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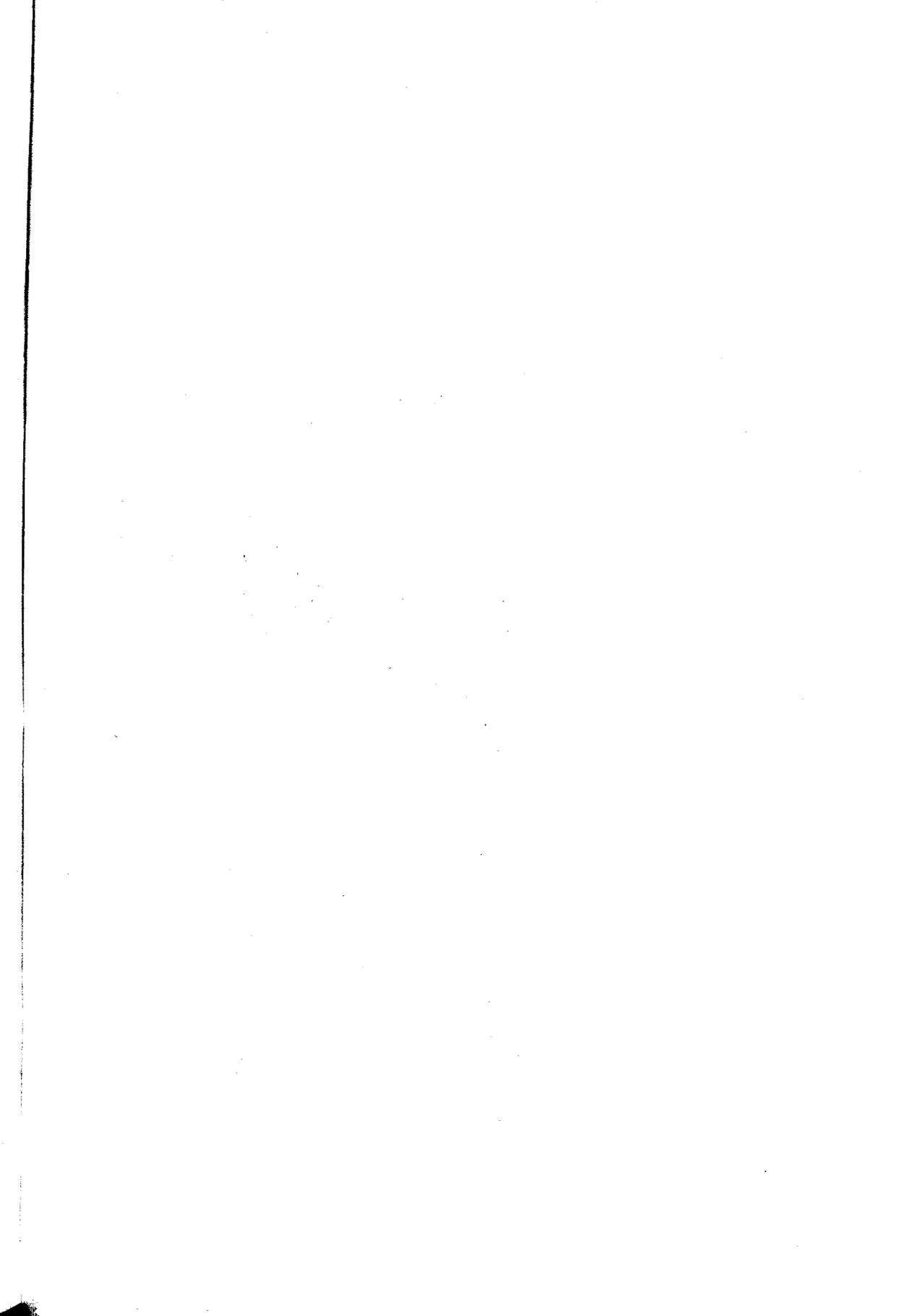
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BACCALAUREATE ADDRESS.

Rev. Dr. Clark, Trinity.

1 Thessalonians, V., 21: "Prove all things, hold fast that which is good."

NEXT to the duty of obedience to conscience lies the obligation to have that conscience as fully as possible enlightened, and this is the subject on which I venture to speak to you to-day—the *formation of opinion*—a subject which concerns us all, old or young, cleric or layman; and which greatly concerns young men at the period of their life when they are passing from the work of general and fundamental education to preparation for the special business of their life. To those, indeed, who will now prepare to be teachers of men, the matter is one of supreme importance, but it is not of little consequence to any man.

A writer of the past generation (Mr. Ruskin) has said that he cares nothing for what a man opines, but only for what he knows. He pays no regard to opinion, but only to knowledge. Such a statement may seem plausible, but a moment's reflection will show that it is not sound or rational. It ignores the condition of ordinary human thought and action. A large proportion of our judgments must belong to the region of probability, and not to that of certainty, and therefore must belong to the region of opinion and not to that of knowledge.

We are, in fact, under the necessity of acting in many cases, in which certainty is unattainable. This point is put with admirable clearness by Bishop Butler in the Introduction to his "Analogy," in which he points out that, while to "an infinite intelligence" every "object of knowledge" is "certainly true or false," to us "probability is the very guide of life."

