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The Editor must be acquainted with the name of the author of any article, whether local or literary.

OUR delinquent subscribers need not delay so long in sending in the necessary. We do not ask that the subscriptions be paid in Manitoba lots or any such cumbrous material, but are quite satisfied with dollar bills, which the post office officials are only too happy to carry to us with the usual tax. So pay up, gentlemen, and have this matter off your mind.

THE critical spirit which seems to animate some of our student philosophers is certainly commendable.

Friendly discussions of philosophical questions may have their charms for the disciples of this science, but we question if they are quite so palatable to the generality of our readers. They are not, however, without interest even to ordinary mortals. But an editor is not supposed to be a philosopher, and hence his opinion pro or con would be regarded as a presumptuous interference.

THE Senate has deemed it expedient that the request in the students' petition praying that more time be allowed at the examinations should not be granted. We bow with submission to its decision.

We are glad, however, that it has been pleased to accede to their wishes as embodied in the rest of the petition, and has consequently agreed to announce the date and order of the finals ten days before they commence. We need scarcely add that this action on the part of the Senate is duly appreciated by the students.

WE see from reports in the daily press that the Chancellor headed a deputation that waited a fortnight ago upon the Finance Minister to urge the removal of the odious tax upon books. Almost all the Colleges in the Dominion were represented, and the matter was thoroughly canvassed, the Minister being well acquainted with the arguments from the booksellers' and the Treasury points of view. The deputation submitted two propositions, with either of which they would be content:—one to admit all books free; another, to admit books for Libraries, Colleges and Schools, including text-books. The whole revenue accruing from the duty is less than \$90,000. The Government had therefore better not make two bites of a cherry, but knock off at once and forever this irritating and antiquated tax. All students will feel obliged to Chancellor Fleming for the exertions he is making in their interest and the interest of the community.

TAKE time by the forelock. What are to be the colours for the Association football team next session? The record of last season makes poor showing when we consider how strong the team was individually. Let us frankly admit this and then profit by the confession. More organization is needed for next season's play. Although apparently a small matter, a pretty uniform gives a great deal of tone and spirit to a team.

Many of the men may be engaged in athletic contests during the coming summer, and it may be will furnish themselves with appropriate suits. If our colors were decided upon at once members could be supplied with much less inconvenience to themselves than if the matter has to be attended to after college opens. By all means a meeting should be called at once and this thing decided.

WE believe our university is annually losing numbers of students through not having honor matriculation examinations. There is great emulation between Collegiate Institutes and leading High Schools for position at these examinations at other Universities in this Province. Those who are very well prepared for matriculation have a strong inducement to go where they can matriculate with honor to themselves, even though in other respects they might prefer Queen's. Additional students would be attracted to Queen's if the same encouragement were given for passing a difficult examination as at other universities. It is the best students to whom such an examination would be an incentive, and it is that class of students which we accordingly lose by this deficiency in our curriculum. The amount of additional work thus imposed might be deducted from the ordinary honor course, or it might be allowed to remain altogether extra and appear as such in the degree. It is now a propitious time to institute such examinations on the eve of the inauguration of a new curriculum.

IN this JOURNAL we wish to give a seed thought which it is hoped may soon result in some fruit. A commendable custom obtains in some of our sister colleges across the great lakes which we would like to see introduced at Queen's. We refer to the custom of each class leaving a "class memorial." Our efforts can not yet result in anything so pretentious as characterizes our older sisters; but though comparatively small in numbers, we hope we are mighty in spirit and in love for our Alma Mater. We will not attempt to give the various forms which this spirit has taken in other places, but we may be permitted to make a single suggestion. We should have a life size portrait of Her Majesty adorning Convocation Hall. This would be appropriate to our name, and would be becoming, the loyal college of a loyal city. Will '83 move in this matter.

A VERY laudable and timely suggestion is given elsewhere *in re* the question of establishing Fellowships in connection with the chairs in English Literature and Rhetoric, and Modern Languages.

There can be but one verdict as to the advisability of this measure. The necessity is so urgent, and the advantages so patent, that no one can reasonably object on the ground of propriety.

We believe the primary, in fact the sole consideration of the governing body of the university whom we confidently hope will give this matter their attention, will be the question of the revenue requisite to support such an undertaking. But let the Council decide to carry out this measure and we venture to say that ways and means can be adopted for its accomplishment. If the supply is to keep parallel with the demand it seems to us the time has come for immediate action.

What has been said in regard to English and modern languages has equal force in some other departments, where the work is quite too heavy for a single professor.

FOR want of space we are compelled to leave out a lengthy article on "A Longer Session." But the subject being of importance the substance of the communication may be briefly discussed. It asks that the session be made two months longer than it is at present, and one reason for more time is that inordinate cramming could be avoided, if the amount of work gone over remained unchanged. We can't help noticing, however, that the inveterate crammer would only defer the evil day two months longer, and would as usual enjoy ignoble ease until within a few weeks of the exams. But apart from the interests or benefit of this class, which, we are sorry to say, can be found in Queen's, a longer session by a few weeks at least would be of decided advantage to many, if not all.

It is a plain fact that the time is too limited for the most diligent of students to get up the work as he desires. And, if there was general satisfaction given by commencing the session earlier this year than ever before, simply because there was more time, and hence more thoroughness in getting up the work throughout, any one can see how an extension of even one month would tell on the final exams. As Queen's extends her influence and raises her standard second to none in this country, we as students rejoicing in her standing before the world, feel the need of more time. The process of education is slow but sure, and a true education cannot be forced; if then, our session were longer—the curriculum of work remaining as it is—the mental training would tend towards the end so much to be desired. And we would have young men whose minds are in full activity to grapple with life's work, and not the receptacles of so many facts, for which the recipient finds no value, simply because they passed so rapidly before his mind that they could not be assimilated. But the student, from a physical standpoint,

would be benefitted also. A longer session means the development of muscle on the campus, the re-organization of the rifle corps, the formation of stronger ties of association and friendly rivalry in many games with students of sister institutions. Thus more bodily exercise with less mental strain would obviate broken-down constitutions. For no matter what may be said against it, it is too true that many sacrifice health to gain knowledge. Some may think a few weeks would make little difference to such, but this is a mistake, for a few hours less study, and a few hours per week more exercise, stand between robust health and an active mind on the one hand and a dyspeptic frame and an enfeebled mind on the other.

We hope this question will receive the agitation and consideration it demands, and that the time may be so extended that every student will be able to appreciate fully the benefits of his college training.

EMERSON, THE PHILOSOPHER.

(A REPLY.)

