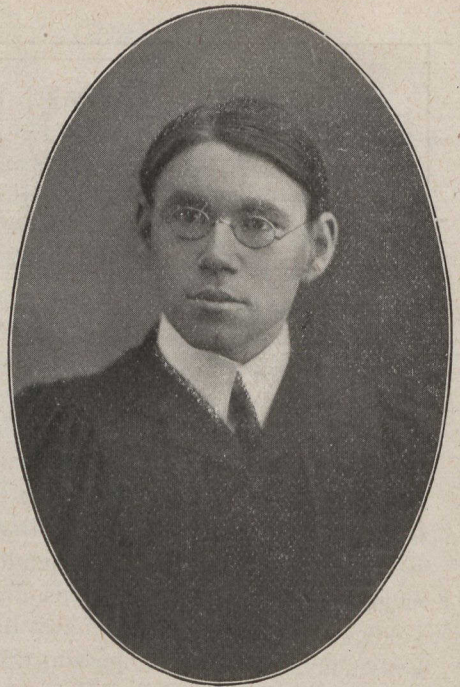
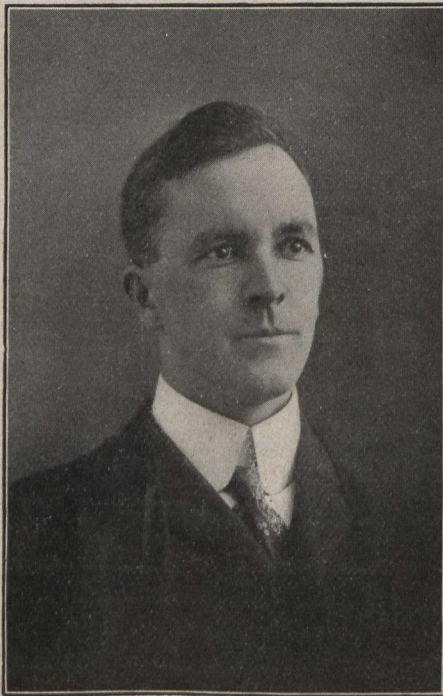


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## HUMANISM.

*Lecture by Professor Watson to the Philosophical Society.*

I fear that the title which I have selected for my lecture may have inadvertently given rise to misunderstanding. The term "Humanism" is usually employed to designate that great revival of learning, which, in company with the Reformation, put an end to the Middle Ages, and ushered in a new era in the world's history. The humanist, in the old sense of the term, was distinguished, on the one hand, by his claim to culture and refinement, and, on the other hand, by his antagonism to external authority and the fictions of an unreal abstraction. The former characteristic he displayed in the passion and enthusiasm with which he threw himself into the study of classical literature, and by his interest in all that concerned the higher life as lived here and now; the latter characteristic he displayed in his claim for freedom of thought, involving as it did a liberation from unintelligible dogmas, cramping superstitions and slavish submission to political or ecclesiastical authority. But it is not to Humanism in this older sense of the term that I propose to direct your attention, but to a brand-new philosophical doctrine, which has usurped the name and claims to possess the features of the older Human-

ism. The spokesman of this newest thing in philosophy is Mr. F. C. S. Schiller, at present a fellow and tutor in the University of Oxford, who only the other day contributed an article to a volume of essays issuing from that ancient seat of learning entitled "Personal Idealism," and who has also published a collection of essays of his own under the title "Humanism," which set forth in a popular, not to say a highly rhetorical, style, the main articles of the new faith. In justification of his forcible appropriation of the old name for the new thing, the author claims that his philosophy, in contrast to the prevalent Absolutism, which at least in Oxford has for some thirty years held almost undisputed sway, is distinguished, like its predecessor, by its opposition at once to barbarism and to scholasticism. As to the first point, he declares that the older philosophy is barbaric both in its temper and in its style. "The former," he says, "displays itself in the inveterate tendency to sectarianism and intolerance, in spite of the discredit which the history of philosophy heaps upon it. For what could be more ludicrous than to keep up the pretence that all must own the sway of some absolute and unquestionable creed? Does not every page of every philosophic his-

tory teem with illustrations that a philosophic system is an unique and personal achievement, of which not even the servilest discipleship can transpose the full flavor into another soul? Why should we therefore blind ourselves to the invincible individuality of philosophy, and deny each other the precious right to behold reality each at the peculiar angle whence he sees it? Why, when others will not and cannot see as we do, should we lose our temper and the faith that the heavenly harmony can only be achieved by a multitudinous symphony ('multitudinous symphony,' like 'the imobled queen,' is good!) in which each of the myriad centres of experience sounds its own concordant note?"\* Then, "as for barbarism of style, that too is ever rampant, even though it no longer reaches the colossal heights attained by Kant and Hegel. If Humanism can restore against such forces the lucid writing of the older English style, it will make Philosophy once more a subject gentlemen can read with pleasure." The new Humanism, however, is opposed not only to Barbarism, but to Scholasticism." For Scholasticism is one of the great facts in human nature, and a fundamental weakness of the learned world. Now, as ever, it is a spirit of sterilising pedantry that avoids beauty, dreads clearness and detests life and grace, a spirit that grovels in muddy technicality, buries itself in the futile burrowings of valueless researches, and conceals itself from human insight by the dust-clouds of desiccated rubbish which it raises. . . . Humanism therefore has before it an arduous

fight with the Dragon of Scholasticism, which, as it were, deters men from approaching the golden apples that cluster on the tree of knowledge in the garden of the Hesperides."† To crown all, this humane, gentlemanly, elegant philosophy may fairly claim, like its predecessor, to be a renaissance. "For it is clear that philosophy has still to be born again to enter on her kingdom, and that her votaries must still be born again to purge their systems of the taint of an inveterate barbarism." In short, in the representative of Humanism we have a new Erasmus, if not a new Erasmus, Luther and Melancthon all in one. As these champions of culture and religion and theology made resolute war with barbarism, scholasticism and despotism, so the new protagonist of Humanism does not conceal his antagonism to naturalism, and above all to absolutism. For "naturalism," he tells us, "is worthy of respect for the honest work it does, and has a real use as a partial method in subordination to the whole," whereas "absolutism has no use, and its explanatory value is nothing but illusion."‡ Thus speaks the illustrious author. As may already have suggested itself to you, the new philosophy, whatever other defects it may have,—if indeed it has any—cannot be charged with the crime of superfluous modesty. "The ancient shibboleths," exclaims our author, "encounter open yawns and unconcealed derision. The rattling of dry bones no longer fascinates respect nor plunges a self-suggested horde of fakirs in hypnotic stupor. The agnostic maunderings of impotent despair are flung aside with a con-

\* Schiller's "Humanism," p. xxii. † *Ibid.*, p. xxiii.

‡ *Ibid.*, p. xxiv.

temptuous smile by the young, the strong, the virile."\* "These be brave 'orts," as Sir Hugh Evans might have said. Do they not give some countenance to Mr. Bradley's sarcastic comment: "This is certainly young, indeed I doubt if at any time of life most of us have been as young as this (Mind, N.S., No. 51, page 310n)? Mr. Schiller, as we shall find, is in a sense a follower of Prof. William James, and it is perhaps a pity that his all too-omniscient air is apt to have the effect of discrediting at once his master and the doctrine he seeks to expound. Let us, however, try to do justice to the "invincible individuality of philosophy," forgetting as far as possible these irrelevant "vivacities," and seeking to understand the character of this new philosophy and its relation to its predecessors. "The longest way round," as the German proverb tells us," is the shortest way home," and I must therefore ask you to have faith that in beginning at a point much earlier than this new "Humanism" we shall perhaps most readily come to see its meaning and the degree of importance which attaches to it.

Professor James, in one of his occasional papers, tells us that Kant is a "mere curio," and that the true apostolic succession of philosophy is through Dr. Reid, Mr. C. V. Pierce and Mr. Shadworth Hodgson. This extraordinary judgment, or lapse of judgment, one may venture to question. To me it rather seems that the philosophy subsequent to Kant takes its origin from him, descending in three separate streams, according as one or other of the aspects of the

Critical Philosophy is emphasized, or perhaps rather over-emphasized. This is not surprising, when one considers that the philosophy of Kant was itself an attempt to effect a union of the empiricism of the school of Locke and Hume, with the idealism of Descartes, Spinoza and Leibnitz, and to do so by combining the point of view of modern science with a defence of morality and religion. In seeking to effect this combination,—to do justice at once to the claim of science that all things are connected together by inviolable mechanical law and the opposite demand of morality and religion that man should lead a free, responsible and ideal life,—Kant was led to draw a bold line of demarcation between Theoretical and Practical Philosophy. Within the former fall the various phenomena included in the system of nature, understanding by "nature" not only things and events belonging to the so-called "external world," but even such inner events as our own immediate feelings and desires. For, in Kant's theory, nothing strictly speaking belongs to the sphere of practice except that which proceeds directly from the will of the agent; and the immediate appetites and desires, which we find welling up within us, no more proceed from our wills than the movement of a stone or the circulation of the blood. Hence, what are ordinarily called "practical" sciences—such as surveying, farming, politics, &c.—are not in Kant's sense "practical" at all: they are merely the application of theoretical rules. The only "practical" science is the science which contains the laws of a free agent; in other words, the sci-

\* *Ibid.* p. viii.

ence of ethics. When a man wills so as to conform to moral law, his volition proceeds from himself; it is *he* that acts, and not something that acts *on* him; but, when he is hurried away by an immediate desire—say by a revengeful impulse—it is not his true self that acts, and he is not truly free.