It must already be clear, then, that our opinions are of immense importance seeing that they do, to a very large extent, regulate our life and conduct. Obvious as such a statement may appear, it has been lost sight of by many. Writers of power and influence have permitted themselves to use language on this subject which right reason could not justify. Even Pope* has said: "For modes of faith let graceless zealots fight. His can't be wrong whose life is in the right." But this statement, although it contains a certain measure of truth, is certainly, as it stands, both false and mischievous, seeing that it ignores alike the influence of a man's life on his faith, and the influence of the truth or falsehood of his beliefs and convictions upon the conduct of his life.

The opposite view has been set forth by Mr. Ruskin† with his accus-

*"Essay on Man," epis. 3, line 303.

†"Fors Clavigera," June, 1875.

tomed trenchant force, and we may add, with his wonted exaggeration. "It has been a prevalent notion," he says, "in the minds of well-disposed persons, that if they acted according to their own conscience, they must therefore be doing right. But" he goes on, "they assumed, in feeling or asserting this, either that there is no law of God, or that it cannot be known, but only felt and conjectured. You must not do," he adds, "what you think right, but whether you or anybody think or don't think it, what is right."

Here we have the same one-sidedness as in the lines of Pope, but in the opposite direction. We answer Mr. Ruskin, a man is bound to obey his own conscience and he is right in obeying it, and he would be wrong if he disobeyed it. It does not, however, follow that he is doing right objectively, although subjectively he is doing right in following the best guidance he can obtain. Even if, in some cases, a man may be doing considerable mischief by obeying his conscience, still this is his guide, and only on such conditions can he hope to be guided into clearer truth. But all this only brings out more fully the enormous importance of right opinion.

The hourly actions of our life are determined by our opinions, acting in concert with our habits. Opinion is the guide of our life in religion, in politics, in society. Surely no one can suppose that it is all one what our opinions are on the nature of God or quite graceless to fight for such things as the nature of man or of the Christian faith. Is it quite graceless to fight for such things? Even if we had not been told to "contend earnestly for the

faith once for all delivered to the Saints," would it not imply a want of serious thought to regard such questions as unimportant?

Now the principle is the same in every department of thought and life. Opinion is our guide and master everywhere, and in all our relations, private, social and public. "Opinion the Queen of the world," some one has said; and the great Pascal declared that this phrase, which was the title of an Italian book (*Della Opinione, Regina del mondo*) was in itself worth many books. Montesquieu says much the same thing of custom, and Herodotus of law; and these are but the expression and embodiment of opinion.

It may be objected that there is an exception to the truth of the principle in the case of countries where public opinion can hardly be said to exist, in despotisms and autocracies. But the exception is only apparent. Under long-established despotisms the so-called autocrat rules by the opinion of the small body who surround the throne and support it. When he breaks with that, unless he can throw himself upon the support of another body of organized opinion, he is sometimes assassinated. In an upstart despotism—the worst of all kinds of government, because it is commonly established on the ruins of liberty—it is still by opinion the despot rules. The first Bonaparte, Napoleon the Great, was the representative of the opinion out of which his power arose; but he was at last put down by opinion, by the public opinion of Europe, expressed in the form by which he was crushed. The second Bonaparte was the creature of public opinion—wide-spread if unintelligent

—and fell when he was no longer sustained by its voice. Such is the power of opinion.

We repeat, therefore, it would be difficult to exaggerate the importance of this subject—the foundation of opinion. Wrong opinions must necessarily lead to wrong actions, must, in fact, make all our life wrong; and this even when we are acting conscientiously. Nay, we may even say that oftentimes the more conscientious men are, the more mischievous they may be. Few will be found to question the religious sincerity of Philip II. of Spain or Queen Mary Tudor of England, yet the evils which they inflicted on church and state in Spain and England are incalculable. It is one thing to do that we think is right; and quite another to do what is right.

ii. Passing on to the consideration of the principles to be observed in the formation of opinion, we should say that here, as in the acquisition of knowledge, the two great qualifications must always be *humility* and *devotion*. By *humility* we mean the sense of our own fallibility, the knowledge of the great difficulty of arriving at truth and the fear of falling into error. By *devotion* we mean the steadfast resolve to spare no pains in our endeavor to discover what is true and right and good, to yield to no temptation of sloth that would hinder us in our search after truth, to take as much pains in the pursuit of it as though we were striving after something on which our happiness and even our own life depended. We must buy the truth. We must go after it as he who sought for the goodly pearl, and parted with all that he had in order

that he might be able to buy it. Does such a requirement seem to make too large a demand upon ordinary men and women? Well, at least we may say that on no other terms can opinions be formed that shall be of any permanent value. The labour expended on the search is the exact measure of the value of the result. A man's opinions are worth to him exactly what they have cost him. If we take them up without criticism or reflection, even if they should happen to be mostly true, they will be of comparatively little value. On the other hand, if we go astray after the most earnest and laborious efforts—a thing which may happen to us—our opinions, acquired in this manner, will yet have an immense practical value for us because they will be real; and, even when partially mistaken, they will help to lead us out of our imperfections and errors into fuller truth.