IN the last number of the JOURNAL there appeared an article under the title, "Emerson, the Philosopher," which, however, without particularly dealing with Emerson, brought in quite a variety of subjects in its course. Still one particular idea, to which the others were apparently intended to be subordinate, struggled for expression throughout the greater part of the article. It manifested itself in a very well-intentioned effort on the part of the writer to show that whereas all philosophy and religion seek to solve the great problem of man's relation to God, yet the Christian religion, with that pure and lofty figure of the God-man as its centre, alone reveals that relationship in all its clearness. But though the intention may have been of the most laudable character, unfortunately the results are of such a nature that on a reduction of the statements to coherence with each other, the conclusions are anything but warranted by the premises—are, in fact, the exact opposites of what they reasonably should be. As I believe that if allowed to pass unquestioned the statements there made, when freed from unwarranted assumptions, would be injurious to the cause of Christianity, and as I am confident this was not the intention of the writer, I take this opportunity of showing where I conceive him to be astray. I assume at the outset that if any attempt is made to philosophically justify any position, it is thereby open to philosophical

criticism. Proceeding to the central idea at once, then, "we find it stated that, "thinking men hold it beyond a doubt that God is." Now, even admitting this to be so, (although it is rather a severe stricture upon the conscientious materialist,) the question immediately presents itself: What is the nature of this God who is so universally held to exist? It is found that unless we assume him to be the God of the Bible, the position which the writer takes with reference to the solution of the problem as to how man is related to this God is unaccountable. But, that all these 'thinking men' understand by God the God of the Hebrews, is by no means true. In fact, so numerous and widely different are the ideas expressed by the word 'God' among the various sections of humanity, that there is the greatest necessity for making it clearly understood as to which of these conceptions we are referring, and especially when we are speaking of any particular God who is the centre of a particular system of religion or philosophy. In the present case, the fact that Christ is declared to be the solution of the problem, shows conclusively that it can only be the Hebrew God to whom reference is made. But just because this reference is never made explicitly, the assumption of the identity between the Deity represented in the Bible and the God who is conceived of in any other system of religion, or by any philosopher, is apt to pass unnoticed. Besides, it is a well known popular error, and an exceedingly natural one, that when reference is made to God the majority of people in Christian countries immediately conceive the God of the Bible to be meant, and in the majority of cases they may be correct, but along with that goes the belief that if only the existence of a God is proved we have immediately proved all his attributes as set forth in Holy Writ, or at least we are entitled to deduce them from that existence. In the present case, however, we must be careful to rid ourselves of all these natural preconceptions, and, if we would bring order into chaos, not allow our minds to be influenced by the use of ambiguous terms. The Christian God no doubt has many points in common with other conceptions of the Deity, but when we come to consider all the conceived Gods between whom and man a relationship is sought to be established, there is found to be very little common ground among them. Even in the theories put forth by those 'thinking men' of the present day, the differences are of such a wide and radical nature that their conceptions of God have little more than the name in common. Hence, when the writer of the article referred to makes the statement that "philosophers now set out from the starting point of the existence of God to discover the nature of his relation to man," though I cannot agree with him in saying that that is the starting point of philosophy, or that philosophers do now start from that point, yet it is true that *existence* is the only attribute that all are agreed in assigning to God. In fact, existence is the one small category which separates the minimum God from no God at all. Still this is the only attribute which is even explicitly asserted to belong to the Deity in the article under discussion; and it is

quite plain that had any other attributes been added to these, it would immediately have shut out from the category of 'thinking men' all those whose God cannot be said to have any other attribute than that of existence. If, then, we go on adding attributes or qualities to this bare existence, until we have reached that conception of God which makes necessary the mediation of Christ to perfect our relationship to him, we have shut out every philosophy or system of religion save the Christian religion. The problem, therefore, which is stated in the passage which we have quoted, either has no interest whatever for the philosopher as such, or else the solution which is presented at the close of the article, taking the problem to imply no more than is stated, has not the remotest connection with that problem. Judging the problem by the ostensible solution, it is altogether beyond the pale of philosophy; judging the problem as stated, it has no connection with the solution. But, as I have said, the excessive ambiguity of the word God, used indiscriminately in a general and particular sense, and very often in both senses at once, serves to hide that want of connection which becomes so manifest throughout the article as soon as we begin to distinguish the various senses in which the term is used. The writer is altogether astray in supposing it to be the task of philosophy, or any part of its task, to discover the relation existing between the God of the Bible,—that is, God as he is there represented—and man; therefore failure cannot legitimately be attributed to any system of philosophy on the ground that it has not accomplished that end. With the fundamental and characteristic dogmas of the Bible philosophy has nothing whatever to do, and nothing would so surely destroy its validity, and reduce it to that servile and useless position which it occupied in the middle ages, as any attempt to make it proceed upon such foregone conclusions. If philosophy is ever to be of any real benefit to Christianity, it must be allowed to proceed upon its own ground, which is experience, and not revelation or theological dogma, and make use of its own method, which consists in showing what are the necessary conditions of that experience, and not what is implied in some given principle or fact as its *consequences*, not as its *conditions*. Now, although, in the article referred to, the relation of man to God is the problem which is set forth as requiring solution, "the mist of the ages which is still to be dispersed," and although this is the problem of which Christ is said to afford the only solution, yet, between the statement of it and the solution given, and contributing still further to the confusion and ambiguity already indicated, there appear certain other ideas and fragments of ideas which have little or nothing to do with the point at issue, or are only forced into connection with it by contradicting the starting point, or at least materially altering the nature of the question. Could we discover no reason for the aggregation of these disconnected and conflicting ideas, we should be at a loss to understand why anyone should take the trouble of stringing them together. We are enabled to account for this incoherency, however, when we perceive that the writer is evidently proceeding under the influence of a foregone conclusion, which conclusion, is that the only actual God is the God whose character is set forth in the Bible, that therefore the only actual relation which exists between man and God is the relation between man and that God; that, moreover, every one who is searching for God and his relation to man is, whether he acknowledges it himself or not, searching for that God and that relation. Keeping this foregone conclusion in view, we can understand how it is that while he freely criticises all other positions, his own requires no resting place. Conceiving, however, that philosophy is in some way connected with that conclusion, he seeks to judge its merits by it; and wherever