In thus opposing Theoretical and Practical Philosophy, Kant has prepared the way for a well-known characteristic of his doctrine, the exaltation of the Practical over the Theoretical Reason,—the “primacy of Practical Reason,” as it is usually called. If, as he contends, the true man is the man who wills the moral law—and for Kant there is no other kind of willing—we must seek for the true nature of man by asking what is implied in the *moral* consciousness. The theoretical consciousness reveals to us only external appearances; it can but reduce the multifarious things of sense to a mechanical system, or even in its highest reach suggest that there may be something beyond; but it is only the practical or moral consciousness that compels us to believe in our own freedom and immortality and in the existence of God.

The abrupt contrast of theoretical and practical reason characteristic of the philosophy of Kant naturally led to divergent views. One class of thinkers, representing what has been called “naturalism,” cut the knot by denying *in toto* that we can determine anything in regard to the region lying beyond the sphere of knowledge. At the same time the influence of Kant upon them is so far evident that they admit the existence of a reality lying beyond our knowledge, while they claim that of it we can say nothing except that it *is*. This is the attitude

of thinkers like Huxley and Tyndall, who found a philosophic exponent in the late Herbert Spencer. For all thinkers of this school the sole knowable forms of being are those that can be brought within the mechanical system of nature, and though they claim that what we thus know is the relative and phenomenal, they deny that we can extend our knowledge beyond this limited region. A second class of thinkers attack the problem left by Kant in an entirely different way. They maintain that the abstract opposition of the theoretical and practical reason is untenable, and therefore they deny that ultimately there is any fundamental opposition between faith and knowledge. This is the attitude of Hegel and of the English Idealists. Hegel makes two main criticisms of Kant. In the first place, he denies the abstract opposition of faith and knowledge, and therefore the abstract opposition of theoretical and practical reason upon which it is based. In the second place, he maintains that the reason for this false contrast is the unwarranted assumption that the highest conception involved in experience is that of a mechanical system of individual things. It is this general line of thought that has been followed by the English Idealists. The first representative of this point of view was the late T. H. Green, who endeavored to develop the positive part of the Kantian doctrine, while refusing to accept the principle of the primacy of practical reason. Green maintained with Kant that our ordinary experience of things presupposes the operation of the distinguishing and combining activity of thought. This being so, he claimed that, as the world of experience ex-

ists only for a self-conscious being, we must interpret reality as a spiritual, not as a mechanical, system. On the other hand, Green holds that it is only by a gradual process that the spiritual system which constitutes reality comes into existence for us. The world is the manifestation of a spiritual being, but this being must be conceived as an "eternally complete self-consciousness," which is in no way affected by the process of experience in us. This contrast between the world of experience as arising for us only in the process by which we gradually come to know it, and the world as it is for the eternally complete self-consciousness leads Green to deny that we can be said to know God in an absolute sense. We do indeed know that "the world in its truth or full reality is spiritual," because nothing less will explain the fact of our experience, but "such a knowledge of the spiritual unity of the world as would be a knowledge of God" is impossible for us, or, as Green roundly puts it, "to know God we must be God." It is evident that Green has failed to justify adequately his contention that there is no opposition between knowable reality and reality as it absolutely is. In another way he restores the dualism between knowledge and faith which he inherited from Kant. Now, Mr. Bradley, in his "Appearance and Reality," has attempted in his own way to go beyond the guarded attitude of Green and to define the absolute or God. No one has emphasized more strongly than he the infinite complexity of the world, the manifest want of harmony and consistency in our ordinary experience and the impossibility of regarding it as an ulti-

mate determination of reality. Nevertheless, he maintains that we are able in general to define the nature of the absolute. For, as he argues, our very inability to accept the contradictions which we find in our ordinary experience proves that, real as that experience is, it cannot be regarded as coincident with reality in its intimate nature. Now, why do we condemn our ordinary experience? Is it not because it is inconsistent or self-contradictory? But this implies that we always presuppose true reality to be self-consistent. Moreover, as nothing can exist that falls entirely beyond all possible experience the absolute must be not only self-consistent, but a single or total experience. This, however, is as far as we can go. Ultimate reality is undoubtedly a harmonious whole, an absolute spiritual unity, and if we could put ourselves at the point of view of the Absolute we should certainly find that the whole complexity of our experience—including science, morality, art and religion—would be perceived as a single harmonious whole. Mr. Bradley, however, though he admits that there are "degrees of reality" within our experience, refuses to admit that even the highest form of reality known to us is identical with the Absolute.

Now, it must be admitted that in this doctrine of Mr. Bradley the opposition between knowledge and faith still survives, and hence it is perhaps not to be wondered at that men like Prof. James and Mr. Schiller should find this form of Idealism unsatisfactory and self-contradictory. They therefore in a sense recur to the point of view of Kant, so far at least as to maintain that the true nature of reality is to be found by a consideration

of the will as distinguished from the intellect. They hold that the true meaning of the world can only be discovered by finding out how far it answers to the claims of our fundamental needs. This view was partly indicated by Lotze and it has also been adopted to a certain extent by Mr. Balfour and others. Our special interest, however, lies in the form which it assumes under the hands of Prof. James and Mr. Schiller.

The main object Mr. James has in view is to "defend the legitimacy of religious faith"; that is, to show that we are in certain cases justified in believing that for which no definite evidence can be advanced. This doctrine is the precise opposite of Rationalism, which claims that nothing should be accepted as true which cannot justify itself at the bar of reason. Now, of course, Mr. James does not mean that we are in all cases to take as true what it suits us personally to believe. It may, for example, suit a political leader to believe that every member of his party is scrupulously honest, but he is not justified in taking his wish as equivalent to fact. Again, it would be very pleasant if a man who is roaring with rheumatism in bed could by believing that he was well at once become well, or if a man who has only a dollar in his pocket could convert it by a wish into a hundred dollars; but it is obvious that in such cases the talk of believing by our volition is simply silly. Indeed, from another point of view it is worse than silly, it is vile. "When one turns to the magnificent edifice of the physical sciences and sees how it was reared; what thousands of disinterested moral lives of men lie buried in its mere foundations; what patience and post-

ponement, what choking down of preference, what submission to the icy laws of outer fact are wrought into its very stones and mortar; how absolutely impersonal it stands in its vast augustness,—then how besotted and contemptible seems every little sentimentalist who comes blowing his voluntary smoke-wreaths and pretending to decide things from out of his private dream! Can we wonder if those bred in the rugged and manly school of science should feel like spewing such subjectiveism out of their mouths? The whole system of loyalties which grow up in the schools of science go dead against its toleration; so that it is only natural that those who have caught the scientific fever should pass over to the opposite extreme, and write sometimes as if the incorruptibly truthful intellect ought positively to prefer bitterness and unacceptableness to the heart in its cup.

"It fortifies my soul to know

That, though I perish, Truth is  
so—"

sings Clough, while Huxley exclaims: "My only consolation lies in the reflection that, however bad our posterity may become, so far as they hold by the plain rule of not pretending to believe what they have no reason to believe, because it may be to their advantage so to pretend, they will not have reached the lowest depth of immorality. And that delicious *enfant terrible* Clifford writes: 'Belief is desecrated when given to unproved and unquestioned statements for the solace and private pleasure of the believer. . . . Whoso would deserve well of his fellows in this matter will guard the purity of his belief with a very fanaticism of jealous

care, lest at any time it should rest on an unworthy object, and catch a stain which can never be wiped away. . . . If a belief has been accepted on insufficient evidence (even though the belief be true, as Clifford in the same page explains) the pleasure is a stolen one. . . . It is sinful because it is stolen, in defiance of our duty to mankind. That duty is to guard ourselves from such beliefs as from a pestilence which may shortly master our own body and then spread to the rest of the town. . . . It is wrong always, everywhere, and for every one, to believe anything upon insufficient evidence.”\*

Are we then to conclude that all beliefs are determined by pure reason? To do so would be to fly directly in the teeth of the facts. In truth we find ourselves believing we hardly know how or why. “Here in this room,” says Mr. James, addressing a group of Harvard students, “we all of us believe in molecules and the conservation of energy, in democracy and necessary progress, in Protestant Christianity and the duty of fighting for ‘the doctrine of the immortal Munroe,’ all for no reasons worthy of the name. . . . Our reason is quite satisfied, in nine hundred and ninety-nine cases out of every thousand of us, if it can find a few arguments that will do to recite in case our credulity is criticized by some one else. Our faith is faith in some one else’s faith, and in the greatest matters this is most the case.”†

Now, in what circumstances are we justified in exercising the “will to believe?” Under what conditions does a hypothesis presented to us for acceptance become a belief or conviction?