We should indeed bear in mind, in this connection, that different kinds of opinion make different demands upon our mental energies. Thus it is comparatively easy—as we might almost anticipate—to form judgments in regard to the commonest actions of our life. Our every day duties are ordinarily plain enough. "The wayfaring man, though a fool" need not err in these. The great moral and religious distinctions by which men's actions are determined are, for the most part, plain enough. If we go beyond these, if we will judge and act (as we sometimes have to do) in matters of difficulty, we must be ready to undergo greater labour. As a general rule, the matters which are least imperative as duties are those upon which we

have least need to make up our minds, and which present the greatest difficulties to the inquirer after truth.

Take, as an example, the forming of a judgment on our fellow men. We might perhaps say that the formation of such opinions is not very often a binding duty; and, when we do form them, this should be done with much care and deliberation. It is related of Queen Elizabeth that, at the end of her long reign, she was able to say that she had never formed a judgment as to the guilt of an accused person upon the first reports that reached her. It was a principle worthy of that great Queen. On the other hand, it is a sign of weakness and incapacity when persons are ready and eager to judge their fellow men on the first testimony that comes under their notice; especially we should be sorry to add, when the judgment is unfavourable.

May we not, then, say that here, as in so many cases, humility and devotion, lowliness and painstaking, are fundamental qualifications.

iii. Let us now see whether there are any approved practical counsels which may in this matter be our guide.

1. And we venture to begin with a very simple piece of advice, which, however, is often greatly needed. It is this: *On many points be content to have no opinion at all.* The philosopher Locke well remarks that "nobody is under an obligation to know everything"; and yet the ordinary run of fairly educated men seem to think that they ought to be ashamed of being ignorant of any subject whatsoever. If we recall what we have heard in places of social intercourse, where men are accustomed to interchange opin-

ions, we shall remember how men, on every side, are ready to give the most distinct and assured opinions of each and every topic that may happen to come up, no matter how little they may really know of the subjects under discussion. Here and there an exceptionally modest or thoughtful man might be found, ready to confess: "I know very little about that question, and I am under no necessity to pronounce upon it;" but he would be an exception. Yet there is no disgrace in being ignorant of many things—especially of those things with which our own work in life is little concerned. It is, therefore, the part of wisdom and common sense, as well as of humility, to be contented in many cases, to form no opinion at all.

It is not of course intended to advise that men should refrain from forming opinions when they have sufficient opportunities and means of doing so; much less that in cases in which they are required to act, they should act blindly, without considering the grounds and principles upon which rational beings should base all their plans and actions. But what we mean is this, that where no clear duty requires us to form an opinion, and where, at the same time, we have no great opportunity of judging, we may refuse to form an opinion on subjects which are matters of controversy, without having any reason for being ashamed of not arriving at any settled opinion on such subjects. There is no folly, no stupidity, no cowardice—on the contrary there may be the truest intelligence and courage in saying: "I have not in this case formed an opinion, because I have had no opportu-

ity of ascertaining and weighing the facts, the knowledge of which is indispensable in order to the formation of an opinion that would be of any value."

2. A second piece of advice: *Be content to act on many opinions which you are not able to verify intellectually*; that is to say, for which you can give no theoretical or speculative reasons. Such advice may at first seem harsh or unreasonable, since it seems to recommend that we should live by habit and custom and not as rational and intelligent beings. Yet it is no more than is done by all of us, and by most of us almost every day of our life.

Consider for a moment, what are the two great elements in all opinion. They are authority and personal investigation. Some may be ready to question here the right of authority. And yet it is with authority that our life on earth begins and ends. And in fact it is a great question in every age in regard to human judgments, to determine the separate spheres of authority and personal investigation; just as it has been a great question in regard to human actions, to determine the limits of authority and personal liberty.

As an example, we might take religion; but it will be better to select an illustration from the realm of science. In one sense authority has no place in science. We do not accept Kepler's laws or any other of the discoveries or theories of astronomers because of the eminence of their discoverer, or of those teachers by whom they have been approved and commended to our acceptance. We

accept them, or any of them, because they agree with and harmonize the facts of observation, and because they explain those facts.—But, for all this, the great majority of the human race do receive the results of scientific enquiry simply on the authority of those whom they believe to be better instructed than themselves. They have no opportunity of investigating these subjects personally. They are incapable of doing so. Most people, for example, believe that the earth is round, that it turns upon its axis, that it goes round the sun. They have never verified those doctrines. If they believed their senses, they would say that the world was flat and stationary, that the sun comes up from the eastern horizon and goes down into the western. Yet we do not allow our senses to deceive us into this belief, because we are credibly informed that it is not so, and we believe this doctrine, although we may be quite unable to verify it.

So it is in many questions of religion. We are not all theologians. There are very few even of those whose business it is to teach religion who are capable of investigating thoroughly all the grounds in history and in reason on which it rests. Yet we act upon the conviction that its principles are true, and, in doing this, we are not working in the dark or behaving irrationally. We may not be able to investigate the grounds of our belief, but we may test it practically. We have reason, we have conscience, and we have the evidence of the effects of religion in human society. We may refuse, for example, to receive a doc-

(Continued on page 15.)



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Editorials.