any other ideas of God and this relationship differ from his notion of the biblical representation, he concludes their authors to have lighted upon "ghosts" and other "misshapen monsters," forgetting that another, whose early religious training had caused his foregone conclusions to take on a different hue, would no doubt look upon many of the biblical representations of God's nature and relationship to man as equally ghostly and monstrous. Unless, too, the writer's conclusion be foregone, in comparison with what he does declare all other ideas on these points, whether belonging to religion or philosophy, to be so utterly astray or inadequate. Again, out of a rational experience, he admits, we are unable to deduce the doctrines of christianity; hence they can never be employed in criticism of any system of philosophy which professes to be so established. Taking up another point, we find it stated that such thinkers as Plato, Plotinus, and Emerson sought to discover the relation between God and man, and being unable to accomplish it by means of reason, the two latter at least sought it in the "ultra rational." But to leave the sphere of reason is to leave the sphere of certainty, and, as he justly remarks, "though we must of necessity be limited by reason, our limitation is our strength." Still we are immediately informed that reason is quite incapable of determining the nature of the relation between God and man. Why, then, blame Plotinus, Emerson, and others for passing beyond reason in their attempts to solve the question? If, as in the present case, the problem is insoluble by reason from the very nature of the case, it is plainly not a rational problem, and hence must be solved, if at all, by a method that is ultra rational. The writer is evidently not aware of the material of which his own edifice is constructed, when he thus hurls critical stones at the glass houses of others. Again, it is but a vain attempt to mix oil and water, when he endeavours to show that Christ supplies the great lack in Kant's system of philosophy. We might just as well talk of the difference between mathematics and chemistry as being a lack on the part of mathematics, as to say that the difference between a certain philosophy and Christianity is a lack on the part of that philosophy. According to the Bible, Christ's primary object in coming to the world was to save man from the consequences of his sin both original and actual; but what has philosophy to do with original sin, with the wrath of God or the love of Christ; with the glories of a heaven to be gained, or the terrors of a hell to be avoided? These are matters which concern the Christian religion alone, and Christ, considered apart from these and the Bible, and in connection with any system of philosophy, loses his divine character and mission, and becomes simply the Ideal Man. There can, therefore, result naught but confusion from attempting to mix philosophical principles and Christian dogmas in that way, and make of them one system. It can only end in casting doubt upon religion, and making philosophy ridiculous. The distinctive principles of Christianity and philosophy are obtained from such dissimilar sources, and by such widely different methods, that they cannot be assimilated with each other. Their harmony must be sought neither in matter nor method, but in results. Lest, however, it may be supposed that I do not believe philosophy to have any connection with religion, let me state in conclusion that there is a vast difference between the philosophy of religion and the doctrines of any particular religious system. The doctrines of Christianity, for instance, are based upon the Bible, whose contents are believed to be the product of revelation and inspiration, and therefore fixed for all time. The philosophy of religion, on the other hand, is based upon an examination of man's religious consciousness, or his religious experience, the nature and conditions of which are to be accounted for in

essentially the same manner as we proceed to account for any other portions of experience. The philosophy of religion does not, therefore, proceed dogmatically, but critically, and is quite independent of any particular system of religion.

AS OTHERS SEE US.

THE following letter, written to a friend over the border, by a certain "pilgrim stranger" who located in the city for a short time, and who seems to have been slightly afflicted with a propensity for "taking notes," (not bank-notes of course), may not be without interest to some of the readers of the JOURNAL. The circumstances which led to its having fallen into our possession are not of sufficient interest to require their statement.

KINGSTON, March, 1883.

DEAR JOHN,—I have been here for some time, now, and my spare moments, being the most numerous variety in my possession, have enabled me to make sundry observations on the character of this queer old city, and, I was about to add, its equally queer old citizens, but that term only applies to a limited portion of its inhabitants, the others being much the same as are to be met with in the average Canadian town or city, though, perhaps, on the whole a trifle slower and more dignified, (from their own stand point), than the others. But as there is little to be gained by describing things and humanity of the everyday and every-where description, I will confine my observations as far as possible to the more unusual side of things, even though they be common in a sense. Among other things which tend to assure a stranger that he is not in his native element here, especially the average American, like myself, is the peculiar character of the edifices in certain regions of the place. In point of time their appearance would seem to indicate that they were erected about the eleventh or twelfth century, while in point of architecture they impress one strongly as belonging to the pre-Adamic age, and their existence at the present day would thus support the view that the Noachian deluge did not, as is held by many, extend over the whole earth.

When compared with the other buildings in the city, there is very little to indicate that there ever existed a transition period from the ancient to the modern styles of architecture. There is equally as little indication of any similarity between certain classes of its inhabitants, for I have observed among the citizens several specimens which have all the appearance of belonging to a very ancient variety of the race, as well as presenting a very ancient look as individuals. In fact, in gazing upon some of them as they move about with a far-away air of abstracted sadness and solemnity, one is led to suppose that the category of time does not apply to these individuals, and that a century or two may have slipped past without their being conscious of the fact, while their obituaries will probably never be written, if we are to judge from present indications. I felt an indescribable feeling of an awe-full nature spread over me as I gazed upon some of these relics of the past, and would gladly have learned something of their

history with a view to reading a paper on them before the ethnological society on my return, but found them so very reticent on the subject that I had to abandon my purpose. I have bestowed considerable attention on the study of the streets in the city, with the intention of discovering, if possible, the original plan according to which these streets were designed, and have come to the conclusion, after very careful deliberation, that there was no original plan or scheme, but that they were laid out by an intoxicated person on a dark night, or, perhaps, by two such persons, the darkness and intoxication in one case being exceeding great. The effect produced on one in wandering through one part of the city in particular, is such as to induce a feeling of indèscribable meanness, occasioned by finding oneself ever and anon coming to a halt in a vacant lot, or some private individual's back yard, where the greater number of the streets seem to terminate. Such an experience is calculated to remove every trace of dignity which a person possesses, in an incredibly short time; and the more one happens to have of that article, which is both useful and ornamental in ordinary circumstances, the quicker does it seem to disappear in these regions; and then some difficulty is experienced in persuading oneself that he is not a tramp in quest of cold fowl and lemon pie. Altogether the sight of these streets in all their complexity, is one to be remembered,—to be stored up in your recollection, and brought out in old age, on those occasions when you take pleasure in recounting to your wondering grand-children the marvellous scenes and strange experiences which it has been your lot to pass through. [Here a few sheets of the letter have been lost. The next one in our possession is as follows.] Among other places of interest, I visited the University, incorporated by charter from the Queen, I am told, and named after her—Queen's University. The College buildings are among the finest in the city, and are rather pleasantly situated in a position which commands a good view of the harbour, from which also the buildings appear to fine advantage. There is a gymnasium in connection with the college, where the students repair in considerable numbers, to exercise and develop their muscles, principally those of their lungs and larynx. In the same building there is a medical college in affiliation with the University. It is rather a peculiar institution in many respects, and I have taken the trouble to investigate those peculiarities to a considerable extent. Its system of government, and the principles in accordance with which it is conducted, are of so novel and unique a character, that you will no doubt be interested in learning of them. In the first place, it differs from all other institutions of the kind, of which I have heard anything, in being under the control of the students instead of the professors. The general method of conducting its affairs is of the following character. When the students wish to issue any instructions to the faculty, they meet together for the purpose of deciding on these in a special room of the building, which they love to call the "den," a word