In the first place, it must be *living*, not dead; that is, it must awaken a responsive interest in us, so that we do not at once set it aside as incredible. An hypothesis which has no relation to the individual thinker is dead and therefore never passes into belief. If, for example, we are asked to believe that the Mahdi is a prophet of God, we are presented with an hypothesis which finds no response in us, and which is therefore instantly rejected. In the second place, no hypothesis ever becomes a belief unless the option of believing or rejecting it is *forced* upon us; in other words, we must be presented with an absolute alternative. Such an hypothesis is Christianity and Agnosticism. We must accept either the one alternative or the other. And lastly, the hypothesis presented must be *momentous*, not trivial. In what cases then are hypotheses presented to us which are at once *living*, *forced* and *momentous*? In the first place, such an hypothesis is the belief in truth itself, the belief that there is truth and that our minds and it are made for each other. “What is this,” said Mr. James, “but a passionate affirmation of desire, in which our social system backs us up. We want to have a truth; we want to believe that our experiments and studies and discussions must put us in a continually better and better position towards it; and on this line we agree to fight out our thinking lives. But if a pyrrhonic sceptic asks us *how we know* all this, can our logic find a reply? No! Certainly it cannot. It is just one volition against another,—we willing to go in for life upon a trust or assumption which he, for his part, does

\*James' Will to Believe, pp. 7-8. †Ibid., p. 9.



not care to make."\* Nor is the matter different when we pass from the theoretical to the practical sphere. "Moral scepticism can no more be refuted or proved by logic than intellectual scepticism can. Moral questions cannot wait for solution upon sensible proof." Science can tell us what exists, but it cannot tell us what ought to exist. Thus "the question of having moral beliefs at all, or not having them, is decided by our will. . . . If your heart does not *want* a world of moral reality your head will, assuredly, never make you believe in one."†

Not only in the general belief in truth and goodness, but in more concrete problems, we are forced to adopt an alternative for which no preponderating evidence can be adduced, and this choice is forced upon us just in those cases that are most momentous for us. In scientific questions we are not thus driven to the wall, because "the option between losing truth and gaining it is not momentous," and therefore we can afford to miss the chance of *gaining truth*, and "at any rate save ourselves from any chance of *believing falsehoods*, by not making up our minds at all till objective evidence has come." "In our dealings with objective nature we obviously are recorders, not makers, of the truth. . . . Throughout the breadth of physical nature facts are what they are quite independently of us." What difference does it make to us whether we have or have not a theory of the X-rays? Here there is no forced option and therefore it is better to go on weighing the reasons *pro* and *contra* with an indifferent hand.‡ But are there not options

from which we cannot escape? Mr. James answers that there are. Such options we have in the case of all moral principles. Here in the absence of proof our "passional nature" must decide. It is the heart and not the head that makes us believe in moral laws. Thus we obtain the general thesis that "our passional nature not only lawfully may, but must, decide an option between propositions, whenever it is a genuine option that cannot by its nature be decided on intellectual grounds."§ Again, while it is true that even in human affairs in general the need of acting is seldom so urgent that a false belief to act on is better than no belief at all, yet there are cases in which our principle applies. Healthy relations between persons demands trust and expectation, and indeed the desire for a certain kind of truth here brings about that special truth's existence. If you assume the nobility of a man, even where you have no objective evidence for your belief, you are likely to create in him that quality even if he did not originally possess it. So a social organism of any sort is possible only on the basis of mutual trust. "Whenever a desired result is achieved by the co-operation of many independent persons, its existence as a fact is a pure consequence of the precursive faith in one another of those immediately concerned. A government, an army, a commercial system, a ship, a college, an athletic team, all exist on this condition, without which not only is nothing achieved but nothing is attempted." "There are, then, cases where a fact cannot come at all unless a preliminary faith exists in its coming."\*\* There is still another case,

\* *Ibid.*, p. 10. † *Ibid.*, pp. 22-3. ‡ *Ibid.*, p. 20. § *Ibid.*, p. 11. \*\* *Ibid.*, p. 25.

and that the most important of all, to which our principle applies, viz., *religious faith*. Whatever form religion assumes, it at least presupposes eternal perfection, and yet it is impossible to verify this belief scientifically. Now, here we must presuppose that we have an instance of a living hypothesis. If for any one religion is a hypothesis that cannot by any possibility be true, there is no way of convincing him of its truth, but where it is regarded as a real possibility there can be no doubt that religion offers itself as a "momentous" option; and not only so, but it is a "forced" option, since we cannot escape the issue by remaining sceptical and waiting for more light, because if it is true we lose the good dependent upon it. Hence we are not justifi-

fied in refusing to make our choice between belief and disbelief. We have here the right to believe "at our own risk." "When I look at the religious question," says Mr. James, "as it really puts itself to concrete men, and when I think of all the possibilities which both practically and theoretically it involves, then this command that we shall put a stopper on our heart, instinct, and courage, and *wait*—acting of course meanwhile more or less as if religion were *not* true—till Doomsday, or till such time as our intellect and senses working together may have raked in evidence enough,—this command, I say, seems to me the queerest idol ever manufactured in the philosophic cave."\*

(Concluded in next number.)

DESIDERIUM.

My life is as a broken lyre,  
I touch the idle strings in vain;  
But lo! the chords of old desire  
Are snapt in twain.

The voice I heard I hear no more,  
Though echoes of the voice abide—  
Sad sounds as on some lonely shore  
The ebbing tide.

The flower will bloom, the grass be green,  
And still the wind at even blow;  
All things will be as they have been—  
I know, I know!

But flower nor fruit nor wind that blows  
Can move me more! the spell is sped;  
More meet for me the winter snows,  
When Love lies dead.

—Ex.

\* *Ibid.*, p. 30.

## Queen's University Journal

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## Editorials.

### THE PROPOSED GYMNASIUM SCHEME.

IT appears that many students are becoming very anxious for our long-talked-of Gymnasium. Undoubtedly a good gymnasium, well equipped in every way, would be a very valuable addition to our splendid group of buildings now adorning the College Square. Moreover, it would be one of special value to the students themselves. For this reason it seems very fitting that the undergraduates should have a very strong voice in a matter of such vital interest to them. The need of a Convocation Hall appealed to the students so strongly that they subscribed money to build it. But Grant Hall is used only a very few times in a year by the students, and is of much more remote value to them than is a gymnasium, and it would seem quite natural that they should also undertake to "father" the gymnasium scheme.

The classes in attendance in 1902, besides many other friends of the University, at that time threw the

weight of their influence into the Grant Hall scheme and a useful and beautiful structure is the result. At present there are in the University many who have not had an opportunity of showing their liberality to Queen's. These might look with great favor upon the gymnasium scheme and subscribe very willingly to a fund for this purpose. The "Years" have been vieing with one another in making sacrifices to Queen's, and those who were not fortunate enough to be here in 1901-02 will not like to be surpassed even in this by those who are now so much "out of date." When the scheme is once set on foot we think we can promise that the students of to-day will prove as good friends to the University as did those of three years ago.

The enthusiasm already evinced by the students in this matter is very commendable. A gymnasium is needed and no one knows that better than the undergraduate, unless it be some very wise "post mortem." This enthusiasm seems to indicate that the time is probably ripe to undertake the project. The installment plan might again be used; it served admirably before. It meets the resources of young men better than any other conceivable plan. University men are quite willing to do something for their Alma Mater if they are not in danger of assuming obligations they can never meet. Make the plan easy and appeal to the students with unhesitating confidence and we can bespeak a hearty response.

But, while there appears to be considerable enthusiasm for a gymnasium, we must remember that it is wise to construct only a first-class building

of ample dimensions in every feature—large enough, not only for to-day, but for many years to come. It would be quite unwise, for the sake of having even so useful a structure a couple of years earlier, to construct a building, in the least too small to meet the needs of a growing University. If this is not the right time to secure plenty of money for such a work then by all means delay it a little longer. The fever will reach its height before long, if it has not already reached it, and that will be the precise moment to put forth the effort.

