can stop him, but I c-can keep h-him in the r-road." Clara (with perfect confidence): "Very well, try it for another mile, and then if he doesn't stop, use both hands."

The following libel on the Meds has crept into our hands: "While medical students are being harshly condemned for robbing graves, it is forgotten that they intend filling them up again when they go into practice."

Prof.—"I am afraid, Mr. S., you are worse than the ass mentioned in scripture." S.—"Why, sir?" Prof.—"You don't even know your crib."

In days of old,  
 When nights were cold,  
 And tutors held their sway,  
 A Junior bold  
 With chain of gold,  
 Sang merrily this lay,—

"My upper lip so fair,  
 Has many a long red hair;  
 Then what care I,  
 Though tests be nigh,—  
 I'll make a mash or die."

So this brave wight  
 In shirt-front bright,  
 Walked proudly forth one day.  
 He felt all right,  
 But ere the night  
 His courage passed away.

The waxed moustache he wore  
 Hung limply down before;  
 As home he hied  
 He sadly cried  
 "To mash I'll have to dye."

Wife before a lion's cage, to husband: "What would you say if the bars were to suddenly break and the lion to eat me up?" Husband, drily: "I should say he had a good appetite."

"I do love pig's feet so!" exclaimed a young Freshie at his boarding house the other day, as he reached over and took the last one from the plate in the middle of the table; "I do believe that I could live on pig's feet." "Are you sure that you don't?" was the sarcastic question put to him by a Soph, who was about to help himself to the fast disappearing foot.

"Some idiot's put my pen where I can't find it," growled a fourth-year man the other day at lecture. "Ah, um, yes," he continued in a lower key, as he hauled the article from behind his ear, "I thought so."

"So you are taking an honor course in English, are you, Miss L—? Do you like it?"

"Oh, mercy, yes! We have Hogg in the morning, Bacon at noon, Lamb in the afternoon, and, what is by far the best, Lover in the evening."

A Freshman of a mathematical turn of mind has succeeded in making out the following, which he calls his "Pie Formula":

$$t = \frac{R}{M}c$$

Where t=time of mastication.

R=radius of pie.

M=linear aperture of mouth in inches.

c=factor depending on the stomach, the time o'day, and the kind o'pie.

Scene, Grand Opera House, Odessa. T.G.M., (in a throe of tragical excitement)—"A horse! a horse! my kingdom for a horse!"

W. H. C., (interrupting)—"Wouldn't a donkey do you as well?"

T. G. M., (suddenly serene)—"Yes, come up."

W. H. C. collapses amid uproarious applause from the audience.

Prof. English literature—"Shakespeare, during the last eight years of his life, never once appeared on the stage. After that time he retired to Stratford-on-Avon."

T.G.M.—"Professor, I never heard it called by that name before."

Prof.—"Called by what name?"

T.G.M.—"After a man died I never heard the place to which he went called Stratford-on-Avon."

Prof.—"Why, that's so; I have had this in my lecture-book for the last six or seven years, and I never noticed that point before."

Class uproarious!

Score one for T.G.M.

There are still a number of subscribers to the Journal who have not yet remitted their subscription fee. We would kindly ask them to do so as soon as possible as it is only by their aid that the Journal is kept in a flourishing condition.