redolent with sweet memories for the average medical student. The intensity of the appropriateness of that title to the place can only be realized by those who have beheld it in all its glory. Especially is this to be accomplished on those occasions when they are celebrating the ceremonies connected with their favourite assembly, which they term a "re-union" or "pic-nic," a species of entertainment which would require a special description to give anything like an adequate idea of what it includes. The opening ceremony, however, invariably consists in introducing into their mouths that particular enemy whose duty it is to steal away their brains. This introductory performance is gone through with that neatness and despatch which characterizes the average medical student in such matters. The enemy performs his part of the contract with equal thoroughness and celerity, and then those mysteries begin, the adequate description of which would tax a Dante's powers. In reference to the celebration of these "re-unions" the place was named the "den." It is here, then, that they meet to "expatiate and confer their state affairs." Having, at any of their business meetings, formulated their united will upon any matter, the secretary is instructed to forward the same to the faculty and the matter is settled. One of their number, who is of a mathematical turn of mind, has discovered some interesting relations to exist between the time required to come to any decision, and the state of the meeting itself, which are perhaps worth mentioning. From the comparison of a large number of observations he has been able to deduce the following law, namely, that the time taken to reach any definite conclusion is inversely proportional to the square root of the percentage of those present who can successfully walk a crack in the floor ten feet in length, and directly proportional to the amount of talking done. It has been represented to me as an actual fact, that when the students allow any of the professors to take a holiday, which they are often so generous as to grant without its being requested, they do not deduct anything from their wages, but allow them to count full time, all of which tends to exhibit the amicable relations existing between professors and students. During the present session, however, certain difficulties have arisen which would seem to indicate that the professors had presumed too much upon the good nature of their employers, and had thereby involved themselves in trouble. It appears that a year or two ago the faculty undertook to give a course of instruction in medicine to a number of ladies, upon the understanding that the course was to be quite as full as that given to the gentlemen, though a separate one. From some cause or other they found that it would be inconvenient to fulfil this engagement; so the ladies had either to give up their course, already entered upon, or attend lectures with the male students. Unwilling to do the former, and believing that the latter, though a decidedly unpleasant course, would only be a temporary arrangement they entered the classes without any opposition on the part of the male students. Still it seems

that the faculty had taken this step on their own responsibility, and without the authority of the students for such action. This liberty on their part, however, was not then resented by the students; but when the ladies were found to be evincing an undue preference for the foremost positions on the examination lists, the students awoke to the consciousness that their interests were being seriously interfered with. They therefore assembled themselves together about the middle of the session, the immediate cause being a complaint on the ladies' part of the rude manner in which they were being treated by the male students, and instructed the faculty to dismiss those audacious females *instantly*. The faculty, however, having pledged themselves to give the ladies a full course, could not comply with these instructions without bringing themselves within the clutches of the law, and this they humbly represented to the students in council assembled. But that august body was not to be trifled with. The faculty had no authority for their action in the first place, and if they got themselves into trouble over it it was their own fault. They were particularly irate that their demand should even be questioned, and indignation meetings were held daily, at which speeches were made against foreign aggression in the shape of females, which, if directed against the Chinese by a huddlum orator of the Pacific coast, would have caused him to be applauded to the echo; as indeed many of these orations were in the famous 'den.' Whether the profanity indulged in by a huddlum audience is equal to that which found expression in certain portions of the 'den,' I am unable to say, as I have not yet determined with exactness the ordinary huddlum capacity for profanity. At any rate, the students speedily gave the professors to understand that they had either to obey orders promptly or they would dispense with their services for the future. At this juncture, however, several of the city fathers lent their influence, and modified the students to such an extent that they actually permitted the faculty to deliver, or pretend to deliver, separate lectures to the ladies; though they exacted from them a solemn promise never to try such tricks again, and never to make another contract to teach the mysteries of the medical profession to women, on pain of immediate dismissal from their employ. The separate course for ladies, however, turned out to be a mere sham, so that the boys breathe freely once more with regard to the results of the examinations. There is one fact which I think must be admitted by every one, and that is, that, considering the relation in which the professors stood to the students, they acted very rashly in taking upon themselves to decide any matters relating to the college or its classes independently of the students, and the fact of such conduct nearly costing them their positions will no doubt be a warning to them in future. I might just add that the students of the final year, not having to compete with the ladies, though they had equally to attend lectures with them, did not take any active part in securing their dismissal, which was, of course, quite natural.

Queen's College admits ladies to her classes and degrees, but that institution being under the ordinary system of government the students have nothing to say in the matter. I attended an entertainment given in the main hall of the college, by one of the student societies, I believe. It was a very good one of the kind, and seemed to be fairly patronized by the public, and especially by that species of citizen whose occupation consists in maintaining a position at, or near, a street corner during the day, and appearing as a "gallery god" or a saloon frequenter during the evening. I had not expected to find this class of the community attending college entertainments, but, although from my position under the gallery where they invariably locate, I did not actually observe them, there was no mistaking that well known miscellany of indescribable and unearthly sounds through which this type of individual is in the habit of expressing his feelings, and also the complimentary manner in which he refers to the peculiarities of any one in the audience, which is of course calculated to induce in the person so referred to a calm and peaceful state of mind. The number of students, who attend these entertainments is very small, no doubt owing to the fact that they were busy preparing for examinations, as I have been given to understand that the passing of these examinations is absolutely necessary for the attainment of a degree at this university, and if that be so, college life must be a much more serious matter here than with us.

Tell Robertson that he is quite mistaken in supposing Kingston to be the name of a country post office. It is, as I have said, a city, and of no little importance in many respects. Thus endeth my discourse for the present.

Yours fraternally,

BROTHER JOSH.

POWER IN PREACHING.