At present there is a strong feeling among the students that they should finish one enterprise before they undertake another. They have raised money and have *nominally* given the University a very fine gift in Grant Hall. But it has over \$8,000.00 against it yet. Many feel that if this is *our* gift we should see that it is handed over free of all indebtedness. As loyal Queensmen we revolt at the thought of a mortgage on the structure we have the name of having given to the University. We know well that it is the most beautiful piece of work on the campus. We are all proud to point to it and say "That is our gift to Queen's," but our pride is somewhat dampened when we remember that we haven't given it *all* yet. A little effort would clear up this amount and there seems to be no time like the present for doing it. Every day it is delayed increases the difficulty of accomplishing it. We do not wish to hinder any scheme, but we do not wish the Hall to be forgotten.

## KINGSTON ALUMNI ASSOCIATION.

ON Feb. 2nd The Central Alumni Association of Queen's, recently organized, will hold its first Annual Dinner in Grant Hall. This is an organization which the JOURNAL is much delighted to see formed. At the dinner it is to be hoped some definite work will be outlined. It is particularly important that this Central Association should take steps to keep in touch with all the Alumni of Queen's, and either publish a small monthly magazine themselves in order to supply all interested parties with the necessary information, or else make arrangements with the Alma Mater Society to have the JOURNAL set apart a page or two in each issue for this purpose. As yet the various Alumni Associations are isolated units scattered over the whole country, but with a central organization at Kingston all the others should be recognized as branches of this central body, and reports of meetings and important proceedings should be forwarded by the local secretaries to the parent Association at the University.

The JOURNAL might serve the purpose of a publication for these associations very well at least in the meantime. A couple of pages of interesting Alumni news would make the JOURNAL very much more valuable to the graduates; it would enlarge our subscription list outside of the University, and it would keep many of our Alumni in much closer touch with the present-day life of the institution. This may seem but a little thing, but it is one of those little things that counts in the affairs of such a University as Queen's, which depends on her friends for considerable aid.

## THE POST OFFICE.

FOR some time a few agitators have been endeavoring to create a little stir regarding the College Post Office. Twice this matter has been brought up in the Alma Mater Society and on neither occasion did it call forth any discussion. Since the matter has not been thoroughly ventilated it seems only fair that both sides of the question should be fairly well presented, before any radical steps are taken.

It should be remembered that, while the office in the Theological Hall is used as the distributing office for all mail not properly addressed to the departments to which the students belong, yet it is in a special sense the Arts and Theological students students' office. (The Faculties of medicine and Science have made their own arrangements regarding their mail.) This fact seems to a certain extent to give these other Faculties, Arts and Theology, the main voice on the question. It has been intimated that the other Departments have little cause to worry and no reason to complain.

The University provides for the Post Office partly for the convenience of the students and partly for its own convenience. The great bulk of the mail does not come to the students at all but to the University. Take out what goes to the Professors, the Registrar, the Library, the ladies, the Reading Room, and what belongs to the Medical and Science buildings, and there would be but a small fraction left to be distributed at the office. Besides distributing the mail the postmasters serve the University by arranging with the students for lockers, etc.; they serve the students

in many ways besides those included in their agreement with the Senate. They sell tickets for everything, receive subscriptions for everything; they do a hundred things that only a student can do for the students. Moreover, we cannot forget that an unsatisfactory attempt was once before made to take the office out of the hands of the students.

Now, while the Alma Mater Society may consider this quite within the province of its authority, and perhaps it does properly come under its jurisdiction, it seems to us to be one of those questions which should not be allowed to pass through without notice of motion, or at least a thorough discussion. The Senate, which has the greater interest in the matter, is not at all anxious to deprive the students of any work they can do, and they should know that only a small body of students are at all desirous of seeing such things pass into the hands of permanent officials. The service is much better than it used to be. Formerly the office was never opened except between the Theological classes in the forenoon. And besides, we are not very anxious to close up an office which we find useful in many other ways, for the sake of meeting the demands of a few who want mail at all hours. We think that the majority of the students are quite opposed to any radical change. Some few changes might be made which would be advantageous, but these would not effect very seriously the present arrangement.

This is not intended as the last word on the question, but it is calculated to call the attention of our readers to many phases of the question which might easily be overlooked. So

many looked upon the matter when it was brought up, as a joke, that, being coupled with another motion in which they were all interested, it was carried through without question. Think the matter over in the light of the many purposes it serves and then reconsider the whole question in the Alma Mater Society before allowing it to be brought before the Senate. If, however, anything is to be done in the end, why not seek to have a regular Post Office established by the Department and sustained at the expense of the Government? That would be doing something that would not place any additional burden on the University. With such a move we would heartily concur. But it is very doubtful if this can be effected. If the University has to do the work, we say most decidedly, let it be done by one of ourselves, at as little cost to the College as possible.

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#### ONTARIO ELECTIONS.

THE results of the recent Provincial elections have made prominent some features that are of great importance to our political life. While it is clearly seen that many influences were at work against the Government, and one of these, the "liquor interest," none too scrupulous, (it never is very scrupulous, no matter what party it supports) yet, though other forces were at work, it is manifest to all that the overwhelming defeat of the Liberals was due to the wholesome love of pure elections and the total abhorrence of political corruption by the people of Ontario. The voice of the people has spoken for righteousness. No one believed that all the impurity was on the side of the

late Government, but they most emphatically believed that there was corruption on that side. The revelations in the courts made this absolutely undeniable. Now that the battle is over, every truth-loving, purity-loving citizen rejoices in the result; not because a better Government is returned—they must prove what they are before that can be said—but because of the fact that when the people believe a government is corrupt they unhesitatingly lay partyism aside and vote for the overthrow of those who abuse their trust. They refuse to condone these glaring offences against the public conscience, and that they do this, in spite of all other claims and feelings, is most commendable in our citizens.

The voice of the people has been heard; let those who sit in high places take heed. The expression of opinion is not for the defeated party only; it is for the victorious also. Let Provincial and Dominion legislators see that everything is done "decently and in order." If Mr. Whitney has any dangerous men around him, let him get rid of them or the people will get rid of him. His very large majority greatly increases the difficulty of his task. Great trust has been imposed in him and the revulsion of public feeling will be terrific if he betrays their confidence. Nothing is better fitted to bring out the best that is in a man. The present situation, if the full import of its meaning is clearly comprehended and courageously faced, should make a great leader and statesman out of the new Premier; but failing this, he will undoubtedly suffer a similar reverse to that which overthrew his opponent and placed him in the seat of honor.

## EDITORIAL NOTES.

Remember the Mock Parliament on Feb. 4th. The Government has a big order on the slate.

The Hon. "Pete," Leader of the Opposition, is preparing some particularly spicy *revelations* with which to "bring down the House" in the near future.

It is said that the Hon. A. G. P.—n has his political knife well whetted, ready to insert it in the neighborhood of the Government's fifth rib.

Premier "John" Collins is taking many astronomical observations these nights with a view to projecting a railway to Mars.

We are glad to see those electric lights along the walks leading to the College buildings. This is a good move. Now get us that "mail box" and place it at the junction of the walks. Why is this delayed? We feel certain that if our Dominion representative were interviewed in this matter he would at once procure it from the Post Office Department. Perhaps a written request from the University authorities would hasten matters.

The Queen's University Curling Club, recently organized, adds another department to our Athletics. We hope that very soon the Club will be recognized by the Alma Mater Society as all other such organizations are. In a few years the University might be able to enter a couple of rinks in the local series. Of course as yet the students are members of the Kingston Curling Club, and have merely formed a sub-organization within that Club.

## Ladies.

ONCE more the At Home of the Final Year has passed. Following, as it did, the series of other functions of the session, one might have fancied the good times had all already been. But those who were fortunate enough to belong to the ranks eligible for attendance, by virtue of Seniorship, post-mortem-ship, or post-grad.-ship, were unanimous in pronouncing this the most enjoyable and successful affair of the whole season.

The committee had been fortunate enough to secure the use of Grant Hall, and the facilities for dancing were excellent. Conspicuous by reason of its absence, was the usual crush. Here was room in which you could pilot your partner through the turns, without danger to her fair sister's gown.

The Red Room had been prettily arranged for a sitting-out room; but further,—it behooves us not to tell, of figures flitting hurriedly from dim corners, did you chance to saunter to the remote ends of the halls.

The musical numbers rendered in one of the lecture halls were very enjoyable. Miss Dickenson of Toronto had been secured and her songs were pleasing and varied. Miss Edith Mills and Mr. MacKeracher also contributed selections which were very highly appreciated.

The memory of this, stored away with that of the other "last things" of '05, will be for each of the year a wholly pleasant one.

On the afternoon of Wednesday, Jan. 25th, the members of the Levana Society listened to the best debate of the year. Much spirit was shown by

the debaters, inasmuch as this, the final debate of the series, would decide who should hold the championship of the Levana Inter-Year Debating Society. The subject of the debate was, Resolved: that the influence of woman is greater to-day than it was a century ago.

