

# QUEEN'S COLLEGE JOURNAL.

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## Queen's College Journal.

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

'TIS an old song; but we would certainly be wanting in courtesy if we did not conform with the good old custom of journalism at this season of the year: We make the best bow we can and wish our readers, and exchanges the COMPLIMENTS OF THE SEASON.

THE next number of the JOURNAL will be under new management. Mr. Mowat retires from the Managing Editorship and Mr. Shanks will in future hold that position. Mr. J. S. Skinner becomes Secretary-Treasurer, and will be glad if subscribers will pay up with more regularity than they are doing. We naturally shrink from troubling our readers about anything so commonplace as dollars and cents, but facts are facts, and we are in sore want of ready money.

IN one of the colleges in Montreal has been established a course of lectures such as those which met with so much success in Boston. Monday lectures—delivered by the

principal men of the city from the ranks of both clergy and laity. It struck us at once that this would be a capital thing to establish in this University. There are in Kingston plenty of men capable of delivering lectures worth hearing. Men learned and will read in the Arts, Science and Law, and if local scholars should fail—the University preachers might be prevailed on to stay over and discuss with the students and citizens (for we believe such lectures would be well attended) the principal topics of interest in the world of letters. The starting of these Monday lectures would probably fall on the Faculty. But we believe if they were once started they would go on, as they say “swimmingly.” The students have intercourse with the outside world in matters theological by means of the University sermons. Now let us have something to hear from men of science and letters, from those who have made a study of natural science, ethics, political economy or constitutional history.

THE boldness and enterprise with which the Toronto University people have launched their scheme for the presentation of a Greek play deserves much praise at our hands, and at the hands of all lovers of Classics.

To carry such a project as this to success in a small college like Toronto, it will be necessary for the actors and chorus to give up their college work almost completely; and turn themselves towards mastering the play, and it is very doubtful, that any students in Toronto will be sufficiently proficient in the Greek language to overcome the

great difficulties which "Antigone" will present, without very long and laborious training at the hands of the Professor of Classics; although of course mistakes will be noticeable by a very few, and the play, as far as the dialogue is concerned, will be almost wholly spectacular. It will be altogether different, the getting up of this play in Canada, to what it would be in Oxford, or Harvard, where there is much material to choose from, but if the Toronto students succeed, as we trust they will, a great benefit will be done to under classmen as well as to the participators themselves; as a lasting idea of the Greek stage will be impressed on their minds. But whether they be successful or not, the pluck of the Torontonians is to be applauded.

They have done well also in choosing Antigone, which ought to be the favorite among classical tragedies; and the characters of Antigone Kreon and Hæmon will give large scope for histrionic power.

SOME of our contemporaries are making a suggestion which is well worth being taken into consideration at Queen's. It is, that Monday be substituted for Saturday as the weekly holiday. At first sight the proposition seems so revolutionary, that many perhaps will be unwilling to take it into consideration, but we think the proposition will bear criticism. We must remember that a holiday is for rest and recreation partially, and partially also to enable us to keep up with either class, or outside work. Out of the seven days of the week there are five devoted to classes, and the other two to rest and recreation; under our present system the rest is often taken on the Saturday, and the recreation on the Sunday, with a certain amount of study dispersed over both days. We do not by any means wish to give the impression that this is the general rule, but nevertheless there are many in-

stances of it, and no one can deny the tendency there is to this division. After having worked hard all the week most students are glad to have a day come when they can take a thorough rest. They know that they will need also a certain amount of recreation and study before classes are again renewed, but they very naturally consider that they will enjoy the recreation, if they have a certain amount of rest before it, and know well they will review their week's work with much greater ease provided their brains are rested and their bodies refreshed. This being so who can wonder at the tendency there is to make Sunday a day of recreation, and study, rather than the day of rest for which we are instructed it has been ordained. Would not the proposal with which we opened this editorial mend matters? We think at least it is worthy of discussion, and we would ask for the opinion of those interested. As far as we are concerned the more we think of it the more we are concerned that the change would be well made. There are many things in its favor we have not mentioned and we will likely take up the subject again.

THE late trouble regarding the vacation will, on the whole, conduce to good results. It will show the Senate that more deference to the views, and wishes of the students might be shown, without diminution of its dignity or authority; and it will be an example to the undergraduates that rash and hasty action, tinged with disrespect, will never accomplish their ends.

It was not an unreasonable request, from students as hard worked as ours, to have the vacation of the usual length; and the agitation in favour of the petition was headed by the hardest workers and most decent fellows in the College; while the petition was virtually from the whole College; and it was a mistake of the faculty to answer this petition with a refusal to grant it, embodied in a short

notice on the blackboard. The petitioners were not school boys petitioning for a holiday for play—they were not those who were in the habit of shirking their work; and they were justly incensed at being answered so curtly. If the Faculty had good reasons for shortening the vacation (and no one doubts that they had) they should have appealed to the good sense of the students, by calling a meeting of the petitioners, and explaining how matters stood. If the students had been treated with the deference due to men who came to college to work and not to play, they would in all probability not have “cut.” Then again it was a mistake on the part of the students to make the proceeding's of the mass meeting partake of the nature of a threat. The Faculty are not to be threatened, and of course were compelled to enforce their authority; but we firmly believe that had the students agreed quietly and without demonstration to take a longer vacation, nothing would have been said; the classes might have gone on, but little would have been missed if the different professors had been appealed to properly. The Senate must be obeyed, and we would always protest against any direct disrespect of their orders, but we hope they will not again overestimate the power (moral or otherwise) they have over the undergraduates of the University.

SOME recent trouble in a sister college has afforded the press of this country a subject for discussion. Editors who never have been within the walls of a college have discussed college life, and given much gratuitous advice to college men as to their behavior. What chiefly underlies these articles is the broad principle “the freedom and equality of man. This is all very good; and there is reason in the protest of the secular journals against “hazing;” but there, their arguments should stop.