CONVOCATION Day is at once the brightest and gloomiest day of the session. The most brilliant and well-dressed assembly of the year looks on while hard-earned degrees and prizes are distributed. The pride that lurks in the faces here and there in the audience as one and another receive their marks of distinction, is honest and innocent; and among the students themselves who kneel before the Chancellor to receive prizes at his hand, there is more humility than self-satisfaction. The presence of distinguished guests of the University adds to the brilliancy of the Convocation assembly and gives the event a wide and cosmopolitan significance which is sometimes apt to be forgotten in the ordinary round of the session's duties. The gentlemen chosen this year to be enrolled as honorary graduates of the University will adorn the roll of the Alma Mater on which their names will now appear.

The least pleasant side of Convocation time is the breaking of ties and associations which have grown strong during the undergraduate days; a commonplace theme, but one which has its new force and significance and sadness for each student when the

time comes to remove his household goods away from the College haunts to some region strange and new. Those who are wise and provident will have been looking forward to this time and arming themselves against the change. If they are true to the University they will never allow the fine enthusiasms of the college days to die out. The inspirations of the classroom and the high debate of undergraduate gatherings will remain in their lives to keep the heart and mind warm even in circumstances which offer little stimulus to the higher activities.

WITH the publication of this number the JOURNAL retires into its summer quarters, and refrains from thrusting itself upon the college public for the space of nearly six months. It will not, however, in any sense be idle, for although it may now gracefully dismiss the officials who have had charge of its affairs during the session just closing, it expects its new sponsors to be looking forward and preparing for their arduous duties of the session that is coming on. Towards the end of October next these printed pages will again make their appearance and will no doubt be read and appreciated quite as heartily as they have been received during the course of the present volume. Some of the same themes will be dealt with, no doubt in a different manner and style, for it is one of the accomplishments of this paper that it does not limit itself to one mode of thought or expression from year to year, but adapts itself to the changing circumstances. New themes will also arise with the new year; and the expansion of College life which is going forward

so prosperously, at least in the matter of stone and mortar, will afford much scope for the public utterances of the JOURNAL writers.

It would be a pleasant fiction to declare that the demands of the JOURNAL upon those entrusted with its publication are light and easily borne; a spare half-hour now and then in the interval of study, and a rather pleasant change from Philosophy or Latin. But this would be an invention which lay far from the truth and quite unbecoming the veracity which is always maintained in these columns. The tables are turned upon lectures and studies and it is they which must be satisfied with the leisure half-hours, while the golden hours of one person at least are claimed by the columns of the JOURNAL. The writer of next year's editorials will no doubt further advise the public of these mysteries. He will find, however, that the recompense is quite worth the outlay of his pains.

EDITORIAL NOTES.

THE following resolution was unanimously passed by the Board of Trustees at their recent meeting in reference to the report submitted there by Messrs. Harpell and Wallace on the "Grant Hall" fund.

"That the report now submitted by Messrs. Wallace and Harpell on behalf of the students informing the Board of Trustees of the steps taken towards the raising of a fund for the erection of a Grant Hall and of the success which has attended the movement, be received, and that the thanks of the Board be recorded to the students for the loyalty and zeal displayed by them in this matter, and the ap-

preciation of the Board especially of the efficient services of the gentlemen who have taken the lead in the movement to have the honored name of the Principal permanently associated with the University, and that the laying of the corner-stone of the same next autumn be referred to the Building Committee."

The following amounts have been received by the treasurer of the University, Mr. J. B. McIver, 38 Clarence St., Kingston, to be applied to the G. M. Grant hall fund :

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Rev. J. S. Shortt, M.A., Calgary, 1 on 25....	5.00
John M. McEachern, Strathroy, 1 on 50....	5.00
Dr. John Thorburn, Ottawa, 1 on 30....	10.00
C. B. Fox, M.A., Hamilton, 1 on 50....	10.00
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	\$5728.00

BACCALAUREATE ADDRESS.

(Continued from page 11.)

trine which is self-contradictory, or which contradicts the fundamental truths of reason. We may refuse to accept as true anything which is repugnant to those moral instincts which are implanted within us; and we may refuse to believe that a religion which blights instead of blessing the people who hold it can represent the truth of God. But again, on the positive side, we may say that a man is quite justified in acting upon those principles of religion which he sees in operation around him, and which produce visibly and beyond all question beautiful human characters and lives — lives full of truth and goodness, righteousness and love and devotion, even if he cannot demonstrate the grounds on which the truth of the religion may rest.

iv. Perhaps we may say that, so far, we shall encounter no serious difference of opinion. But we must proceed to consider the more positive aspect of the subject. And to begin with: 1, We must assume that the *possession of right opinions is a possibility*. In other words we must believe that we are endowed with reason, the power of thinking and of thinking aright. True religion cannot possibly disparage reason, and does not. If the advocates of Divine Revelation assert that reason unaided could not discover certain facts and truths, this is no more than to say that our eyes could not see certain objects, unless they were set before them, or that they could not see them in the dark. But this is not to disparage our eyes. When we say that a mill cannot pro-

The JOURNAL has just learned that Lord Strathcona has contributed \$500 towards the Grant hall fund.

vide flour unless grain is cast in it, we are not denying the goodness of the mill. Its province is not to create but to grind. Now the mind of man is the mill that grinds, the eye that sees.