Misses McInnes and Alford, representatives of '07, upheld the affirmative; Misses Michelle and Gordon, members of the Senior Year, spoke for the negative. Each speaker certainly reflected credit on herself, and on her year, by the splendid points which she brought forth, and by the clear manner in which these were presented. There was no "beating about the bush" on either side. Every argument was to the point, and aimed directly against those of the opposition, and so close was the contest that the judges found it really difficult to come to a decision in the matter.

The Levana wishes to thank Mrs. Watson, Mrs. Dyde and Miss Saunders, who so kindly acted as judges for the debate.

Miss Lucy Cummings, B.A., '02, after pursuing a course of study in Domestic Science in Boston, is now engaged in teaching that work in Ottawa.

We were pleased to have with us at '05 At Home, Miss Ada Pierce, '04, and Miss Lola McLeod, '04, at present in attendance at the Ontario Normal College, Hamilton.

We have been told of the "kings and statesmen lingering patiently in those plainly furnished and narrow ante-rooms, our bookshelves," of

whose company we make no account, and to whose words we perhaps listen not, all day long. And of the prophets of old, especially, how little do we know—those great personalities, those God-touched men living within one book, which has for so long withstood the storms of Time! What more are they to us than dim, shadowy figures, ghosts of the years forever gone! If we only knew them—those great men and women—the Bible would never again seem uninteresting to us.

The girls who heard Miss Elder's paper at the Y.W.C.A. on Friday, January 13th, will never again think dull the book of Job at least. Miss Elder showed that this great drama does not belong to the dead past, but to all time, because it deals with man's struggle after truth,—the great problems of human suffering, and the final destiny of man, problems of all time. Our study of the Bible ought to be vital, and only in so far as it is this, will it mean anything to us.

On Jan. 20th, Miss Singleton gave a paper on the life of Frances Ridley Havergal. Perhaps what impressed the girls most in the life of Miss Havergal was her gentle piety and sweet song, sung even in the midst of the most dreadful suffering and loss.

The sympathy of every member of our circle goes out to that home of mourning where three of our number are passing through one of the deepest sorrows of earth. Of all bereavements, the loss of one's mother is the sorest. May the Angel of Peace speak to their aching hearts and heal them.



### Arta.

THE students at Queen's have taken a very keen interest in the Provincial election just held, as was manifested by the successful meeting held under the auspices of the Alma Mater, where both the candidates for election addressed the meeting. A most courteous hearing was given to the speakers, as it was thought that there was something to be said on each side worthy of the careful consideration of those present.

Two common attitudes of men were discernible during this contest which are also exhibited in other spheres of life. The first was that the one side was surpassingly virtuous; the second, that both parties were equally wicked and, therefore, to be spurned altogether.

It is quite natural that the first principle should so largely obtain an entrenched place in the hearts of men; for man is by nature a proselytizing animal. He makes for himself a place in the procession that follows the beaten path and endeavours to persuade as many as possible of his fellows who follow another road, to leave their comrades and throw in their lot with him. And generally this proselytizing individual is himself following a leader who has fired his imagination with magnificent visions of a better life; of freer and wider scope for the satisfaction of illimitable human wants. This is the safety-valve, to speak metaphorically, of democracy. Here and there a doleful voice from a woe-begone countenance, is heard, complaining bitterly of encroachment on particular rights; repression of individual wish and will

as sternly as in the days of absolutism. And these complaints mean that some men are losing confidence in the upward march of the human race through democracy. Are not private rights infringed upon? they cry; the old watchword of freedom first shouted by humanity in the dawning of the day, although the clouds were so thick-gathered yet,—that trumpet-call of "Laissezfaire!"—is it to be utterly lost in the din and clamour of the cry of vested rights, corporation privileges, party iron-rule, and the sway of the majority? Our answer is: By no means! If thou art wronged din it into thy brother's—or preferably, thy sister's—ear; and lo! the crowd will leave their beaten road to follow after thee. The old world, full as it is of hideous wrong and evil as yet, is nevertheless through much strife purging itself pure. The safety of democracy is that in the plain heart of the people there is that which finds affinity with truth ever; and though there may be times when the heavens lower with storm-clouds, we can say for the future what Coleridge said in the past:—

"Ye clouds that 'round the dawning  
east assembled,  
The sun was rising, though ye hid his  
light!"

Many a man who ought to know better, but who has allowed his brains to grow flabby, sits with cigar and newspaper and, having read of a lynching in the Southern States, or of another howl over corruption here in Ontario raised by one or other of the parties, heaves a sigh for the "good old times," conjuring up before him pictures of Puritanical government and stern dispatch of business and

erring men by light-stepping angels. No doubt had he lived in those days he would have had ample time to plan a system of government for the future as he sat in the pillory or rode the wooden bucking-horse. This is no time to sigh or even groan; but to be up and doing a citizen's duty while one may. Probably if our friend of the cigar and sigh could take a trip of investigation to the Southern States he would marvel that so little lynching is actually done; and if he will but pierce the stream of corruption with his plummet he will undoubtedly discover nothing more than a trickle of froth.

It is a matter, too, of congratulation, that so many men do follow a powerful leader along a beaten path. We hear too much now-a-days of each man making his own road. We are glad of ruts for humanity's sake, providing they lead to a good and desirable goal. Too many men waste time and themselves by dissipating their powers toward the four points of the compass. It is, after all, the steady march, unwearied and persevering, that counts for most in life. Let us not mind the ruts humanity's waggon rolls along, be it ever so slow, so long as it is hitched "to a star."

We have read somewhere of a man called Sampson who, when disappointed with life, pushed on the pillars of a portico under which many were standing, and brought down the whole structure with a crash on himself and his fellow-men. There are too many Sampsons in Ontario today, who, because they have failed, curse society and in blind rage seek to pull down its pillars upon which they have for some time been resting themselves. If this old Province of

Ontario is evil let's enter in and make it good instead of sitting on the fence and watching two parties of labourers strive to rid the political field of obstreperous roots. Take off your coat, you young University Philosopher or Political Scientist, and sharpen your hatchet!

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Messrs. Boland and McDonald are our representatives at the final debate, in the Inter-University Debating Union series, at Toronto. The subject to be debated is: Resolved, that Canada should contribute to Imperial defence by taking immediate steps to form a Canadian Navy. Queen's has the affirmative side. Our best wishes are with our two representatives. Here's wishing them success!

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### Dibinity.

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THE epidemic of festivities which fell upon the erstwhile, sober and demure denizens of the Hall with such irresistible severity seems to have subsided as suddenly as it came; and once more we resume our industrious and ascetic habits. One of our members suggested that probably this week of dissipation was intended as a sort of substitute for the usual Alumni week. If so, the feast of good things and fun and music have proven an even better offset to our sometimes dry and indigestible, intellectual *pabulum*, than the banquet of oratory and reason provided by our sable-coated Alumni. One and all, we are indebted to our Principal and Professors, and of course to our hostesses also, for the several very pleasant evenings which their kindness has afforded us.

It is a delightful revelation to sit around the bountiful supper-table

with our Principal at the head acting as host and chairman, and to hear all our Professors, young and old, making speeches and telling stories just like ordinary men, you know. We regret that they were not *all* there, however, and that Dr. Jordan was not able to make the roll-call complete. That was one good speech that we missed. Our Professor of New Testament Exegesis disclosed a rich vein of genuine humor and kept us convulsed and constantly applauding as he explained how it was that lectures in Divinity Hall were sometimes dry.

In the capacity of host, in his turn, our Church History Professor carved up a turkey in the same enthusiastic and thorough manner in which he carves up the roasts and joints of his class-room banquets, serving up tidbits instead of the unpalatable fare often offered in Church History lectures. Surely there's a lot in the carving! Then, lo and behold! he proves also to be a musician and knows the authors of our good old Scotch and English songs as well as Plato and Aeschylus,—indeed, he knows our College Song Book, words and tunes and all, and can sing better than our own Pope, who holds the Song Book as the apple of his eye!

Indeed, these are gatherings which we will remember long after we have forgotten our Greek and Hebrew paradigms and the dates of the great Church Councils. We get old soon enough and stay old a long, long while and are glad to be young as long as we can. So, to repeat, we are greatly indebted to our hosts and hostesses on these several occasions. If our assurance that we thoroughly enjoyed their kind entertainment is in

any sense a reward, they are amply rewarded for their splendid hospitality.

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We rejoice to hear that two of the members of the Hall, who were the heroes of some strange adventures on a nearby mission-field, escaped in safety and returned to the fold none the worse for their experience. It seems, so rumor goeth, that one of the subjects, a sedate senior and high functionary in the Hall, went to minister to the needs of the aforementioned field and a kind Providence quartered him in a house where a number of pretty young lady school teachers boarded. Out of the kindness of his heart he took one of the young ladies with him on the long, lonely drive to the other appointments, not for company of course, but to explain the intricacies of the road (which, by the way, is as straight as a string). All went well till the drive home, when, woe and lamentation! they got lost. It was the horse's fault—awfully stupid horse, anyhow. At the boarding house their non-appearance conjured up visions of elopements, etc., in the proprietor's excited mind. His verdict was that: "She was hard up for a drive anyhow." However, a little late but not very much scared or sorry, our worthy Scr——, that is our hero and heroine, got back safe and sound and dispelled all fears and wrath at home. All's well that ends well. "But I tell you I was scared."