The editors of this journal believe strongly in “caste,” so to speak, in a college; and when the policy of a governing body of a university is to discourage the formation of classes, (or “years” as they are commonly called) they believe unity among the students will be broken up, and *esprit de corps* will suffer; and is not their belief borne out by the state of society in this University at present? “Years” were disturbed when the curriculum of 1875-76 was created—and they received a further blow by the curriculum of 1880-81, until now the first year man may enter on the study of philosophy and physics, and the senior can decline Anglo-Saxon nouns along with the freshman in the class of English. “Years” are all mixed up and no year is distinct. The junior students consider themselves quite the equal of any others because they cannot recognize any superior classes. We believe in allowing a man some selection in the classes he will take, but still think that the senior years might be made distinct and identical in interest. But lately the policy of the Senate has been to teach the senior that he has no privileges or responsibilities apart from the other students. This policy has been manifested in different ways, which have been so obvious as not to be worth mentioning. If the authorities expect help from the students in maintaining a good spirit they must look for it from the seniors, and it is not sufficient to tell a senior that he has responsibilities, and is an example, he must be made to *feel* responsible by having some power. This power the seniors used to have—they abused it in one or two instances—but that is no reason why it should have been taken away from them altogether. Then again, if a Freshman is made to feel that he has all the privileges when he enters, that he will ever have, and that his four sessions will count him nothing socially does any one suppose that he will have the same interest

in the institution that he would otherwise have? It seems to us some analogy exists between a college, and a regiment. What goes chiefly to keep up the *esprit de corps* in a body of soldiers? Is it not the principle of promotion? And does not seniority as a rule govern promotion? It is through his inferiors in authority that a good commander exercises moral power over his corps, and if he is not on good terms with those inferiors he will be a failure, and so will the spirit of his corps. Nor can the Faculty of a University expect to exercise moral power over the students unless they can look to the senior year for support, and if the senior year are to be influential and revered they must have authority—this does not imply that they must use physical force; for this becomes necessary only once in a very long time, it means simply that they be let alone—and not snubbed, and their good sense will keep things straight.

THE action of some members of the Presbytery of Kingston in questioning the right of the Senate to hold University services in Convocation Hall, without the sanction of that body, is somewhat impertinent. They should be able to understand that the Church has no control over the University and over what it shall do, or shall not do; it is only the Faculty of Theology which is supported and under the care of the Church. The University is wholly undenominational and has not been controlled by the Church since 1875. It is only fit and proper that, when students of every denomination are studying in the halls of Queen's College, clergymen of those denominations should be invited to expound their ideas on theological matters. In speaking of these services we might allude to some letters regarding them which have appeared in the *Dominion Churchman*, the organ of the High Church party in the Anglican Church.

The writer shows very pronounced High Church views and objects to clergymen of the Episcopal Church conducting services in Convocation Hall because they do not use sufficient ritual. The spirit of the letters is narrow minded and goes a very little way toward inducing a respect for the views expressed. Perhaps their worst feature is that they are said to be written by a student of the University.

### →CONTRIBUTED.←

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

[WE feel it a duty to make known to the students of the University that the JOURNAL has been impeached by several exchanges, who have reviewed certain numbers, for not evincing a more literary character. The students must see that this is the fault of themselves. They also know that the JOURNAL has been edited for a long time, not by all those whose names appear in the title, but by one or two men, who can't be expected to write literary articles as well as conduct the paper properly in other respects. The students see the best exchanges in the reading room, and they know what is required of them. Capital essays are given in some of the classes, so why cannot the authors write articles suitable for our columns? We must remark, however, that the papers who have charged the JOURNAL with being deficient in this respect are not by any means those which show decided literary ability. Then again, no fair-minded person will take one or two numbers of a paper and lay their opinion of the whole volume before their readers, on the principle *ab uno disce omnes*.—ED. JOURNAL.]

### CHARACTERISTICS OF SHAKESPEARES FEMALE CHARACTERS.

SHAKESPEARE will never be out of date however long the world may move on, for he is pre-eminently the poet of human nature, and human nature, on the whole, is much the same as it was in the days of the Pyramids. So completely has Shakespeare caught and reproduced the varied aspects and multiform phases of human nature and life, that to those who are not keenly observant or too unimaginative to see the changeful play of feeling which is constantly going on before their eyes, the study of Shakespeare is likely to teach them more on this subject than the study of actual men and women. For the poet's is the true secrecy, and the true poet's greatness consists in both *seeing* and making others see what *he* sees.

It would be well, therefore, if a little of the time now swallowed up in the heterogeneous current literature of the day, were given to studying Shakespeare, who is second only to the Bible itself as a teacher concerning our complex humanity with its manifold hidden springs of action. If "the noblest study of mankind is man," Shakespeare is one of the best masters in the study. In the following brief notes on Shakespeares female characters and their characteristics, no originality is claimed as they are chiefly reminiscences of lectures on the subject by a competent authority. But they may set some readers to studying the subjects for themselves and so to studying Shakespeare. If so the object will have been gained.

In Shakespeare's women we can see even more than in his men, the wonderful creative genius which makes him many sided as nature herself. His "nature" is "an art that nature makes." Sixteenth century critics indeed were wont to say that his *women* are inferior to his *men*, but no one who asserts this can have studied him with any attention. It must be borne in mind, however, that his dramas were of course intended for the stage of that day, when all the female characters were personated by him, which placed the author at a disadvantage as regarded his female characters.

Poetry at that time gave prominence to women, Spenser's Faery Queene being a notable instance of this. The women of Shakespeare excel, however, in their *reality*. *His* women is no angel, but a dearer being, coming closer to our hearts, with all her faults and short comings. They are abundantly diversified, also, for the inexhaustible variety of Shakespeare is nowhere more striking than in his portraiture of women. *He* never repeats himself. Most novelists, even such masters as Dickens and Thackeray, have certain types and tones of character into which they naturally fall, certain pet ideal characters that they reproduce again and again. Not so Shakespeare. The separate individuality of his characters is perfect as that of nature herself. You can study his characters as real men and women. The girlish impetuosity of Juliet; the constancy of Ophelia, like a crushed violet, breathing sweetness in her very despair, in wild wondering music as of an Æolian harp; the characters of Portia and Volumnia, Romans matrons with Pagan principles, but true womanly instincts, all stand forth with a vividness that make them appear to us like people we have seen and known, rather than mere creations. In Shakespeare, as in nature, we have the distinction between man's courage, proceeding chiefly from his greater physical strength and energy and woman's courage, consisting rather in moral strength and endurance.

In Constance, the mother of Arthur, in King John, we have the impersonation of genuine maternal affection carried out with as consistent individuality as the more complex character of Lady Macbeth. Each type of womanhood is true to the deepest instincts of the sex, with the truth that pervades all Shakespeare's characters,

which are never ideal phantoms, his best never being too perfect, while, in his worst, he always keeps within the range of human nature. He never copied nor caricatured, but, like all artists of true creative power, *studied human nature*, and his development of individual character does not consist in studies from individuals, but from *humanity*. In an age when it was only too common to gratify personal piques and dislikes by caricaturing enemies, Shakespeare's freedom from such a practice won for him from Ben Jonson the appellation of "gentle Shakespeare." Mr. Justice Shallow indeed might have suggested Falstaff, and other characters may have been similarly suggested by people he had known, but in all Shakespeare rises to the universal truth of common humanity, and recognizes the good alike in Protestant and Roman Catholic, not, like some celebrated authors, allowing his estimate to be coloured by personal predilections. While true to the great principles of human nature, however, his numerous anachronisms show that he cared but little for the local and temporary truth of place or time, caring more to present his dramas vividly to the men of his own time than for the exactitude of an antiquarian.