The greatest teachers of religion and the writers of the Christian Scriptures do not deny reason, but only condemn its abuse. They assume the reality and function of reason, and make frequent appeals to it. Lacordaire declared that "God had given us reason to show that He had no fear of reason;" and Vinet observes with equal truth that "if Reason can do nothing it cannot even prove its own importance. If it can prove this," he says, "it can do something." And the same writer remarks: "Reason is not the efficient cause of the sentiments which are begotten within us: it can only bring us face to face with the facts, and enable them to speak to us." A man is not a better Christian, or a better anything, because he acts without reflection. The most thoughtful man is the best man, the most competent man. The Christian should be ready to give a reason for the hope that is in him, and if he would do so, he must beware of disparaging or neglecting his highest and noblest endowment.

2. But further, if a man would hope to attain a right opinion, *he must have a supreme regard to truth.* It is a thing quite easy to say, and most necessary to be continually kept in mind. Neither prejudice, nor self-interest, nor yet any form of party-feeling must be allowed to stand in the way. We are, of course, aware that in the absolute sense of the words it is practically impossible for us to meet such a re-

quirement. But it is not therefore unnecessary or useless to insist upon the duty. Even if we are conscious of many failures, it is only by keeping a lofty standard before our eyes that we can hope in any manner to rise above ourselves. And so it is only by keeping before our minds the attainment of perfect truth as an object never to be lost sight of that we can hope to escape from any of the falsehoods or confusions in which we are apt to become involved. And this in spite of the three great enemies of truth: *prejudice, self-interest and party.* Let us, for a moment, consider these obstacles to the attainment of truth.

(1) First there is *Prejudice.* What does this mean? It means our preconceived opinions, whether true or false; and we have no need to start with the assumption or the presumption that they are probably false. Most of our convictions, especially our practical principles of life, are probably true in the main. But we have no right to lay this down as certain. On the contrary, when we come to the investigation of any principle, we must start with the assumption that our previous judgments must be either verified or abandoned. If they are true, then the most searching investigation will only confirm them. We must at least bring them face to face with acknowledged facts, sincerely, honestly, earnestly, or as honestly as we can. If they are compatible with the facts and harmonize with them, it is well. We shall return to them with fresh confidence, with deeper conviction. If they are incompatible with the facts, if our opinions and undeniable facts cannot stand to-

gether, then our opinions must undergo change or modification.

(2) A second hindrance to the formation of right opinions—and one which is closely connected with our prejudices—is found in *self-interest*.

It is hardly possible for us to consider any subject, especially one of a practical character, without having the question suggested to us, how far it will affect our own interests. No one is a judge in his own cause. We may go further and say such a consideration will often bias us without our being conscious of its influence.

As an instance, take the case of any proposed change in the laws of the land. By whom are such changes ordinarily—we say not always—opposed? Naturally enough by those whose interests are really or apparently affected. It is said that the English clergy, as a class, opposed the abolition of the corn laws, because they feared it would lead to a reduction of their tithes and rents. And it is quite possible that the clergy did not want their incomes to be diminished. Nor is there reason to believe that any other class of men would have acted differently in similar circumstances. It is said that the inn-keepers were opposed to the early closing of their houses, as being at variance with their interests. It has also been asserted that the Coventry silk weavers were in favor of free trade in everything but ribbons.

(3) Another great hindrance to right opinion is *party-feeling*, and this is generally believed to be the strongest and most baneful of all. Mr. Ruskin† says: "Men associate in par-

ties only by sacrificing their opinions, or by having none worth sacrificing; and the effect of party government is always to develop hostilities and hypocrisies, and to extinguish ideas."

On the other hand it is asserted that the government of a country could not be carried on without party organization. Party, it is said, is "organized opinion," and if you believe that it is for the good of the community that you should give effect to your opinions, you must organize for this purpose.

It may be that the existence of parties in church and state is a necessity, and we need not determine this question. But none can deny that party feeling forms a serious obstacle to the formation of true opinions. Even in the judgment of matters of fact the most opposite results are arrived at by different men, when the proofs presented are the same. The simple explanation of the matter is easily found in the determination, sometimes unconscious, of either party, to recognize only those facts which make for their own side, and to ignore all which are of an opposite tendency. Is there then, it may be asked, to be no loyalty to party? The answer ought to be very simple. Loyalty to party must always be subordinate to loyalty to truth. One of the greatest philosophers of antiquity (he was a heathen, but how much might Christians learn from him!) set forth certain opinions, which, he said, were at variance with the teaching of Plato. It was true, he said, that Plato was his friend, but truth was a still dearer friend. Is it not sad that the disciples of Jesus Christ should have need to go to

† "Fors Clarigera," No. 1, p. 7.

Aristotle in order to learn a lesson, so simple, so fundamental; Loyalty to truth is loyalty to God. The disregard of truth is disloyalty to the man, and to the conscience itself. Be loyal to your party when the only sacrifice is your own private feelings, or your own private interests. But there must be limits to such loyalty. When your party deserts its principles, when it deserts truth, God, humanity, then be true to yourself whatever it may cost you.

v. There is a question often raised which demands some consideration in this connection. We refer to the *changing of opinion*. It is a subject on which it is easy enough to lay down general principles, which can hardly be gainsaid; and yet it is a subject in regard to which there is often great difficulty in the application of those principles. For instance, we can say without hesitation that it is lawful to change one's opinion, and in certain cases it is necessary, and our bounden duty. To refuse to change from error to truth is to confess one's stupidity or want of principle. To say that a man is bound through life to adhere to the opinions he was taught as a child, is not merely to imply that every one is taught opinions sufficiently good for the conduct of his life, but that mankind is incapable of learning or improvement. It is hardly necessary to refute a theory so monstrous, a theory which some persons are foolish enough to assert, but which no one is unwise enough to act upon.