The other lamb of the flock who met strange happenings, and who is well known to us all from seeing him come into all his classes late, had his modest adventure on the home trip. He was amazed to find on reaching home and opening his grip, that it

contained not his Bible and sermon MSS. and N.T. notes (an exam. loomed up large in the distance), but a nasty flask with something in it, but not much; it was nearly empty. It took nearly all the contents to bring him to after the shock of finding such a transformation. But, prosaic world that this is, it was not a miracle at all, merely a mistake. The chap who owned the flask wanted it back, couldn't understand those notes and didn't care for the sermon, and our missionary consented to exchange. "There wasn't much in it anyhow."

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**Medicine.**

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THE NAUGHTY-SIX SECRET CONCLAVE

OR

THE "VIRTUES IN SESSION."

A Melodrama. By Shakesbeer.

*Characters.*

Samuel MacAllamo.

Danius MacLellano.

Billo Taugherorius.

Willum Pattersonius.

Judas Snyderius.

Spouto Cliffium.

Richardo Millius.

Attendants, Slaves, et al.

*Scene*—Secret Conclave in Session.

Pattersonius (with his hands raised aloft to heaven)—Forsooth, I know not what we are to do in the face of such unmitigated extravagance. These ignoble, money-spending Seniors are, in truth, a bane to my existence in this mortal sphere! Money is indeed the source of all our woe! Not content with all that hath been granted for to provide a feast for their insatiable appetites, they now come, not clothed in shame nor with downcast occiputs, but bold in countenance, and with honeyed speech

they say: "We want thrice twenty-five dollars to entertain our guests at the shrines of Venus and Bacchus." Oh woe is me!

Taugherorius—"Friend Pattersonius, thou verily speakest the truth. Should they thus, in such wanton fashion, remove the glittering hoard from our Aesculapian coffers, I fear me that those men whom we select next year to represent us as our delegates must needs delve down into their own purses to buy them blood-red waistcoats. Verily calamities are falling upon the just!!

Cliffium—Their extravagance is preposterous! Why, they might have left us such a surplus that we would not have needed to collect Aesculapian fees next year. But instead of being so philanthropic in spirit they must needs ask for twenty-five dollars for their delegates. Marry, think on it! Twenty-five hundred cents!!! A Daniel hath come to judgment! Verily the sins of my race follow me! I have estimated the expenses of a delegate and it comes out thus—transportation, in the baggage car six hundred and forty cents; hotel fare, one hundred and fifty cents; car fare, twenty cents; shave, ten cents; three cigars, five cents; four drinks, fifteen cents; total, eight hundred and forty cents. They are indeed veritable robbers!!!

Judas Snyderius—It is a shame for any delegate to take more than is given him. He should be more considerate of the feelings of others. Were I a delegate I wouldn't ask for a red cent more than I could spend. I think we should be economic this year and perhaps we may, next year, be able to deal more liberally. We will look after the money in such a way

next year that our Juniors will not need to trouble themselves with such responsibilities. And though they may find themselves somewhat in debt when they take office, yet they can console themselves with the fact that the treasury was guarded by honest men. But it is our sacred duty, now, to appoint a committee to watch these irresponsible Seniors who are filled with a lust for gold. Verily indeed we have a sacred work before us.

MacAllamo — Seventy-five dollars!!! The idea!!! And buttermilk so cheap!! Why I was one of a committee selected to entertain the visitors to the great Festus Conversationus. We were allowed but twenty-five dollars, and yet we made money. A thrifty man can come out ahead on any sum. Our noble entertaining committee might meet the Ambassadors at the station, take them 'round the city on the cars, give them a hot bath at the Y.M.C.A., visit the churches and the Clarified Milk Co. building, &c. I fail to see how this will cost so much.

Taughterorius — They can drink ginger beer and smoke cheap cigars.

MacAllamo—I think a dollar and a half per man is quite sufficient.

MacLellano—I fail to see how we can afford to give more; if we do we will not have a hundred dollars of a surplus in the Spring, and that would leave us in a fix next year for our expenses will be high.

Cliffium—For my part, I would suggest that our Entertaining Committee entertain our delegates out of their own pocket or else perhaps the Delegates might entertain our Entertaining Committee out of their pockets. We could move them a vote of

thanks to show that we were honorable men and appreciated the fact that they were our fellow-students. Friend MacAllamo, I fear you are getting quite extravagant, too. Give them one hundred and fifty cents apiece. It is preposterous!!! It is open robbery!!! By the beard on Br—d—r's face, they shall not get it.

Millius—It is all very well to ask money to entertain Delegates, but I for one am very fond of music, and so I think we should pay for our piano right away. I am too honest a man for this College and I will see that everything is paid. I am the guardian angel of this place.

Judas Snyderius—I will move in at the next meeting a committee to watch the treasury, for the treasurer is a Naughty-Six man, and as such is not to be trusted.

Pattersonius—I will second your motion, Judas, I am thy tool.

Cliffium—I will move that at the next meeting that our delegates be allowed \$8.40 for expenses.

MacAllamo—I will move that each member of the Entertainment Committee be granted the sum of ninety-five cents and that the members of this Committee give bonds.

MacLellano—I will move that no money be granted to nobody on no account.

Taughterorius—I will move that any surplus in the treasury in the Spring be given to Judas Snyderius to "look after" during the Summer.

Millius—I will move that this Committee of Virtue be granted the thanks of the Society for its "unselfish" interest in looking after the treasury.

They adjourn after singing the Doxology.

"OVERHEARD."

Said a certain Professor not long ago,  
 You are students of mine and I suppose  
 you must know,  
 But though you may have opinions of  
 your own,  
 I don't much care if mine be known.

What I am speaking of is Women's  
 rights,  
 They fancy themselves to be shining  
 lights;  
 They get enough I think, and by the  
 way;  
 But somehow, I think, I had better  
 not say.

Women are all right in their place,  
 But they are inferior to the masculine  
 race,  
 Sometimes one or two excel as may  
 be seen,  
 But then these are few and far be-  
 tween.

Give 'em all they want and they will  
 still kick;  
 At times they are such, they make  
 you sick;  
 No matter how hard you may have  
 tried,  
 It takes twice the ordinary to get  
 them satisfied.

I know if they could hear what I have  
 said,  
 The majority of them would wish me  
 dead;  
 I don't intend to pray you or beseech,  
 But you had better not practise what  
 I preach.

All the boys are glad to hear that  
 Donald Dingwall, '06, is able to be  
 about again after a very severe illness  
 extending over five weeks.

Dr. W. S. Murphy, North Augus-  
 ta, was a visitor at the College last  
 week.

Science.

THE success of Queen's graduates  
 is proverbial, but it is not often  
 we have the pleasure of congratulat-  
 ing two men in one issue. Mr. Ed.  
 Corkill, a '04 graduate in Mining En-  
 gineering, has recently been appoint-  
 ed Inspector of Mines for Ontario.  
 This position entails heavy responsi-  
 bilities, but we feel sure that young  
 as he is, Mr. Corkill will fill the posi-  
 tion with credit to himself and his  
 Alma Mater.

Mr. Fraser Reid, B.Sc., a fellow-  
 graduate of Mr. Corkill, is now As-  
 sistant Manager of the famous cor-  
 undum mine at Combermere. This  
 well-merited promotion meets with  
 the hearty approval of Mr. Reid's  
 numerous friends at Queen's, and  
 more especially among the members  
 of the Engineering Society, of which  
 he was a popular member.

H. H. Scott, representative of the  
 Engineering Society at the McGill  
 Science Dance, reports an excellent  
 time and speaks highly of the hospi-  
 tality extended to him by the McGill  
 students and their friends. The  
 dance was held in the spacious  
 draughting room of the College on  
 the evening of Jan. 20th, and was an  
 entire success.

Prof. W. G. Miller has completed a  
 week of lectures to the mining stu-  
 dents on Economic Geology.

Mr. E. H. Pense and Urquhart  
 Fairlie were around the halls again

after a period of absence. Mr. Pense is engaged in engineering work at Mattawa, and Mr. Fairlie has been in charge of a survey party on the Bay of Quinte Railway. He was looking for two more recruits to assist him to complete his work.

We are sorry to learn that P. A. Shaver, '05, is confined to the hospital. Here's hoping that our friends, the meds., will soon have him on his feet again.