In the same way, in his historical dramas, Shakespeare by no means adheres closely to historical accuracy, seeming only anxious for truth to *life*. His Constance in King John is wholly his own creation; the Constance of history being no such woeful widow, but twice remarried; while Arthur, instead of being a child, as the play represents him, must have been at least a youth of fifteen. The Constance of the play, however, if not a *historical* character, is a *real* one, blending the weakness of a commonplace woman with the intensity of maternal love, which is predominant in her over every other feeling—her very violence borrowing dignity from the circumstances that call it forth, exhibiting, not strength of *character*, but strength of *affection*, possessing only the kind of courage *peculiar* to woman, yielding to every impulse; a woman, not wise, very wilful, passionate, uncontrolled, yet a truthful picture of an ordinary woman in extraordinary circumstances. Her character contrasts with that of Isabella, manifesting kindred impulses,—of Cleopatra, in her uncontrolled wilfulness, a devotee to pleasure, a gay, many-coloured butterfly of pleasure and fashion,—of Portia, the high-minded wife of Brutus in Julius Cæsar, an old Roman type, worthy of the noblest ideal, as she appears in the speech beginning:

"I grant I am a woman, but withal  
A woman that Lord Brutus took to wife, &c."

Cleopatra lives under the same law of duty, and says:

"What's brave, what's noble,  
Let's do it after the high Roman fashion."

Yet, under all her sensuous beauty, she is only a coward, who dares not apply the asps till her waiting-woman has anticipated her in the act.

The source of pleasure in tragedy is indeed a curious question. That of pleasure in comedy and epic poetry is easily understood, the latter concerning itself with that of the heroic deeds of man. But tragedy seems to concern itself with beauty, love and helplessness hastening to a wretched fate, as in the case of Juliet, Cordelia, or poor Ophelia, as placed before us in the affecting lines:—

"What time, she chanted snatches of old times ;  
As one incapable of her own distress ;" &c.

But the fate of Shakespeare, that seems to work such woe, is no blind destiny, no pagan nemesis taking vengeance even upon unintentional wrongs. The passions of humanity work out their own destiny. Man's criminality involves suffering. It is the uncontrolled jealousy of Othello that brings about the tragic death of Desdemona, and the perverse selfishness of Lear that is the cause of his suffering as he does

"Upon the rack of this tough world."

But real as such tragedy is, the witnesses of it in real life could receive nothing but pain from it, unless indeed there could be a possibility of relieving it. How is it then, that, in the drama, it should be the source of pleasure? It is because there is exquisite pleasure from the poetic language of the emotions, and from the idealization, the moral element, and the lighter shades which the true artist will interweave with his darker tints, but the whole should become oppressively painful. Were it possible to discuss all the elements of tragedy introduced by Shakespeare into his dramas, what wonderful power and comprehensiveness we should discover. That drama of Coriolanus, for instance depicts a noble national spirit, set apart from all the men of his time, and the perennial struggle between two extremes of society, always a source of perplexity and trouble.

The tragedy of Shakespeare's later vision was steeped in deeper dyes of sin and crime, as those of Brutus, Macbeth, Hamlet and Lear. Of King Lear the lecturer gave a masterly analysis, tracing the folly, madness and misery of the unhappy King. In King Lear, Shakespeare touches the extreme of misery. Lehiyal expresses wonder at its comprehensiveness and impressiveness, while Shelley gives it the preference to Greek tragedy. Like the Constance of King John, Lear is a foolish old man, whose characteristics are chiefly obstinacy and a desire for affection, undervaluing and misconceiving his own true hearted daughter, and preferring her more loudly professing sisters, till their ingratitude drives him into exile and misery, and he comes to value Cordelia in the extremity of his need, and just where she is to be snatched from him forever. The character of Cordelia is finely drawn, her proud reserve mingled with a little waywardness, a touch of human frailty adding effect to her after-conduct, wounded pride, a touch of pettishness in her refusal to be with Goneril. The extremes of character in sisters are not beyond the limits of probability, and so indeed we might run through the whole range of Shakespeare's female characters, finding in each a distinct real being, full of the inconsistencies as well as the consistencies of reality, and so giving us the subtle but unmistakable elements of *personality*, the greatest triumph of any artist's skill.

#### REMINISCENCES OF A B.A. OF '56.

**T**HIS only a little more than 29 years hence since I began to grind for the matriculation examination in Queen's College. And yet what changes have taken place in the interval! First, how much greater are the facilities enjoyed by the youth who are now looking forward to a University course! There were then in Upper Canada a few of what were known as *District* schools, but they were beyond the reach of the sons of any except a wealthy man here and there. They corresponded to the Collegiate Institutes of to-day, as links in the educational chain; but while they were the best intermediate schools the country could furnish at that time, in themselves they were quite inferior to many of the present *Common* schools. And if such was the character of the best grammar schools, it is easy to conceive how poorly equipped

the lower grade of schools was. Occasionally, indeed, trustees made a strike in the matter of running upon an efficient teacher, a man who had received a classical education in "the Old Country." Persons of this description were, however, of doubtful character or antecedents. Educationally speaking, it was my good fortune to have been placed under the tuition of an Irishman, "fresh from the soil," when I was between 14 and 16 years of age, who, whatever defects he had, was at least well read in Latin, Greek and mathematics. He introduced me into a new world of fact and fancy just at the critical and plastic period of life; and it is amusing to recall the enthusiasm which he displayed in helping forward the only two advanced pupils he had—spending hours over their lessons—while the other scholars were utterly neglected, or, which was nearly the same thing, turned over to the care of my fellow-student and myself during the shreds of the time that we were not engaged in our own work. With him we had all read *Corderii Colloquia*, part of *Ovid* and the whole of the *Bucolics* and *Georgics* of *Virgil*, and were thoroughly well drilled in Latin, syntax, prosody and mythology. We had also mastered the Edinburgh Academy Greek Grammar, and the *Extracts* which formed the sequel to it; while in mathematics we had gone hurriedly over the first six books of Euclid, which we knew intellectually, although we were not expected to charge our memories with carrying all details of the numbers of the propositions or problems, or definitions. All that we were required to do was to cite the references made in any problem to parts we had already overtaken. We had in the same somewhat loose yet intellectual manner gone through the whole of Davies' algebra. This was a good deal of ground to cover in a couple of seasons—not years—for farmers' sons had always to stay at home during seed time and harvest. One result, however, of the rapidity with which we had travelled over our Latin, Greek and mathematics was that in a year or two, during which I had paid them no attention, I had forgotten most of what I had learned. The mental discipline remained, but the technicalities of knowledge had escaped my memory. Up till this time no special end was had in view in my education. Neither on my own part, nor on the part of those who were responsible for my up-bringing was there a dream entertained of my ever going to college. That was an exalted privilege to which few then aspired. Besides, I had no ambition for it. The very *acme* of distinction in my eyes was to be a dry goods' or grocer's clerk. A short trial of it dispelled the delusion, and next I stumbled into being a knight of the tawse. I had received no training for the teaching profession, and, further, I had no taste for it. On a certain morning it was as far from my thoughts to become a schoolmaster as it was to go on a voyage to the moon; and yet, before I slept, I was engaged to "teach the young ideas how to shoot," at the rate of £40 a year. This fact illustrates the state of education at the time. Any one who pretended to be able to teach, and could pass a very easy examination in the three Rs before a local superintendent, was sure of an engagement, no matter whether he had any experience or not, or any aptitude for the business, provided he did not ask too large a salary. My demands were modest enough in that particular. I had happened across a farmer who was in quest of a teacher for the section in which he lived, and of which he was a trustee. His most serious objection was to my youth, when he found out that I might be regarded as qualified for the position so far as attainments were concerned; but, perhaps, I may allowed to score one to my credit when I add that the trustees of that section never afterwards rejected a candidate on account of his youth. I was working away in the summer of '52, striving to admit light into the minds of my agricultural pupils, when the incidents occurred which directed my