THE above title suggested itself to my mind while reading an article on "Preaching, the Great Work of the Christian Ministry," contained in the first number of the *Knox College Monthly*. In that article the writer shews clearly that preaching should be the aim of every minister of the gospel of Jesus Christ; but his main object is to shew the necessity of a more thorough training in "Homiletics" and "Elocution"; which training seems to be neglected in Knox as it is in Queen's. He seems to have become acquainted with the fact, patent to every observant mind, that there is a deplorable lack of power in much of the preaching of the present day. It is not easy to define power; but we get an idea of what it is by thinking of it according to the impressions made upon us by its various manifestations. In the forces of nature, and in the phenomena of mind we have illustrations of physical and intellectual power; but power of the highest kind is not physical and intellectual, but spiritual. It is spiritual power, that power which in a peculiar sense is from God, and which enables us to overcome all that is in opposition to God's will, of which we wish to speak particularly. Such power must be possessed by every preacher of the gospel, or else he must inevitably fail. Why so? Because the enemy with which he has to contend is tremendously powerful. The preacher has to labor in a "devil-possessed" world. The command of the Master is, "Go ye into all the world—this "devil-possessed" world—and preach the gospel to every creature; and the gospel which he has to preach "is the power of God unto salvation." The first ambassadors of the Lord obeyed this command, and the result soon became manifest to all. Peter's sermon was a thunderbolt from end to end, a mighty avalanche which crushed the enemy's power, and laid three thousand conscience-stricken sinners, crying

for mercy, at the feet of the Son of God. The enemy is just as powerful to-day as he was then. Are we as powerful? I fear not. Are not such occurrences the exceptions now rather than the rule? In shame we must confess it. Some one says, "Are you not looking at the dark side of the question altogether?" Well now, fellow students, let us ask ourselves a question. What has been our power for God? The preacher's aim is to glorify God in the salvation of souls. How many souls have been saved through our instrumentality, since we commenced to work for God? How many lives have we been instrumental in revolutionizing? After labouring in our mission fields for a considerable length of time, how many of the persons who heard our preaching were enabled to say, "I have eternal life, because I know Thee the only true God, and Jesus Christ whom thou hast sent?" Some one says: "I did not have the pleasure of seeing much fruit; but I tried to do my duty, and I believe that the seed sown will take root, and bear fruit in God's own time." Well, my friend, I am sorry for you; for instead of consoling yourself in that way you ought to be right down on your knees asking God, by His Spirit, to search you and show you wherein you have failed to do the work committed to you. We should look for fruit and not be contented until we see it in abundance. There is something seriously wrong with us. We are apt to think that after acquiring a general knowledge of classics, science and philosophy; when we have finished the regular course of study in theology, we are prepared to preach, with power, the everlasting gospel. Now, it is necessary and advantageous for the preacher to pass through a careful training in the above subjects; but it is only a means not an end, as some, from their actions, seem to think. There are men in the church to-day tolerably well acquainted with all the important branches of knowledge, who as preachers are failures; whereas, did they possess the true element of power, they would be exerting a mighty influence for the glory of God in the salvation of souls. What is this power so absolutely necessary for successful preaching? The early witnesses for the Lord possessed it. Our risen Lord appeared to the disciples and said: "Ye shall receive power after the Holy Spirit is come upon you." In a short time that promise was fulfilled, for "they were all filled with the Holy Spirit, and began to speak with tongues as the Spirit gave them utterance." And a glance at the history of those who, in apostolic times, accomplished great things for God, will convince us of the fact that they were all "filled with the Holy Spirit." What was true of them must be true of us if we want, like them, to be successful soul-winners. Now, we all know that the Christian is indwelt by the Holy Spirit; but something more is needed; we must be "filled with the Spirit." We must be entirely under His influence and power. All our faculties must be pre-empted by Him, engaged by Him, and under His divine influence. The Lord Jesus Christ, our pattern, was thus "filled with the Spirit." Christ did not preach until he could say, "The Spirit of God is upon Me, because He hath anointed Me to preach the gospel." Now it is to believers as sons of God through whom the Spirit manifests His presence and power, and therefore it follows that whatever Jesus did to fulfil His mission in the power of the Spirit we must do also. Now we find that His life was a life of faith in the present power of God. That is what we want. How can the Spirit exert His mighty power through us if, when we are addressing our fellow-men, we doubt the truth of what we are saying. Christ said, "We speak that we do know." There is so much so called "honest doubt" at the present time, which, in nearly every instance, is nothing but hard-hearted, God-dishonouring unbelief, that there is no power in nine-tenths of the

preaching. We seem to forget that our great work is to witness for Christ, and thus our testimony is altogether different to that of the apostles. As Saphir puts it, "The one is testimony; the other is an exposition of another man's inspired testimony." "Paul preached Christ; our tendency is to preach that Paul preached Christ." Oh, for another Whitefield to search us, who attempt to preach, with his piercing question, "Art thou a master in Israel and knowest not these things?" Christ's life was one of obedience to the will of the Father. Now here, I think, is just where we fail. Instead of being filled with the Spirit of God we are filled with the spirit of self. We will not make full surrender of self. We will not give ourselves over into the Lord's hands, and therefore the Spirit cannot work through us mightily.

Christ's life was one of prayer for all the gifts and helps of God. He spent whole nights in prayer. What we want is more importunity in prayer. Some one has said, "Prayer moves the hand that moves the universe." Prayer is telling God all our wants, and getting from him all our supplies. Men who have done wonders for God have frequently talked to God in prayer. Would that we had more of the spirit of Knox when he cried, "Give me Scotland or I die."

Christ's life was one of devotion to God. And if ever God uses us that must be the alpha and omega of our existence. Oh, to be filled with the Spirit that brought the Lord Jesus Christ from His throne to this sin-deluged world; that caused Him to weep over poor fallen men while living among them; and that caused Him to give the last drop of blood in His veins to redeem man from sin and glorify God. If we were filled with that Spirit we would have power over ourselves and the enemies of God. Well, what must we do to get this power? We must just surrender; we must have honest dealing with God about ourselves; we must stop telling God what we do not mean, and say, Here I am, Lord, to be used for Thy glory.

Now, what are we going to do about this? Some of us will soon be leaving college for good to spend our lives preaching; others will soon be starting out to witness for Christ during another vacation; are we going to have this power from on high? Is our influence going to be felt for God; or are we going to settle down and make ourselves comfortable? I shudder when I think of the condition of so many of the ministers of this land. They are settled down with a vengeance. They have got a church, and if they manage to get up a sermon each week, run the orthodox tea-meeting, and raise the finances, all seems to be well with them; but there are no souls saved and God is not glorified. Thank God the feeling regarding our condition is one of dissatisfaction. Let us not rest until, by the power of God, self is lost; until our aim in living is to glorify God; then we will have power for good.

UPWARD.

PROF. in elocution—(Explaining Delsarte system of gesture)—"The head, held on one side, denotes affection."

Anxious Sophomore—"Which side, Prof.?"