The regular meeting of the Engineering Society was held on Friday, the 20th, in the Chemistry Lecture room. The chief points of discussion were on matters pertaining to the coming dance. The programme consisted of a couple of excellent recitations by J. L. King, and a paper on Electric Railway Motors by E. W. Henderson. Mr. Henderson has spent some years in the armature and tests department of the Canadian General Electric Company's works at Peterboro and is therefore thoroughly acquainted with his subject. He described and explained in considerable detail the various processes and operations by which the crude material is transformed into that complete and useful machine, an Electric Railway Motor.

Do you know the names of the advertisers in QUEEN'S UNIVERSITY JOURNAL? If not, read over the list on page vii.

Then if you have time, read over the advertisements themselves.

They are not learned treatises on Philosophy, of course, but there may be some suggestions in Economics in them.

## Athletics.

M'GILL 6—QUEEN'S 3.

IN Montreal on Jan. 13th, Queen's met McGill in the first match of the Intercollegiate season, meeting with an unfortunate defeat of six goals to three. Although the game was clean and at times fast, both teams, especially Queen's, showed lack of condition, and occasionally the play fell off. Queen's weak point was in their absence of combination-work, most of their efforts being individual. They were also weakened by the absence of Mills from goal, though Pennock who took his place made many hot stops. On Queen's side Richardson and Walsh attracted most attention and were always dangerous. McGill has a couple of stars in Lindsay at goal and Gilmour as rover, the latter's work in close checking-back and intercepting passes being most effective. The referee was rather too lenient, overlooking a good deal of tripping.

Although defeated, Queen's should not feel discouraged; the year is young yet. With Mills in goal for the balance of the season and our men in better condition, our chances still look of the best.

Play opened briskly and the puck travelled from end to end, threatening each goal. After about five minutes' work Gilmour landed the puck in the net for the first score. Queen's pressed hard but could not get past the opposing defence, till at length McGill broke away and dropped in their second goal. Things became a little tame on several interchanges of lifts and the puck wandered up and down, finally landing between

Queen's sticks for the third time. This finished the scoring for the half.

When play resumed both teams worked hard, the game became more exciting and evenly-divided. Queen's drew first blood on a goal by Williams, and later Richardson brought up another tally and chances looked brighter. But McGill wasn't through yet, in her turn also scoring twice, the final goal going to Queen's, making the score 6—3. The attendance of students was good and their vocal support to the red and white came out well. A Montreal exchange considers that the result was due to an improvement in McGill's play from last year's form rather than to any falling away in Queen's quality.

The teams were:—

Queen's—Goal, Pennock; point, Macdonnell; cover, E. Sutherland; centre, B. Sutherland; rover, Capt. Walsh; right wing, Williams; left wing, Richardson.

McGill—Goal, Lindsay; point, McKenna; cover, Robinson; centre, McCallum; rover, Gilmour; right wing, Sims; left wing, Raphael.

Referee—Evans, Toronto.

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R.M.C. 3—QUEEN'S 1.

A crowd of about 500 saw the Cadets win the first match of the local Intercollegiate round on Jan. 13th by 3—1. The game was exciting, though not of the best variety of hockey. R.M.C. is practically the same as last year and put up a good brand, their defence being strong and their forwards fast, with some idea of combination. Queen's defence was good, Mills in goal putting up his usual game, and Clarke and Craig playing strongly. The forwards, however, had no concerted work coming;

every man playing for himself; their shooting, too, was not of the best. The first half ended 2—1 for the Cadets. In the second half only one tally was made; Queen's defence allowed themselves to be drawn out and Powell put in a goal, leaving the final score 3—1.

Queen's II—Goal, Mills; point, Craig; cover, Clarke; forwards, Sargent, Farnham, Curtin, Sweezy.

R.M.C. I—Goal, Goldie; point, Barrington; cover, Constantine; forwards, Hale, Gill, Coristine, Powell.

Referee—Vanhorn, Frontenacs.

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QUEEN'S II, 4—R.M.C. I, 3.

On Jan. 20th, the second match of the round was played, Queen's managing to win by 4—3, though the round was thus lost by one point. The game was a splendid exhibition of Intermediate hockey. Fired by the close score of the first match, both teams fought to the ring of the gong, though the heavy ice fagged them considerably towards the last. The Cadet line-up was the same as before, but Queen's forward line had been improved by Sutherland and Williams. Mills was again requisitioned for goal, though the playing of such an undoubted Senior seems questionable, however much within the rules as in this case. His work was really brilliant and saved a much larger score. Clarke at cover put up a splendid game. The forwards played well, though as before not trying much combination.

The Cadets pushed things considerably at first but could not break through Queen's goal. At length Clarke dodged up the ice from cover and did the trick by a pretty piece of work. Shortly after the Cadets



scored and followed it in quick order with another, and Queen's forwards seemed to have gone to pieces. Just as time was called, however, Sutherland made a brilliant rush and tied the score unaided.

The second half was of the whirlwind variety; every man played the game, urged on by the cheers from their frantic supporters on the sides. The first score fell to Queen's on a shot by Farnham, but a minute later Powell evened up on a nice bit of play. From that on the play was practically Queen's, though the Cadets often broke away. Sargent put Queen's in the lead again and our boys tried hard to even up on the round but it was of no avail, and the game ended with the score 4—3.

Queen's II—Goal, Mills; point, Craig; cover, Clarke; forwards, Sargent, Williams, Sutherland, Farnham.

R.M.C. I—Goal, Goldie; point, Harrington; cover, Constantine; forwards, Hale, Coristine, Powell, Gill.

Referee—"Bunty" Dalton.

Our Toronto brethren seem to have fallen in love with the Championship Cup of the Intercollegiate Rugby League, or possibly their splendid success in 1903 caused them to work it into their trophy-stand as a permanent ornament. Whatever the cause, in spite of various requests from Queen's Rugby Club and the Secretary of the Intercollegiate Union, the Cup has not yet been sent to the rightful holders and no answer can be obtained to the communications. There can be little excuse for such remissions on the part of any club of the League, and we trust to soon see the trophy once more in the centre of our own collection.

Queen's Hockey Club had arranged for a game on Jan. 19th with the touring Yukon team, but the day came without the visitors. As arrangements had been made to render their stay in the city as pleasant as possible, such treatment caused some bitterness. Later, however, the Yukoners explained that their non-appearance was due to a misunderstanding, which they much regretted, offering to undertake any expense the mistake involved and to give Queen's a game on their return from their Maritime tour. Consequently our hockey enthusiasts may after all be able to get a line on their style of playing.

Owing to a typographical error in the last number of the JOURNAL the score of the Morrisburg-Queen's II match was reported 8—3 in place of 5—3.

The Athletic Committee has found it inadvisable to adopt any permanent design for Championship trophies, on investigation of the matter. A recommendation of design, however, was given to the football champions, and a grant of fifty dollars made them to supplement the League grant.

The Gymnasium Committee appointed by the A.M.S. recently presented an interim report to the Society. Estimates of the cost of such a building have been asked from several leading firms, and plans for raising the necessary funds are being worked out. The site is as yet unchosen. The committee is working in connection with the Senate Gymnasium Committee and hope to soon present a more definite report.

Considerable interest in curling has been manifested this year, among the students. Eighteen or twenty have joined the club. On the 17th inst. a meeting was held at the curling rink, at which the following officers were elected:—

H. T. Wallace, President.

J. C. McConachie, Vice-President.

J. H. Miller, Secretary-Treasurer.

Four rinks have been arranged with the following skips:—H. T. Wallace, J. C. McConachie, E. S. Malloch, C. J. Burns.

**'05 AT HOME.**

The delegates from the JOURNAL staff to the Final Year At Home wish to report a very delightful time at that annual function. Those who tripped the light fantastic may have had a better time, but we doubt it, not of course to say that we would be glad that they shouldn't, for we are quite sure that they did enjoy it. But in spite of the fact that one of the JOURNAL representatives was a victim whose name appeared on the programme, we were glad to see special attention given to this part of the evening's entertainment, and that the door-keepers did their duty so well. The numbers of Miss May Dickenson were very much appreciated and we feel sure that those who heard her will be glad to hear Miss Dickenson in Kingston again. Naughty-five are to be congratulated on the success which attended them in giving such a good evening's entertainment. Whatever other "Year" functions some might wish to see set aside, certainly it would not seem to be just what we would like to see done with the Final Year "At Home" such as '05 were able to give this year.