mind towards the work of the ministry, and towards a University education as a necessary preparative to that work. The congregation to which I belonged had been honored with a visit from one of the Professors of Queen's College with a view to two objects, first, to add to the endowment of the institution, and, secondly, to encourage young men to think of entering the Church. It was then as now—these two things went together. A large accession to the number of students was the result of the monetary canvass on behalf of the College in 1851-2, in 1855-6, and again in 1869-70, as well as in 1878-9. The Church at the time I speak of felt called upon by the state of the then much agitated Clergy Reserve question to try and beat up recruits for the ministry, so that when the day of settlement came there might be the larger number of annuitants whose claims would have to be regarded by the Government—the same forethought that was exercised by the Church of England in Ireland before its disestablishment and disendowment. The pardonable activity and policy exhibited by the Presbyterian Church of Canada in connection with the Church of Scotland, in the premises, did not succeed, however, as well as the same policy did in Ireland. The Colonial Parliament drove the question to a conclusion before the Church's policy could bring forth fruit. And, then, colonial politicians were not so "lightened" as the statesmen of England. On the contrary, the Government of the day did a very shabby thing,—in refusing to recognize those ministers of the Church who had been ordained during the two years before the secularization of the Clergy Reserves because the *letter* of the Imperial Act, granting leave to the Canadian Legislature to deal with the question, could not be cited as giving them a right to pecuniary compensation, although the *spirit* of that statute clearly admitted it. When the authorities of the University learned that I had some time previously gone over so much Latin and Greek, as well as mathematics, they pressed me to enter college that same autumn. This I could not be prevailed upon to do, although an offer was made to procure me a Bursary that would help to maintain me through the session. My engagement to the trustees was too sacred in my eyes to be broken, and I resolved to fulfill it. At the same time I began my preparations for entering college the following session. Three books of Cæsar and three of the Æneid of Virgil had to be read. Cæsar was a new book to me, and I found it stiff work beginning with *Omnia Gallia divisa est in tres partes*. I was innocent of the existence of any translation, or even of an "author's" edition with notes. I had to grub my way through Dymock's edition, which threw no light on my path. Once I travelled several miles to get a doctor, of whose Latin scholarship I had learned, to help me to unravel an intricate passage at which I had stuck. I was better off with Virgil. The general acquaintance I had previously with his style was an advantage, and then it was a *Delphini* edition I had in my hand which gave the natural prose order of the poetry, even though it two was in Latin. I enter into these details as showing the remarkable stride which education has made since, and the superior facilities which students now possess.

(TO BE CONTINUED.)

*The Editor of the Journal.*

SIR:—At this era in the life of Queen's there is a subject of great importance to her, and one doubtless which has been deeply and carefully considered by the framers of her curriculum, viz: The advisability of honor courses. That a University ought to be able to train a man in that special line of study which he may select as his life work

is undeniable, but whether it should give such prominence to those special courses of study as almost to discourage a general course seems to me a matter that is open to discussion. That a man can be a universal scholar is now universally denied, but that a man can be proficient in any one branch of learning without having, at least, an acquaintance with other prominent branches is also something to be denied. Is it, therefore, well to give all our highest College and University prizes to those who are successful in honor work? To be successful in honor work means with most, to leave neglected some important branches of study to the hurt of the student. Is it not now quite possible for a student to go through his college course, to take high honors, to become a gold medallist, to study for the ministry and go forth crowned with the noblest laurels a University can give to any of her sons, to combat the materialism which many say is so prevalent in our time, and still be so ignorant of the laws of physical science as to make many among his congregation wonder how so learned a man can be so ignorant of the works of Him whose word he preaches? Not only is it not quite possible, but does it not even seem as though University authorities thought it quite laudable? Who in a University would think of honoring more the man who gives a conscientious attention to the rudiments of all branches, that he might become the better fitted for studying one, than the man who neglects all but one for the sake of taking a medal or high honors in that one? And who, outside of a University, would think of doing otherwise? Once on a time the highest prize in the gift of the Senate of Queen's was given to him who stood best in the general passwork. Then, perhaps, honors were too much neglected; but is there not now a danger of going to the other extreme? Could not now the highest prize, the University prize, *par excellence*, be given for the greatest proficiency in the general work of the College. Make a high percentage necessary and do what else is needed, but why give the highest prize to those who are successful but in a single branch. I think no real harm has yet been done, but think also that in all probability harm will be done, and great harm. I have already transgressed the limits of a communication, and consequently have no space further to devote to the consideration of the subjects which, I consider, well worthy of the attention of all true lovers of education. I am, sir, &c.,

BACHELOR.

*My Dear Journal:*

IN an editorial in your last issue I noticed something, the proposal of which gave me great pleasure, emphasized as it was (unintentionally no doubt,) by statements made in a contributed article of the same issue, "The Model Student." I refer to the shortness of the session at Queen's and the JOURNAL's proposal that it be lengthened at least from the 1st of October to the 1st of May."

"Cram" is one of the greatest evils of our educational system to-day. And what is it else but a certain form of cram for the students of Queen's who desire to get up their work rightly to do that work in the present short session. What can he be but a "pallid student" who is compelled to do seven months' work in five. Students must have time for exercise; some of course take it under our present system, but it is in many cases at the expense

of their studies. They are but few who know how to study as did that Lord Advocate of Scotland of whom the writer of the article I mentioned speaks. It is often, as he says, that those who do best spend not so many hours at their books as others whose "much study" becomes "a weariness to the flesh" and robs them of that vitality so necessary to the successful student.