Prof.—"That depends somewhat on the surroundings." Sophomore subsides.—*Ex.*

HERE is one from one of our theological seminaries: Professor in Systematic Theology: "Where is the lesson to-day, gentlemen?" Student: "It begins at good angels and goes to the Devil."—*Ex.*

PROFESSOR—"Can we conceive of anything as being out of time and still occupying space?" Student—"Yes, sir, a poor singer in a chorus."—*Ex.*

→ CORRESPONDENCE. ←

*.*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.

To the Editor of the Journal :

YOU answered "Gray" in part, but one sentence of his letter is so offensive that it calls for remonstrance. He says, speaking of the Watkins lectureship, "If this is the way the bequests of the friends of Queen's are to be treated, it does not seem to me that it will be much of an incentive to others to follow up their example." It seems to me that before insinuating breach of faith against the Trustees of his Alma Mater, the writer might have made himself acquainted with the facts. The late Mr. Watkins did not found an Elocution Lectureship. He left a sum of money to the college. The Trustees could have put it to general endowment, but being anxious to perpetuate his name in connection with Queen's, they established an Elocution lectureship, without the slightest pledge that there was to be a lecturer every year. There are good reasons why one should not be appointed at present, and "Gray" can ascertain these by making enquiries at the proper quarter. I trust that he may now see his way clear to follow Mr. Watkins' example.

Yours,

A TRUSTEE.

FELLOWSHIPS.

To the Editor of the Journal :

THE authorities of our college are making noble efforts to keep abreast of the times, and we believe successfully. During the last six years the number of students in attendance in Arts has doubled—three additional professors and two lecturers have been added to the teaching staff, and much new apparatus has been purchased. For the number of students in attendance, our college is almost completely equipped; almost, we say, because it is evident to anyone acquainted with the working of our college, that some of our professors are still overworked. This applies particularly to the Professor of History and English Language and Literature, and to the lecturer in Modern Languages, who is also assistant to the professor in Classics. A Fellowship could be established in each of these departments at a small cost to the college, and with great advantages to the students, and the assistance we are sure would be heartily welcomed by Professor Ferguson and Mr. Nicholson, whom it would relieve of the most tiresome part of their work. It would be a great incentive to students taking honors in those subjects to have such positions in prospective. Even were the salary only barely sufficient to pay necessary expenses, say \$500, and the position tenable for two or three years, many would be eager to accept it for the advantages it would afford for attending lectures in the college. There is much work in English and in Modern Languages which an honour graduate could do as well as the regular professor. What objection is there to such a course?

MAC.

To the Editor of the Journal :

FROM references to the Museum again and again in your columns there would seem to be a burning desire on the part of some students to get more light on natural history than they get in the class. It cannot be that they wish simply to gaze upon dried plants, rocks, and fossils with the ignorant gaze of the crowd. They crave for "occasional demonstrations." In order to gratify this very proper desire, the private room of the Professor of Natural History was fitted up last summer with great care, and supplied with all the best specimens—botanical, geological, and zoological—that the museum contained, so that he could bring forth to the class from day to day illustrations of his lectures. I learn, on enquiry, that not one of the students has applied to him for further "demonstrations." They get, in fact, brought before them all that they need, and in the only way likely to do any good. The Museum is actually brought to them in condensed form, for an explanation of one specimen is of more value than a stare at a thousand.

There is another reason why the Museum itself is not thrown open at all times. It is certainly not closed, because it is shown to every one who applies to the lecturer on Natural Science. But it has been stated again and again, at Convocation and in public reports, that the Museum is not yet in anything like a completed state, and certainly not in a state to be shown to the public. Rome was not built in a day, but possibly a University should be finished in a year. Since the new building was handed over by the contractors, and classes were opened in it, workmen have been engaged on one department or other with scarcely an intermission. The Library has been reorganized, the Chemistry and the Physics Laboratories have been equipped, a select Museum has been arranged for the use of the Natural History class, and other improvements have been made, all costing time, thought and money. Last summer \$500 were spent on the work of dividing the Museum into two stories. Next summer shelving and cases will be provided, and some steps may be taken towards arranging specimens. No doubt all this could be done with vastly greater rapidity if the University were provided with more men and money. But in view of what has been accomplished, and in view of all the facts set forth which show that no one has suffered and that there is no real grievance, something more than mere hyper-criticism might be expected.

CURATOR.

DOCTOR—"Well Pat, have you taken that box of pills I sent you? Pat—"Yes, sir, be jabbers, I have, but I don't feel any better yet; may be the lid hasn't come off yet!"

MRS. A. T. STEWART is building a new College in New York, to cost \$4,000,000. It will be the largest in America, non-sectarian, co-educational, and the expenses will be put at a low figure.

→POETRY.←

SHELLEY.

I.

"DUST unto dust?" No, spirit unto spirit
 For thee beloved! for thou wert all fire,
 All luminous flame, all passionate desire,
 All things that mighty beings do inherit,
 All things that mighty beings do require.
 "Dust unto dust?" Ah, no! Thou didn't respire
 In such a high and holy atmosphere,
 Where clouds are not, but calms, and all things clear,
 Not one like ours, but purer far and higher.
 Thou didn't not know of dust. How "dust to dust" then
 here?

II.

Spirit to spirit, be it! Thou wert born
 An heir-apparent to the throne of mind,
 It lessens not thy right that some were blind,
 And looked on thee and fixt a lip of scorn,
 And threw on thee the venom of their kind,
 Thou wert a brother to the sun and wind,
 And it is meet that thou art of them now.
 I see thee standing with thy godlike brow
 High-arched, and star-lit, upwardly inclined,
 While at thy feet the singers of sweet song do bow.

III.

For spirits are not as men: *these* did not know
 An angel had been with them on the earth.
 A singer who had caused a glorious birth
 Of glorious after-singers here below,—
 Where much was sung and little sung of worth.
 I see the stars about thee as a girth,
 The moon in splendor standing by thy side,
 And lesser moons that evermore do glide
 About her circling, making songs of mirth,—
 And o'er thy head supreme Apollo in his pride,—

IV.

Pleased with the homage that his children give thee,
 Remembering it as *his*, even as thou art;
 Knowing thy heart a portion of his heart,
 And spreading forth his breast as to receive thee—
 Twin soul of his, that had been rent apart.
 I leave to marts the language of the mart.
 Ashes to ashes say above the crust,
 Of him who *was* but ashes, it is just!
 But over *thee* as homeward thou didn't start,
 Spirit to spirit was true, and not "dust unto to dust!"

GEO. F. CAMERON, '86.