**CALENDAR.**

- ALMA MATER SOCIETY  
Saturday, 7.30 p.m.
- AESCULAPIAN SOCIETY  
Friday, 4.00 p.m.
- ENGINEERING SOCIETY  
1st and 3rd Fridays, 5.00 p.m.
- ARTS SOCIETY  
2nd Tuesdays at 5.00 p.m., beginning January 17th.
- LEVANA SOCIETY  
2nd Wednesdays, 5.00 p.m.  
Feb. 8—Mendelssohn—Miss A. K. McGregor.
- Y. W. C. A.  
Fridays, 4.00 p.m.  
Feb. 3—Importance of Little Things—Misses Asselstine and Grass.  
Feb. 10—Rev. E. Crummy.
- Y. M. C. A.  
Fridays, 4.00 p.m.  
Feb. 3—Address—Prof. Dupuis.  
Feb. 10—Emerson—J. A. Petrie, B.A.
- Q. U. M. A.  
Saturdays, 11 a.m.
- PHILOSOPHICAL SOCIETY  
Feb. 10—Evening Meeting—Jesus and Israel—Prof. McNaughton.
- POLITICAL SCIENCE CLUB  
Feb. 3, Friday, 4 p.m.—Lecture by Mr. Henri Bourassa, M.P., on "Canadian Ideals." Convocation Hall.
- GLEE CLUB  
Tuesdays and Saturdays, 5 p.m.
- SUNDAY AFTERNOON ADDRESSES.  
Feb. 5—Rev. J. A. McDonald, The Globe.  
Feb. 12—Rev. Canon Cody, D.D., Toronto.  
Feb. 19—Chancellor Wallace, D.D., McMaster.  
Feb. 26—Professor MacNaughton.
- SPECIAL EVENTS.  
Feb. 2—Queen's Alumni Association First Annual Dinner in Grant Hall.  
Feb. 3—Hockey Match—Queen's v. McGill.  
Feb. 3—Glee Club Concert.  
Feb. 10—Science Dance.

Ought you not to know who advertises in the JOURNAL. Without such advertisers the JOURNAL would have very great difficulty in financing.

**ALMA MATER SOCIETY.**

## SPEECH FROM THE THRONE.

**G**ENTLEMEN of the House of Commons, I desire to assure you on this occasion how sensible I am of the great honor conferred upon me by the King in appointing me to the distinguished position of Governor-General.

I am glad to be able to report the prosperous condition of the country's affairs—that trade from year to year has been rapidly increasing, that the new parts of our land are attracting settlers from the older provinces, that the exodus from the country has ceased and a most desirable class of emigrants is being attracted.

You will take steps to arrange proper laws to regulate emigration, that the future well-being of the Canadian people may be safe-guarded.

The country's needs require immediate railway extension and a bill will be submitted for your consideration to provide for the extension of the K. & P. to the north pole.

The time has arrived to make known beyond peradventure our claim to our northern territory. A bill will be submitted to provide adequate naval defence and secure us in possession of the islands north of the Dominion. An expedition should be sent forthwith to guard Canada's fishing industries in Hudson Bay and the northern waters.

Your attention is also called to the nature of the Senate, and a bill will be submitted with a view to increasing its present usefulness.

It is highly desirable that the best opinion of the country should receive sufficient expression in the national councils, and you are asked to provide

by legislation for adequate representation of the universities in the House of Commons.

**Our Alumni.**

**O**UR readers will be pleased to note that Dr. "Eddie" Richardson, '01, of Brockville, now of Sturgeon Falls, Ont., was recently united, in the holy bonds of matrimony, to Miss Mary Elizabeth Behan of Pembroke, Ont. The JOURNAL extends its hearty congratulations.

Weddings seem to be the order of the day. Mr. George G. McNab, M.A., '02, of Renfrew, being the next victim. We learn that he was recently united in marriage to Miss Jennie McLellan, of the same town. Here's to long life and happiness. Kindly accept the JOURNAL's good wishes.

We regretted much to learn that on Jan. 15th, Rev. J. A. Sinclair, M.A., '90, Principal of the Regina Industrial School, and formerly a very active and successful missionary in the Yukon, died from the effects of an operation for appendicitis.

Rev. W. W. Peck, M.A., LL.B., '94, Moderator of the Kingston Presbytery, preached two eloquent and instructive sermons in Cooke's Church of this city, on Sunday, Jan. 15th, on which occasion he formerly declared the pulpit of that church vacant.

Dr. J. M. Young, B.A., '02, writes from New Liskeard, Ont., to say that this year for the first time he has really appreciated the JOURNAL and that this is due to the fact that he is so far away from these old haunts that every word of news is welcomed.

**Exchanges.**

The *Outlook* gives the following report from McGill's delegate to the Conversat. here:

Dear humble scribe:—

Will you kindly put in your report a few decent remarks about my trip to Queen's. I had a gorge—ous time—the music was simply elegant—the menu cards were simply lovely. No more of your cheap daily lunches for me. I would as soon patronize a Freshman sandwich banquet. Did I do anything? Well I should think Workman's champion pie-eater is not in it. I simply went the whole limit. I only hope that such affairs will be more frequent in the future.

Yours, ravenously,

HOWIDIDEET STEWART.

The *Tech* announces an excursion to Iceland for the coming summer, under the direction of Prof. Jaggar. The object of the expedition is to study the remarkable volcanoes, glaciers and geysers of that island. Suitably recommended students from other colleges will be admitted to the party.

The ex-man of *McMaster University Monthly*, in an excellent review of Canadian college journalism, places this JOURNAL among the "Big Four" and commends especially its editorial department.

Scene—A country church.

Minister: "Deacon Jones, will you lead us in prayer?" (Deacon still snores peacefully.)

Minister: "Deacon Jones, will you lead?"

Deacon (waking suddenly): "Taint my lead, I dealt."—*Mogaphone*.

*The Educational Monthly*, in a report of the Saskatchewan Teachers' Convention, gives a summary of a paper on "The School As a Moral Agent," read by W. Guggisberg, B.A., '04.

2 lovers sat beneath the shade,  
And 1 un 2 the other said,  
How 14,8 that you, be 9,  
Have smiled upon this suit of mine;  
If 5 a heart, it palps 4 you;  
Thy voice is mu 6 melody,  
'Tis 7 2 be thy loved 1, 2.  
Say, oh nymph, wilt thou marry me?  
Then lisped she soft, why 13ly.

—*Sibyl*.

In hoar traditions there is store of  
wealth

That vast endowments never can  
surpass,

More priceless treasures than by any  
stealth,

Or trick of trade, financiers can  
amass.

Their lavish gifts grant not the breath  
of life,

That in time-hallowed institutions  
flames,

Where every stone with meaning  
high is rife,

And every spot recalls undying  
names.

The glories dead make this a holy  
shrine,

At which, like pilgrims, most de-  
vout we kneel

And list in awe for oracles divine:

Not thus before unhallowed piles  
we feel,

Nor can the heart's frail ivy tendrils  
cling

To spots unblest by age's hallow-  
ing. —*Varsity*.

A Harvard professor, dining at Parker House, Boston, ordered a bottle of hock, saying as he did so:

"Here waiter, bring me a bottle of hock—hic, haec, hoc."

The waiter, who had been to college, smiled, but never stirred.

"What are you standing there for?" exclaimed the professor. "Didn't I order some hock?"

"Yes, sir," said the waiter, "you ordered it, but you afterwards declined it."—*McGill Outlook*.

The largest university in the world, in point of number of students, is that of Tokio, Japan. Forty-eight thousand Japanese are studying there, the favorite courses being law and engineering.

The smallest university is the American Classical University at Athens, which has just commenced its twenty-third session with an attendance of six students, who are all Americans engaged in classical research work.

What Did She Mean?—Some of our ladies were discussing the bill of fare for a spread, when a girl asked suddenly, "Any boys going to be there?" "Not a man." "Then we wont need any salad dressing for the lobsters."—*McMaster U. M.*

#### THE HEIGHT OF SAVAGERY.

The savagest savage of all Ashantee,  
As savage a savage as savage could  
be,  
Had a savage old savagess, savage as  
he,  
And so savagely savage was her sav-  
agery.,  
That the savage old savage he shin-  
ned up a tree.

—*Ex.*

#### De Nobis.

FRESHETTE (handing essay to Prof. D.)—"Professor, do you read these essays?"

Prof. D.—"No, Mr. Wls-n reads them."

Freshette—"O, I'm so sorry! because this is a poor one, and Mr. Wls-n is so clever."

Logie (rushing excitedly into the Kant class at 9:45 a.m.)—McIntyre was ahead when I voted!

The President—"Is it the will of the society that we allow a member to buy an invitation for a second lady?"

The irrepressible member—"Emphatically no! for my part. No one with any sense would want to have two girls, anyway."

Mr. McI—s—I move that in view of the fact that we're so heavily "loaded" at the first two meetings after the elections, we defer this ceremony until a time when we'll carry only our usual "jag." The state of affairs is serious when the Hon. Minister of Finance can thus talk.

J. M-ll-r (in a subdued whisper during the Divinity class)—"What goes round a button?"

J. McD—ld—"A coat."

J. M-ll-r—"Aw—you've heard that one before,—Eh?"

At the '08 At Home.—Miss H. to the representative of '06: "Are you a freshette, Miss H-ll?"

G. H. Wls-n—"Say, Anglin, can you swim?"

Anglin—"Sure, Mike! Did you ever see a cork boy that couldn't?"