But, after all, as I have said, those who do know how to study thus are few, and the rest either have to decide that the work is too much for them, or else turn to their books, and by the aid of that celebrated "midnight lamp," of which we have all heard so much, and which, one would think, ought to be worn out by this time, turn the "pleasures of learning" into a drudgery, compared to which hewing of wood and drawing of water is a recreation, and, when sustained and stimulated through their labors by the prize ahead, their work is crowned with success, they find themselves, prize in hand, with bodies so weak and enfeebled that in the new and enlarged sphere of labor on which they then enter, they droop discouraged and helpless.

I am not theorizing nor exaggerating. I am not old. My college life is not of a quarter of a century ago. Much less time than that has gone by since I left the halls of Queen's, but in even my short experience I have seen more men than many who had not thought of the matter would willingly credit, who, after working hard and well through their college years, have found it necessary, just when they should have felt best equipped for the race, to sit quietly idle and rest by the wayside, while many others who had better hoarded their strength, and consequently seemed to lag behind, passed by them in the contest for the prizes of the university of the world. Let not the matter drop, my dear JOURNAL. You have done many a good work in the past, do this also, and you will get heartfelt thanks from many a future student who will sometime be, like myself,

AN OLD BOY.

#### UNIVERSITY SERMON.

ON Sunday, the 18th December, we had Rev. J. S. Black, of Erskine Church, Montreal, a college classmate in Glasgow of Principal Grant's. His text was:—

"And when they saw Him, they worshipped Him; but some doubted."—*Mat. xxviii-17.*

The earthly survey of our Lord was drawing to a close, the time of his ascension was at hand; and by His own instructions His disciples had gone out to meet Him, to receive His last words of encouragement and instruction. It is unnecessary to enter into the complicated question of criticism as to the various appearances of our Lord between the time of His resurrection and His ascension, but to consider the admission that while some of them rejoiced to worship Him others doubted. Who were the doubters? Many commentators tell us that although only eleven (disciples) are mentioned there must have been others present. It is only a supposition that any of the eleven virtually doubted that this was the risen Lord. It is always easy to get out of a difficulty by making a supposition. The plain reading of the scripture is that the eleven went out to meet Christ, that they did meet Him, that while some rejoiced to worship Him others doubted. Doubted what? We are not told the exact shape the doubt took; but there is only one inference. They doubted the stupendous fact of the resurrection, doubted the evidence of their senses, no matter what shape that doubt took, whether in asking "Is this the Christ?" "Can a man who has been really dead and buried rise again?" Two things are worth remembering:

1. The evident and transparent truthfulness of the writer of this gospel. If there was any intentional fraud or deception, any desire to build up a theory, the admission in the text was fatal to it. The Norman soldiers, the Pharisees, the dwellers in distant lands, to whom was told the marvellous story of Christ, might doubt; but it was remarkable that this should be with the men who had been with Him through good and evil report, who had been His companions for three years in the ministry; students of the great teacher, at once principal and professor; who had eaten with Him, slept under the same shelter, and hung on the words which the Lord had spoken to them.

2. We learn not only that there is a transparent simplicity and honesty in the evangelist's admission, but that the great central part of the Christian system was doubted. We live in days when it is the fashion for skeptics of a certain kind to try to throw discredit upon the marvellous revelations of God to man, and instinctively feeling that the Christian faith is an impregnable stronghold, they confine their attacks to the outworks or outposts as represented by revelation. Miracles are the point where both learned and unlearned criticism find vantage ground. Unhappily there are often within the pale of the Christian Church itself many features of Christianity, especially the young men who think a little, enough to get themselves into difficulty but not enough to safely get out of it; who are like swimmers who have strength enough to strike out from the shallow edge into deep water but not enough strength to turn and swim back. The questions are, Did Christ die? Was he buried? Was he raised from the dead? If so, all other miracles become not only possible but probable. If not so, then the gospel is a mockery, and those who believe in it are terribly deluded. *En passant* he wished to speak a few words in regard to Christ's treatment of the doubters, how he cured them of doubt. The doubters he divided into two classes, those who doubted honestly and those who did so dishonestly. Dishonest doubt was usually boastful and paraded itself. It was very often accompanied with questionable living.

In the south of Europe there was a class of beggars who exhibited the sores with which their bodies were covered in order to elicit the charity of the benevolent. Dishonest doubt often imitates this kind of begging. It was represented by the Sadducees in ancient times. Voltaire and his school represented it at the present time. With the modern doubter there is very little that is new, and a defence of Christianity, one hundred and fifty years old furnishes a reply to him, except a little on the physical side. On the other hand the honest doubter does not enjoy his doubt. As one had said, "he wants to get rid of his doubt." This is the crucial test: "What is your doubt to you? Is it a sweet morsel of which you are fond? Do you find spiritual delectation in it?" It is of infinite importance to know whether it be based on moral dishonesty, whether it makes us glad or sad.

He referred to the effects of the respective teachings of Voltaire and Goethe. The nations to which these two men belonged presented a strong contrast. One was leavened with dishonest doubt, the other with honest doubt. He proceeded to say that Christ had no cure for dishonest doubt. He only cured honest doubt. In what way? Not by argument, although we read that He reasoned with the disciples, showing out of the scriptures how He was to die and what was to be its fulfilment. Not by seeing, although seeing is to believe. Not by hearing, although it is strictly true that faith cometh by the hearing of the word. Not by reading, although we are told to "Search the scripture for in them ye think ye have eternal life, and they are they which testify of Me." All these methods have their value, but Christ's great solvent is action. He commanded all his disciples, doubt-

less as well as those who did not doubt, "Go ye, therefore, and teach all nations." In the case of every man following Christ there is a grand testimony of experimental consciousness of the faith in which he believes, that cannot be gainsaid. This experimental consciousness, after a certain time, becomes part of one's entity. Christ said nothing to the doubters, but simply commanded them to go forth and work. The preacher counselled his hearers not to shun men because of honest doubt. Avoid only the dishonest doubter. Doubt if you must, but work for God and your doubts will vanish. Christendom has forgotten too long that the command to evangelize the world was given as a solvent to heal the doubts of those to which the message was sent. The test of Christianity is not knowledge, faith, or spirituality, but action. And when a man is in earnest before God that which tremulously falls upon his ear is God's "I must." Work for God is a sacrament with a very real presence in it. We must get out of the mercenary estimate with which perhaps too much of the Church work is regarded—as a disagreeable necessity. Try and rise to the dignity and grandeur of your commission. Work for God, and your doubts will vanish. Sit at the bedside of the dying saint, and your doubts will vanish. Give for the spread of the everlasting gospel until giving pinches you, and makes you deny yourself some luxury of life, and doubts will vanish. Learn to love that which perhaps you now hate; to conquer self; in place of the highest and proudest to become the humblest and lowest, and you will feel the light and love which passeth knowledge. Who can estimate the true dignity of Christian work? What though the hands be hard and horny; they will tune the golden lyres in the mansions above. What though the way be dark and dreary; the risen Son of Righteousness will be there with healing in His wings. Every drop of sweat which decks the brow of the worker for Christ is an offering to his God.