On the other hand, it must be clear enough that to be continually changing one's opinions is a sign of weakness and inconsistency, or a proof that

such adoption of opinion is of no value. The love of novelty or an inherent weakness which is incapable of resisting every new impression, may account for such changes, but not the love of truth.

And here it is necessary to offer another remark, not widely separated from the foregoing. It is to this effect:—That it is lawful and right for a man to change his opinion, and almost everyone does so in matters small or great; but it is not lawful for anyone to hold at the same time opinions which are incompatible and mutually contradictory. The commonness of this unreasonable way of thinking or acting arises from the fact that men are moved by passion, by prejudice, by interest, or by party spirit and not by the love of truth, or a desire to carry it out.

There is no remedy for this evil, but that which is a remedy for every evil—the *subjugation of self*. When we know that the love of truth and goodness is our best guide, and the approval of conscience our highest reward, then, and not till then, shall we love truth and seek after it whether we seem to gain by it or not.

Finally, there is one thing further to be said on this subject, which few thoughtful persons will call in question, namely, that we *must live our opinions* if we would give assurance of our sincerity on the one hand, and on the other, if we would assure ourselves of their validity. Practice must here, as elsewhere, furnish the crucial test.

On the first of these points very little need be said. We are all agreed that, either theoretically or practically,

opinions so called can have no value, can receive no kind of consideration, unless they are carried into practice. It is the old story of faith and works. "I, by my works, will show thee my faith." And this is the universal demand. We will believe that a man holds certain convictions when they are translated into conduct, when they are illustrated by life.

But hardly less important is the other point, that we can ascertain the real value of opinions only as we witness the effects of them in human society. Doubtless, many of our judgments are self-evident, or are necessary deductions and conclusions from admitted premises; but in the practical sphere the value of our convictions will be measured by their effects.

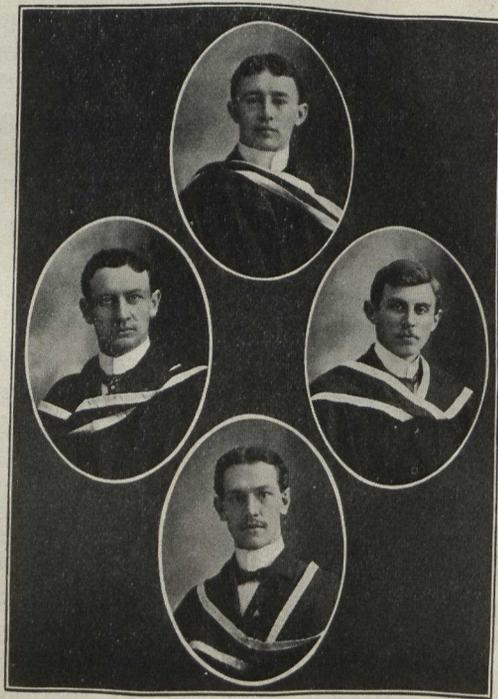
Here, then, we have simple rules for our guidance contained in the earnest regard to know what is true and to follow what is good. By such means we may attain to inward peace, harmony and strength. By such means we may not merely obtain blessings for ourselves, but diffuse blessings among our fellow men. By such means we shall gain views, clearer and clearer, of the mysteries of life—of God and man. For even as the light which shines within us enables us to walk with sure and certain steps, so the walking in the light will bring us to clearer insight and fuller knowledge; And the way of such will be as the "path of the just, which shineth more and more, unto the perfect day."

As the JOURNAL goes to press the condition of the Principal's health, once thought to be critical, is reported highly satisfactory.

STUDENTS' DAY.

OF late years the day preceding Convocation Day has been reserved for the students to perform the part of the exercises which is peculiarly their own. This usually consists in the delivering of the various valedictory addresses, and an address by the principal. This year another feature was added to the programme, when Dr. Carmichael of King, Ont., presented to the University, on behalf of the students of the late Professor Mowat, a splendid oil-painting of the venerable professor, which is to find a place among the honored portraits in Convocation Hall. The meeting, which was held at two o'clock, was not by any means crowded, but the gallery was well filled and its occupants were very enthusiastic. President Wallace of the Alma Mater Society filled the chair. Among the gowned and hooded on the platform were the Chancellor, Mr. Herbert Mowat, Dr. Carmichael of King, Mr. P. C. McGregor, LL.D., and many others who had once called Professor Mowat their teacher.

As Mr. Mowat was unable to be present for the beginning of the session, the unveiling of the portrait was postponed, and Mr. Wallace called upon the valedictorians to deliver their addresses. Mr. W. R. Bloor, M.A., appeared to represent the graduating class in Arts. As valedictorian he dwelt on all the eminent virtues of the year of '02 in Arts, their remarkable precocity as Freshmen, and the able manner in which they sustained their prestige even to the end. Passing from the year '02 in particular to university education in general, the speaker remarked:



G. F. DALTON, Medallist in Surgery.
HOUSE SURGEON.

F. ETHERINGTON,
HOUSE SURGEON.

C. de ST. REMY,
HOUSE SURGEON.

F. E. MELLOW, Medallist in Medicine.

"The real gain is not so much in mere book-knowledge as in experience of human nature obtained by constant contact with one another, in the wearing off of sharp corners and the bringing to light of true character—character, alas, which in some cases had better been left obscured.