THE newest parlor game at Laramie, Wyoming Territory, where woman suffrage has been established, was invented by the ladies of that region. The girls sit in one room in a row, with a chair in front of each one. The young men are stationed in another room and are brought in one by one. When he comes in the youth chooses his chair, and the young lady behind him blinds his eyes with a handkerchief. Then the black cook comes in, kisses him and disappears. The young man is released, feeling much refreshed and elated, and promptly retires to the other end of the room. His feelings when the next young man comes in and is treated to this novel entertainment can be imagined, but they are mitigated by the pleasure of seeing the other fellow undergoing the experiment. As a winter's evening amusement it is one of the most popular in Wyoming.—*Ex.*

→PERSONAL.←

W. J. KIDD, '85, has returned to college with his health fully recovered.

JAMES ROSS, M.A., B.D., '81, has received a call to St. Andrew's Church, Ottawa.

DR. R. W. GARRETT, a distinguished graduate of last year, has commenced the practice of medicine in this city.

THE Rev. T. F. Fotheringham, M.A., lecturer last year on Apologetics, has accepted a call to St. John's Church, St. John, N.B.

H. H. CHOWN, B.A., M.D., '80, has permanently located in Winnipeg. We can wish him nothing better than that he may be as successful as he was a student.

RUFUS K. OVENS, ex-'83, gave his friends a pleasant surprise last week, by coming down and spending a couple of days visiting among us. The Juniors will have a good man added to their number, if he is able to come back, as we hope he will next year.

THE Rev. John Ferguson, M.A., B.D., '76, Chesley, on the 29th ult., was presented by his Monday evening Bible class with an address and a handsome copy of Webster's Unabridged Dictionary, as a mark of the affection and esteem entertained for him, as pastor and teacher, by the members of the class.—*Canada Presbyterian.*

J. S. SKINNER, of the JOURNAL staff, has been seriously ill with inflammation of the lungs, on account of which it was feared he would not be able to graduate with his class this spring. We are glad, however, to say that he now is convalescent and expects to resume his classes in few days.

→ DE *NOBIS * NOBILIBUS. ←

ON the evening of Friday, March 2, the Alma Mater Society gave a very pleasant musical and literary entertainment in Convocation Hall. The hall was comfortably filled, and the gallery contained a batch of uproarious students, who supplied most of the applause and the whole of the boisterous howling.

The first piece, given by the talented Telgmann family, was the overture to "The Caliph of Bagdad," which was so faultlessly rendered and received such hearty applause that they had to respond to an encore, and gave the overture to "Tancredi," which was rapturously applauded. The selection given by the family in the second part was a solo by the smallest of the young ladies—a Fantasia, "La fille de Regiment." The mastery which this diminutive *artiste* has over her violin, and her graceful actions, make her a favorite at once. Miss Bamford's song was beautifully rendered and gained for her a storm of applause. The other performers, except, perhaps, Mr. Dunlop, are well known, and their performances were, as they always are, well received. Mr. Dunlop's recitations were very good, particularly the one about the capture of a mouse, which caused much merriment. Mr. Greenwood accompanied the Telgmann family in their last selection on the cornet, and Miss Hooper played the accompaniments to the several pieces with her usual taste and precision. The concert was in every way successful.

COLLEGE journalism is becoming quite the thing in this country. Every college worthy the name has now its newspaper, and these publications are as various in merit and general style as the colleges from which they come are numerous. Ontario boasts nearly a dozen, three of which emanate from Ladies Colleges. The International News Bureau gives a list of these papers with their circulation. Of Ontario sheets Queen's College JOURNAL is conceded first place with a circulation of 800. The *Sunbeam* finds its way to the same number of readers. This must be as gratifying to our lady friends, as it is merited. The *Varsity*, of Toronto, takes next place, with a circulation of 500, though its eminent ability deserves a much larger support.

CLASS cries: Seniors—"Are you going to graduate?"
Juniors—"Will you pass in Philosophy?"

WHY have some freshmen annual mouths? Because they reach from 'ear to 'ear.

Snatches of ditties the boys are singing about college:
AIR—*Old Grimes (to be sung very slowly and with pathos.*

Examination time has come,
The saddest of the year,
When "cram" is substitute for "bum,"
And "midnight oil" for beer.

AIR—*Salvation Army Song, (with more spirit.)*

When the *Final's* over we shall wear a crown,
We shall wear a crown, we shall wear a crown, &c.

THE other day while two seniors were testing each others knowledge of grammar, one of them asked the other to parse the following sentence; "An old woman lived in a garret." This simple sentence our worthy senior accurately parsed, paying strict attention to all the rules given him in the best of Canadian High Schools.

A third senior who was listening to the profound knowledge of his two classmen, volunteered to parse the sentence according to the method taught in the parish schools of Scotland. As he considered it a more philosophical method, his two classmates gave him an opportunity of proving it, and he forthwith parsed the sentence in the following manner:

an an incomprehensible article.
old a tough adjective o' a venerable degree.
woman a noun feminine, sometimes masculine, but never neuter, for her tongue 's aye waggin'.
lived a dear verb governed by circumstances.
in a preposition o' a mongrel breed, for she 's whiles in an' whiles oot.
garret a rickety neuter noun at the top c' an ancient stair governed by the old woman wha lives in 't.

NOTICE.—A student who is afflicted with absent-mindedness wishes us to insert the following:—

"Will the student who loaned another student a sum of money some time ago please remind his debtor of the fact, as he has forgotten from whom he got it."

It's the old, old story. Even theologs, irresistibly drawn by the seductive allurements of the weird and mystic strains that float upward from the unfathomable and gloomy depths of *Hades*, are enticed to our sanctum in these lower regions. More than one of such deluded men, tasting of its bitter sweets, have fallen, completely fallen, intoxicated by the exquisite beauty and delicacy of our F. E.'s touch.

It was with feelings of genuine delight and heartfelt pleasure, that we noted the appointment of a certain senior, to the highly honorable and much to be desired position of Trumpet-Major to the renowned Rifle Company of Queen's, Dianthus Barbatus is a too too young man, and makes a capital tooter, and his marked musical abilities being recognized by the gymnasium club, they have also secured him and his excellent troop, containing several well known stars, to give daily vocal and instrumental concerts on the steps of the gym. The use of tobacco is strictly prohibited among the members of the brass band.