[We have continued giving reports of the University sermons this session because we have heard that it is the wish of many that we should do so. We are indebted from reports so far to Mr. Robert Meek, of the *Whig*, who always gets encomiums from that class of public speakers so hard to please—preachers.—EDS. JOURNAL.]

#### THE VACATION.

ONE of those misunderstandings between Faculty and undergraduates, which at times disturbs the equanimity of every University, occurred the week before the Christmas vacation. For some undefined reason the Senate, this session, curtailed the vacation by six days, a proceeding which was highly objectionable to the students who petitioned almost in a body for the usual length of holidays. The answer to this petition was a meagre notice on the blackboard that the petition would not be granted on the ground that if the vacation were lengthened "the work of the session could not be accomplished." A mass meeting of students was immediately called who unanimously and enthusiastically agreed to take the extra number of holidays. A committee was appointed to draw up a motion expressing the views of the meeting. This motion which was put up on the bulletin board was somewhat impertinent in tone and expressed the intention of the meeting to take a longer vacation, and also that the men present would undertake to see that no one should attend classes before the 10th of January, instead of the 4th, the date fixed by the Senate. This motion was also copied in one of the daily papers. Publicity having been given to it, the motion took the form of a threat, and the Senate was compelled to take notice of it; for it amounted to a question as to who should settle

the length of vacations—the Faculty or the students. Accordingly a notice appeared on the blackboard that whoever was absent from lectures after the 4th January without a reasonable excuse, should forfeit the session. This was a bold action on the part of the Senate, and was calculated to send a general "cut" "Up Salt Creek," to use an expression. Another difficulty was the failure of the committee to get holiday rates from the railway companies who appear to have been advised by the Faculty not to grant such to students of the University for any time after the 4th; although at first the railways had agreed to give reduced tickets up to the 10th. But the students were bound to have their holidays, so another mass meeting was held, and those present agreed to "cut" from Friday the 16th till Thursday the 22nd, the day on which the vacation began. The railways had compromised in the meantime, and agreed to give tickets from the 16th to the 4th inclusive. So on Friday most of the undergrads left for home, and on Monday there were general cuts in four classes while the remainder went on with an attendance varying from one to a dozen.

These are the facts stated as briefly as possible of the late "ruction" which we refer to editorially, in another column.

#### FIRE.

ON the night of Friday the 16th those old sheds on the east side of the quadrangle of the Royal College were destroyed by fire. The JOURNAL has agitated the removal of these buildings for years; because they were an eyesore, but we certainly never thought that anyone would take this bold but effective means of getting rid of them. The sheds were of little value in themselves; but the janitor, Mr. Cormack, lost a quantity of hay which was stored in them, and the Rev. James Cormack lost a buggy and cutter valued at one hundred and seventy-five dollars, so that the total loss amounts to about three hundred.

It is too bad that these things were not taken out before the fire. Fortunately the janitor's cow had been let out to graze so that it escaped cremation. There is a united feeling of sympathy about the College for the losers in this disaster, who had no insurance on their property. The fire occurred at about three o'clock in the morning, and the adjoining houses had a narrow escape from being burned. The College authorities we believe will make a most searching investigation into the cause of the fire. It is needless to say we trust the offenders if discovered will be dealt with vigorously.

#### MEETINGS.

##### ALMA MATER SOCIETY.

AT the last meeting of this Society the resignation of Mr. Mowat as Managing Editor of the JOURNAL was accepted, and Mr. Shanks appointed to that position. Mr. J. S. Skinner was elected Secretary-Treasurer in place of Mr. Shanks.

It was decided to supply the gasaliers in the Society's meeting room with globes.

A motion was brought forward that the Society undertake to publish a cheap edition of college songs suitable

for college meetings and serenades. But as a prominent member of the Glee Club promised that that body would attend to this matter immediately, it was agreed to drop the motion.

The Society then formed itself into a Parliament. The Hon. J. C. Anderson was elected Speaker. Mr. J. M. Dupuis was appointed Clerk. The Hon. R. W. Shannon succeeded in forming a Cabinet, composed of himself as Premier, and Messrs. Hay, Pringle, Mowat and Britton.

After the Sergeant-at-Arms had placed the "bauble" on the table and the House had been called to order, the Premier introduced a Bill providing "that the Isthmus of Panama should be taken under the wing of the Government." The Bill was supported by speeches of overwhelming force, while its chief clauses were warmly criticised by the leader of the Opposition (Mr. Shanks) and his followers. The Bill would in all probability have carried had not the Minister of Justice and member for Snake Island made some damaging disclosures. He laid on the table documents showing that the other Ministers without his knowledge had pledged themselves to carry the Bill in consideration of the sum of one million dollars, given to them by certain noted capitalists. On hearing this disclosure the House manifested the utmost indignation. A motion of want of confidence in the Government was moved by the leader of the Opposition and carried by a large majority. The Government then resigned. This session lasted about two hours, and the debate was characterized by a brilliancy of wit and vigor of expression highly delectable to the spectators.

### PERSONAL.

SOMETIMES the usual order of things is changed: J. Max Dupuis completed his course in medicine last year and this year enters the Arts course for the degree of B.A.

J. W. MASON, B.A., '78, who has been in Nova Scotia all summer, recently passed through Kingston on his way to Colorado for the benefit of his health.

BELL, M.A., '77, and SHANNON, M.A., '79, adorn the editorial sanctum.

RITCHIE and MACDONALD, B.Sc.'s, '78, have opened law offices in Toronto.

THE only graduates in Divinity who are not on the list of Queen's University preachers are Prof. Hart, of Winnipeg, and Rev. John McMillan, of Truro, N.S. These gentlemen live too far away to admit of their visiting the University for this purpose.

J. H. BETTS, M.D., '81, has successfully passed the examination for M.R.C.S.E. in London. He was very well up in the list.

DR. TASSIE, formerly rector of the Galt Collegiate Institute, has established a boys' school on Bloor Street, Toronto, at which there is already a large attendance.

THE Rev. Dr. Kemp, Principal of the Ottawa Ladies' College, is mentioned as the next editor of the *Canada Presbyterian*.