"It has been said, and it seems to me truly said, that to succeed in any walk of life it is necessary first to succeed in becoming a man, and in no place in the world can this process be so rightly or wrongly directed as in the University. The University is the great finishing school of the world. To it comes the raw schoolboy in fearful expectancy to have his manhood developed and completed; and the self-dubbed man of the world whose head is increased to much more than its normal dimensions with worldly wisdom; he comes as to fresh and easy conquests, and it is the lawful duty and privilege of the University to make a man of him also, but by a different and painful process.

"To reach a high ideal of manhood it is necessary to have men to gauge by, and above all a leader to guide and direct. Such a leader, a man in the truest sense of the word, have we in our reverend Principal—the one man in his class since the death of his contemporaries, the late Sir Daniel Wilson of Varsity, and Sir William Dawson of McGill, a man not afraid to stand by his principles, even when they threatened harm to his beloved university, far-sighted enough to see beyond, and with faith enough in an all-controlling Providence to make a right stand and then stand there.

"With such a man at the head and

with such men as his helpers as we have in our learned body of professors, what university could fail to succeed in its object? Certainly not Queen's, which has shown herself the most progressive and liberal university in our fair Canada.

"And the strong feature in the University training of Queen's is the close personal contact of professors and students. The work of the professors from their desks, great as its influence has been upon us, has perhaps to stand second to what we have gained from them in our *personal* dealings with them. Probably the most abiding influence is that exerted by them when we dealt with them as man with man. Let us hope that in the growth of our University, our professors will never become so crowded with work or have so many students under them that this influence of personal contact will be lost."

Comparing the methods of Queen's with those of sister universities, Mr. Bloor made the following statement:

"Queen's has always kept her standard high and the result in successful graduates has made her sister universities wake up to the fact that Queen's is a rival to be feared. As an inducement to obtain students, one of them offers a combined course in Arts and Medicine to extend over six years. When this matter was brought before the notice of the governing body of our own university, the same course was discussed for Queen's. It was found that to keep up the standard both in Arts and Medicine such a course was too short and that a proper training in both could not be given in that space of time. However,

not to be behind in anything which would go to help the attendance at the university and give every advantage to the student, without at the same time lowering the standard of excellence so characteristic of Queen's, a new combined course in Science and Medicine was arranged and will be offered the students of the coming session."

Mr. W. C. McIntyre was then called upon as the valedictorian for Divinity. To quote a few lines from his address:

"When we came here, our ideals of what an education should be were crude. We thought that the object of a college course was the accumulation of facts, and that its finished product was a walking encyclopædia. That ideal, needless to say, has never been realized. In fact it has changed. Now, while we recognize the importance of facts, we feel that the highest ideal of the mastery of living principles, by which the facts are correlated and classified, and made to serve us by their being interpreted.

"This, we consider, has been the object of our education in Queen's. We have found here no violence done to our manhood, no rigid fetters placed upon our individuality, no distrust in the sincerity of our efforts. We have recognized in our professors their broad intellectual culture and their constant aim to bring us face to face with truth; and we believe that above all things, they have striven to impart to us an independent, truth-loving spirit, and the incentive to search out and sift the truth for ourselves."

Mr. McIntyre spoke of the rapid development of the University in

numbers and influence, and hoped that her growth would not interfere with the spirit of freedom and independence so characteristic of men of Queen's. "Self-knowledge, self-reverence, self-control" he cited as the key to sovereign power. The speaker concluded with a farewell to the professors, the students, the citizens of Kingston, and Alma Mater.

The second part of the programme was the unveiling of a portrait of the late Professor Mowat, a gift to the University by the graduates who had sat at the feet of the venerable professor and learned to respect and love him. The Rev. Dr. Carmichael of King, Ont., presented the portrait on behalf of Professor Mowat's students in the following words:

"Mr. Chancellor.—We appear before you to-day as humble suppliants. Our prayer is very modest, indeed. We only ask from you, sir, a nail in some sure place on which to hang another portrait. And we assure you that it will be in no wise unworthy of a place beside those that already grace these sacred walls. We wish to add one name more to the honored roll that have made Queen's famous. Some of us belong to the years that have gone, the days of long ago, and when from time to time we revisit these old haunts, once very dear to us—dear to us still—the past flings its shadows around us, and we long "for the touch of a vanished hand, and the sound of a voice that is still."