THE other day upon entering the library we discovered to our intense astonishment two of our sweet girl undergrads nearly buried among several piles of books, which they were examining with anxious mien. We felt sure that some hidden treasure, some pearl of great price, was about to be unearthed, and some lasting boon was about to be bestowed upon mankind! That the glory and lustre of the female mind was at last to burst forth, dazzling the world with its brightness, and awing it with its grandeur. It was with the greatest admiration and deepest respect that we watched them leave, well laden with the *dusty* tomes of their choice, and high (fully 50 cents) had they risen in our estimation. We stepped up to the counter, hoping to get an inkling of the coming masterpiece, when what met our startled and horrified gaze? What were these volumes? Third class 19th century novels, gentlemen, the refuse of a domestic library which had been donated *in toto* to the college. Ah, blasted hopes, too late we remembered the adage: "Where ignorance is bliss 'tis folly to be wise." Moral—Put not your trust in girls.

THE decorous, the gentle, the righteous theologs! where are they? No longer as of yore canst we draw the line of distinction between them and the common herd of Philistines. Truly they have become as other men are. For behold, didst we not lift up our eyes and discover them, in the gentleness and festiveness of their nature, with cries of Mo(o)re, and nothing more, cast one, even one of their own, to the off side of the counter in the library, which hath circled around about its summit a railing of pure brass? Didst we not see them, from the exuberance and sportiveness of their saintly characters, moved, we wean, by the exhilarating effect of oys—suppers, commit thoroughly demoralizing antics, before the children of men, who, with righteous indignation at such desecration, charged upon their fold? Then didst we not behold the fright that was depicted upon the ashen-hued faces of these holy men? How their knees knocked together, and their trembling frames quivered, as an aspen leaf? How their vaunted philosophical elocutionist clutched in mortal terror the back seat, while the cold clammy sweat of anguish stood in beads upon his brow? Nay, think not, O man, that we sawst not also thy T(h)omfoolery in a distant corner. And still further, didst we not see, through the dim religious light of the dust kicked up, just as two theologs didst try, in the language of a learned divine, to wipe up their hall, with a dearly beloved senior, who nevertheless was successfully using one of their reverences as a mop, the astonishment, grief, horror and indignation, that mingled themselves in the countenance of the entering Prof. Alas! alas! such are the disappointments of life. All is vanity and vexation of spirit.

NEW reading—Where the treasurer is, there the cash is also.

THE faculty seem determined to enforce the law prohibiting the use of tobacco about the college. Some of the boys, however, have become so addicted to its use that they can't refrain from indulging even during class hours. Only the other day one of the professors, after eyeing a student suspiciously during the greater part of the hour, noticed him disgorge the refuse of his 'idol' on the floor. Starting from his rostrum and pointing to the discarded weed, he charged the guilty offender thus, "*Quid est hoc?*" Student (very complacently) "*Hoc est quid.*" Class fall in.

EVERY time John receives the JOURNAL now he asks, "What do the students want now?" He thinks they had better petition the Senate to have the final papers published for general distribution a few weeks before that great and notable day of the exams. John, of course, intends that as sarcasm of the most withering kind, but some of our students have become so demoralized as to think it would be a good thing. That wrong inferences may not be drawn from this, we will say that *we* did not hear any of the theologs make such remarks.

→ ITEMS ←

STUDENT (translating): And—er—then—er—then—er—
—he—er—went—and—er—
The class laugh.
Professor—Don't laugh, gentlemen; to *err* is human."

CO-EDUCATION.—In the United States, 90 per cent. of the Colleges and Universities, and 60 per cent. of the High Schools adhere to the principle of co-education, with beneficial results.—At the last Examination for the degree of B. A., at the University of London, 73 per cent. of the female candidates were successful, as against 42 per cent. of the male candidates.

"She leaned alone upon the fence,
And then she heave a sigh,
And for his footsteps down the lane
She waited patient-lie.

And presently he came to view,
And then she yelled a yell;
A heavenly howl of joy she howled,
And her bosom swelled a swell."

—Translated from the French.

"You are as sweet as a peach," he said, patting her softly on the cheek. "Yes," she murmured, snuggling still nearer to him, "I'm a cling-stone."—*Ex.*

1ST SOPH—"Say, fellows, have you heard the latest on a corset?"

2nd Soph—"No, what is it?"

1st Soph—"Why, a *waist* basket."

3rd Soph (of journalistic inclination)—"The only difference is, that what gets into the waist basket never gets into the *press*. See?"—*Ex.*

A CITIZEN went into a Norwich hardware store the other day and enquired;—"How much do you ask for a bath tub for a child?" "Three dollars and seventy-five cents," was the reply. "W-h-e-w!" whistled the customer. "Guess we'll have to keep on washing the baby in the coal-scuttle till prices come down."

To crib, or not to crib—that is the question—
Whether 'tis nobler in a man to suffer
The severe tortures of successive trials,
Or to take *arms* against a crowd of Profs,
And by cribbing, oppose them? To crib—to pass—
No more; and with a *slip* to say we end
The headache and the thousand other shocks
That we are heir to—'tis a consummation
Devoutly to be wished. To crib—to pass—
To crib! perchance get caught; aye, there's the rub!
—*Ex.*

COURTSHIP and marriage.—A poem in two Cantos:—

Canto I.

A little kiss,
A little bliss,
A little ring; 'tis ended.

Canto II.

A little jaw,
A little law,
And lo! the bonds are rended.—*Ex.*

THE COLLEGE FOP.

The swell stood in the college hall,
His watch-guard, purest lead,
The fumes that left his cigarette
Rolled round his empty head.

Yet pitiful and green he stood,
As born to be an ape;
A creature of infernal cheek,
A proud though childlike shape.

The fumes rolled up, yet there he stood,
Chuck-full of self-conceit;
His scented hair, his big brass ring,
His sleek, but ill-formed feet

Impressed us all that this *thing's mind*,
(O, Mind, forgive a joke!)
Was made of air and chlorophyll,
And thickened up with smoke.

There'll be a day—not far away:
The fop—where will he be?
Ask you the winds, that, far abroad,
Upon the wintry sea,

Hold revel with the crested wave;
And rend the ships of oak;
A strange weird answer they will give—
"He has gone up in smoke."—*Ex.*

"VERSIFICATOR":—Pope is not the author of the lines you mention. The most correct version is as follows:

"The noonday gongs their thunder now begin;
The cause is dinner the effect is din,
Thus may we see, if sagely we reflect,
That cause is always greater than effect."—*Ex.*

A LADY, about to make ceremonious calls, sends her footman for her cards. Later—"Pat, how many cards have you left?" Pat—"The ace of hearts and the ten of spades, mum." (Lady faints.)—*Ex.*

THEY sat by the tower of Pisa,
And he did what he could for to plisa,
He looked in her eyes,
He heard many seyes,
Then stuck out his arm for to squisa.—*Ex.*