MR. J. M. DUFF, '76, of the Bank of Commerce, was married last week to Miss Osborne, of Hamilton. The JOURNAL extends its congratulations.

WM. ROTHWELL, B.A., '81, has been appointed head master of the Perth Collegiate Institute.

B. N. DAVIS, B.A., '81, holds a position in the Chatham High School.

THE Rev. P. S. Livingston, B.A., '70, has been appointed a missionary to Manitoba, and has resigned his charge of Russelltown, Que.

THE Rev. Dr. Bell, late of Walkerton, will arrive after the holidays to give a course of lectures in Divinity Hall in place of Mr. Fotheringham who is in California. Dr. Bell while in Kingston will probably officiate in St. Andrew's Church, as Rev. Dr. Smith will take a furlough of two months to visit Denver, Colorado, where Mrs. Smith is at present living, seeking to benefit her health.

WE see that the Rev. D. Macdonald, M.A., '63, of Creemore, has been called by St. Paul's Church, Carleton Place. Mr. Macdonald should stay over and reorganize the Ossianic Society.

THOS. SCALES, B.A., '78, is head master of the Williamstown High School.

### DE NOBIS NOBILIBUS.

THE Rev. J. S. Black gave a lecture in Convocation Hall on Friday, the 16th, under the auspices, and in behalf of the Missionary Association. The subject was "Crotchets and Fallacies," and was the best thing of the kind given in Kingston for a long time. Mr. Black took off the crotchets of politicians, aesthetes, the professional men and others very forcibly, and interlarded his remarks with "good ones" told in the drollest manner, which kept the audience in continual laughter. The attendance was not large.

A.M.S.—Mr. B. makes a motion that gas globes be got in order to soften the light.

MR. A. thinks no outlay should be made unless the state of the coffers was sufficient to warrant it. In a withering whisper he is told that it is the eyes, not the lungs, which are to be benefitted, and he subsides. (We grant this joke is a little obscure.)

WE admitted some "Patience parodies" in our last issue without an apology to our readers. We apologize now, and solemnly vow we will trouble them no more.

THE "At Home" at the Royal Military College on Wednesday, the 21st, was attended by a goodly number of College men.

BARBED wire is a brutal thing to walk beside on a dark night, as people passing up Arch street to the Royal College, have to do. But when it is torn off the pickets and stretched across the sidewalk and road, as was done last week, the amusement afforded to the jokers, by those who get caught in it, is exquisite. We have some of the funniest men in the country around our College. It was probably these same jokers who recently spent a pleasant evening in demolishing the gymnasium.

MR. CORMACK, janitor of Queen's College, turned his cow out upon the field on Saturday morning, otherwise she might have been burned in the shed to which some incendiary applied a match. Some nights before the students led the animal from her stable to what is called the "den," where she was ridden about by the "freshies," whose initiation into certain mysteries was accompanied with elaborate ceremonies. When the young men assembled for their "social," (before the fire), Mr. Cormack, presuming that one of its features might be another bovine performance, quietly untied the cow and drove her a safe distance from where the frolicsome characters were amusing themselves. A bucking goat, it is generally un-

derstood, has been used by the secret societies at initiations, and the students have improved upon custom. There is more fun with a good, healthy cow, especially when she becomes excited.—*Local Paper.*

A SANCTUM.—Yes, at last! We are going to enter into a transaction with the Senatus for the transfer to the JOURNAL of all and singular that part or portion of Queen's College at Kingston known as the north-east corner of the third story of said College. This we are going to transform into an editor's sanctum. We are going to have the steam pipes extended up an l to make two rooms—a sanctum or office, and a sanctum sanctorum labelled "Editors Private." We admit this will cost money, but are souls like ours to be trammelled by poverty? But to describe:

The outer room will contain all the perquisites of an office, and also files of our most valued exchanges. Across the door leading from the outer to the inner room is to be a screen composed of barbed wire, inside of which is a green baize door, and between these is a "life preserver." This apparatus we thought it expedient to get, in case of any incursions of Goths and Vandals (*alias profani sophomores et al.*) or of students who have been given "rackets" in the JOURNAL. The inner room is to be furnished with lounges, three large arm chairs, two mahogany secretaries, and a fire place with brass andirons. The favored few who may enter in as our guests will thus have an opportunity of hearing the crackling of the festive yule log. We may say here that all former managing editors and editors of the JOURNAL will be received with that hospitality and cordiality for which we are so noted. A closet opened discloses a spirit lamp, (to boil coffee in,) eggs, (what is coffee without egg shells?) lemons, (to take out inkstains with). We abhor inkstains, so we have laid in a stock of lemons sufficient to take out all the inkstains which may be made by our ink, which is contained in those jars you may see in there. Our higher senses will be also ministered to. The wall paper we have chosen is dark green and gold; our dado the same, only moreso; and we have taken special pains in picking out the sashes for our chairs, while our collection of fans we believe will be unrivalled. Our pictures will, of course, be the reflex of our own exquisite tastes. Ha! A knock at the door. "Who's there?" We instinctively grasp our trusty boot-jack. The door opens. "Well, what's up?" "Please, sir, Mr. \_\_\_\_\_ has received this account and would like me to return with the money; he \_\_\_\_\_ The man dodged. Alas! 'Twas ever thus. Our fondest reveries destroyed by the importunities of the vulgar.

Our sanctum has vanished into thin air.

### ❖EXCHANGES.❖

CHARACTERISTICS of certain papers:—

LATE—the October number of the *Richmond College Messenger*, which reached us this week.

FRANK—the exchange department of the *Niagara Index*.

"PUNCHY"—the *Columbia Spectator*.

REFINED—the *Portfolio*.

PAINFUL—the *English University Journal*.

DEPRESSING—the ladies department of the *Scholastic*.

ALL cut up (by our shears)—the *Lehigh Burr*.

ONE of the best—the *Rutgers Targum*.

IMPOSSIBLE—the *Randolph Macon Monthly*.

OWLISH—the *Oberlin Review*.

COURTEOUS—the *Exchange* portion of the *Notre Dame Scholastic*.

We have been repeatedly struck by the jealousy with which the colleges in the west of the United States regard the Universities of the east. In no way is this shown more than in the sneering manner with which western papers allude to the strong taste for athletics in the east. Even if athletics are carried to excess in some cases it would be more judicious for these western institutions to keep quiet until they show some signs of approaching the intellectual position held by eastern colleges.

*Rouge et Noir* (Trinity College, Toronto,) still maintains its respectable dress and tone. It is doing well, but saving no money. It is a pity the editors are unable to issue it monthly. There is one part of *Rouge et Noir* which (if we may be allowed the term) is too fresh. Modesty is a virtue, but not when it is at the expense of self-respect. Why the *Exchange* editor should set two College papers on a pinnacle and speak of them with bated breath, and wonder why others cannot share in his feeling, which seems to be that of awe, is somewhat puzzling.

THE Managing Editor of the *Dalhousie Gazette* should have an eye to his "personal" man. Our attention has been called by an exchange to this column, and it is no wonder that it is quoted in ridicule.

OHIO JOURNALISM.—DENISON POMPOSITO PARADES ITSELF.—After besmiling the *Transcript Table* of a recent issue with nearly a half column of innocent oozing, from the diseased brain of a writer in the *Denison (O.) Collegian*, the exchange man of that sheet has the base ingratitude to pitch into Ohio colleges in general, and us in particular, and using in his anger for a refrain an expression from us, calls all "alleged" colleges except Denison, which the writer evidently thinks is the *ne plus ultra* of institutions of learning, though it does graduate less than a dozen this year, and has no junior class at all. However, we will look over the man, as he is beside himself. Will some one please contribute some additional hemp to Denison's youthful bovine.—*College Transcript*.

### ❖COLLEGE WORLD.❖

THE number of students at the University of Edinburgh is yearly increasing, the number this session being 2,800. This is an increase of 50 over that of last session.

The students of Glasgow intend procuring a bust of Carlyle by Boehm, to be placed along with those of other notabilities in the University.

THE Cadets of the Royal Military College bring "shifting heavy ordnance" almost to perfection. The most recent shift in which they engaged was for the prize of the Dominion Artillery Association, and their performance was described by Colonel Strange, R.A., as the "neatest shift he ever saw," and by other old artillery officers present as "Grand!" "Splendid!" In shooting, too, the Cadets usually beat the whole Dominion.

It would be well for some Undergraduates if they would not allow their heads to be turned by the whirl and excitement of University life. Many seem to forget how great an effect on after years a well or ill-spent University career must have. It is better for a man not to "come

up" at all than, when he has come up, to be "sent down," and for the rest of his life to be ashamed to confess his connection with the University. If a man leads an evil life in the University, even though he may not suffer for his acts at the time, yet his character will not have escaped the notice of his colleagues, who afterwards will always have it in their power to call his remembrance to the past. We should like to see men bear this fact in mind, and show more *esprit de corps* as members of this old University, so as not to allow themselves to act in such a way as to trail her honour in the dust.—*O. & C. Undergraduates' Journal.*

A UNION has been formed in Toronto of the students of the different colleges. The reason for forming such a union is not made very apparent. The avowed advantage is that students may be able to get their books cheaper from the publishers, but it is thought that to give mutual help in case of trouble is the real motive of the promoters.

A NEW Ladies' College has been established at St. Thomas, Ontario. It is called Alma College, and presents an imposing appearance. The Principal is the Rev. B. F. Austin, M.A., a graduate of Albert College, Belleville. The College is under the auspices of the Methodist Church.

THE Ontario Ladies' College, the *Sunbeam* says, in its advertisement, was "inaugurated by Lord Dufferin in 1874." Does not the *Sunbeam* remember the very strong language used by the noble Lord in speaking of the practice young ladies had nowadays, of giving their pet names in college calendars and prospecti? Would not Lord Dufferin be shocked if he should see the names of the fair editors of the *Sunbeam* with their names-for-short prefixed? However, whose business is it but that of the editors themselves?

It is currently reported that only one Professor of Political Economy in America favours the practice of Protection in his teachings. But in this connection it must be remembered that Professors are apt to be too theoretical in their treatment of a subject.

THE *Varsity* accounts for the names Senior and Junior by affirming them to be abbreviations of Junior and Senior Sophisters, which are the names of the second and third year students in English Universities.

THE wearing of academic costume is becoming the rage in American Colleges, led on by the principal Universities, who appear to set the fashion in everything. In all probability the thing will be done too much, and the craze will die a natural death. But our custom in Queen's (where cap and gown have always been required) will go on to the end. Some of our men show a dislike to wearing gowns, but what if, as in the Scotch Universities, they should have to wear scarlet robes instead of black.

Two students in a Western College were detected by a farmer in carrying off his front gate. He informed on them, and the Faculty asked them if they would be expelled, or handed over to the mercy of the farmer. They decided on the latter alternative. The farmer set them to cut four cords of wood for a poor family. The task was witnessed by a large crowd of fellow-students, and citizens, and was accomplished amid jeering and the playing of musical instruments, and singing of college songs.

OBERLIN College strictly forbids the use of tobacco by her students. At Notre Dame University only the Seniors are allowed an occasional cigar on a written request to that effect from their parents.—*Hobart Herald.*

## ❖ BON MOTS. ❖

### YE XMAS CARD.

HYS Xmas card ye student boughte,  
Selected with profoundest care,  
With deepe and mystic meanyng fraughte,  
Clear only to ye distant fair.

Ye thought, long cheryshed, ne'er expressed,  
Lyes hid beneath the ye quaynt desygn;  
O may yt be by Cupyd blessed!  
Thys Xmas offering at hys shryne.

Ye legend whyche ye scroll doth bear  
Ys but "A Merrye Xmas, Myss,"  
Yet not one costlye present there,  
Wyll gayn so sweet a smyle as thys.

—*Lchigh Burr.*

The correctness of the A. S. orthography in the above we may be allowed to doubt.

Now is the time the wily soph grooms up his broken-winded old pony, parades him before the guileless freshman, and offers to part with him at a great sacrifice, on account of the fraternal interest which he has in said freshman.—*Ibid.*

'84 has a Gun club. During the winter they will practice shooting goats on the wing. One of the members explained to us that they have selected this species of game because it is a slower bird than the pigeon, and more reliable than a glass ball.—*Ibid.*

My song is of a noble nose,  
'Twas neither pug nor Roman—  
A nose that o'er its owner's face  
Was prone to go a roaming—  
The only nose its owner had  
To brighten up the gloaming.  
And hence he thought it wondrous fair,  
And nursed it with exceeding care.

CHORUS.

Then sing of that nose, that ruby red nose  
That nobly attended to duty.

Who knows  
But sooner or later a ruddy red nose  
May be reckoned a mark of great beauty!

This nose was lengthy to the view,  
A sight serene and cheering;  
Yet how to scratch its ruddy tip  
Was not so soon appearing;  
And when he'd sneeze, the dulcet sound  
Was far beyond his hearing.  
And fowls w'd go to roost whene'er  
Its shadow darkened all the air.

One day this nose was pointed north,  
When, with alarming quickness,  
Its owner hastened home to don  
His flannels, double thickness,  
And thus was able to avoid  
A dreadful spell of sickness.  
His nose had touched some colder air  
And warned him straightway to prepare  
(Spoken) for colder weather.

—*Rutgers Targum.*