"The names of Cook, and George, and Williamson, and Machar, were no hallowed memories in our day, but grand, living realities. These men had stood around the cradle of

Queen's and fostered its young life. These men laid the foundations of Queen's deep and broad, and they embalmed Queen's in the hearts of all who were associated with them, and all who have come after them. They had faith in the future of their country, faith in the future of their church, faith in an educated ministry, and faith in their father's good. He, for whose portrait we crave a niche to-day, filled no insignificant place in the life of Queen's. His connection with it extended over nearly half a century. Appointed to the chair of Hebrew and Church History near the middle of the past century, he was with you to its close. I need not remind anyone who knew the man how faithful, and painstaking, and conscientious he was in all his work. It was his life work, and he did it with all his might. To his students he was gentleness itself, ever kind, courteous, always firm, never severe. No student ever left his class with the feeling that he had been treated unfairly, unkindly, and assuredly no one ever heard the first whisper of anything mean or unworthy breathed against his life. He was a man whom all loved. A man may be as wise as Daniel, and not be a man "greatly beloved. He needs no monument to perpetuate his name. The hundreds of ministers who have passed through his class-room, and who are doing good work in the Church of Christ in Canada to-day, are his truest and most enduring monument. He saw Queen's rising slowly, but surely, from its day of small things to the proud pre-eminence it holds to-day.

"On these grounds, Mr. Chancellor,

we, his students, ask you to accept the portrait of Professor Mowat and give it a place in Convocation Hall."

The painting was unveiled by the Rev. John. Hay of Renfrew. Chancellor Fleming made a short speech accepting the offering on behalf of the University, and then Mr. Herbert Mowat was called upon to express the thanks of his family and himself for the honor conferred on their father's memory. Dr. Clark of Trinity University, spoke briefly, and was received with great spirit by the "gods in the gallery," as he termed them. The afternoon's programme was then brought to a close.

CONVOCATION.

TO obtain conviction of the oft repeated statement that "Queen's is growing," one had but to be present at the exercises on Convocation Day. Not only were the graduating classes in the three faculties, especially in Science, larger than in previous years, but the laying of the cornerstones of two new buildings gave clear evidence of the increasing needs that accompany rapid growth and widening influence. One of the most encouraging features of the occasion was the statement made by the Hon. M. Harcourt, who was present at the exercises, that the Government is prepared to aid in the establishment at Kingston of a department of forestry. The School of Agriculture at Queen's has been highly successful, while the School of Mining has proved of remarkable value in the development of the mineral resources of Ontario, and now this new department will be

formed to foster the scientific study of the conditions governing one of the greatest sources of wealth which Ontario possesses. A beginning is to be made by providing for a chair of Forestry, which is promised in the near future.

The ceremony of laying the corner-stones of the two new buildings took place in the morning, Sir Sandford Fleming, K.C.M.G., laying the corner-stone of the Engineering building which is so far advanced that it will be ready for occupation in October next, while the Minister of Education performed the ceremony in the case of the Physics and Biology building, also in process of construction. The ceremony was brief and simple. In laying the first stone the Chancellor gave a short address, dwelling on the widening range of engineering operations, and the immense natural resources of Canada as yet practically undeveloped. Notwithstanding the fact that many engineering works had already been undertaken and accomplished in the Dominion, there was still unbounded scope for advance. The needs of modern society had called this school into existence to aid in opening to the men of the future Canada's boundless natural treasures. At the conclusion of Chancellor Fleming's remarks, Rev. Principal Caven, of Knox College, offered prayer.

In introducing Mr. Harcourt, who laid the foundation stone of the Physics and Biology building, Mr. G. M. Macdonnell, K.C., a member of the Board of Governors of the School of Mining, expressed the regret of all at the enforced absence of Hon. William Harty, Queen's tried friend, and ac-

knowledged the obligations under which the Board lay to the Ontario Government for its generosity to the School of Mining, evidenced by the erection of two splendid buildings.

Adjournment was then taken to Convocation Hall, where Hon. Mr. Harcourt delivered an address, which was heard with deep attention and much pleasure. The Minister, in opening, remarked on the interest taken in education at the present time the world over; in this connection he cited the remarkable fact that, without counting the huge gifts of men like Carnegie, Rockefeller or Rhodes, there had occurred in the past few years in America hundreds of instances of gifts to institutions of learning of sums ranging from ten thousand dollars to one hundred thousand dollars, the total aggregating seventy millions. Mr. Harcourt paid a high tribute to Principal Grant's service during his long period of work for Queen's. He reviewed the causes that have wrought to bring about the phenomenal expansion of Queen's in the past twenty years, attributing her success to her central position in Eastern Ontario, her denominational affiliation in the past, her Scottish ruggedness, and by no means the least important, the strong staff of professors she has ever maintained. The School of Agriculture established in connection with the University had been a distinct success. So, too, the School of Mining, to the work of which has been due to no small portion of the expansion of the mining industry of Ontario.

The marvellous development of Ontario's mining operations was next

briefly sketched, her rich mineral deposits of arsenic, corundum, nickel and iron. In less than six years, from 1895 to 1901, Mr. Harcourt stated, the value of iron products of Ontario alone had risen from nothing to two and one-quarter million dollars.

An inviting field thus lay before the universities of Ontario in this respect, and, while Queen's was in no danger of neglecting the humanities in paying attention to scientific work, the development of metallurgists, assayists, etc., the most that could be made of the resources of Ontario by her own sons was most desirable. He found it a source of gratification that more room was required by the school, and hoped to see another and very important subject in the development of Ontario—that of Forestry—receive due attention with the inauguration of the new buildings in Queen's. The Government stood ready to assist them in laying the foundations of the important department of forestry in Queen's. In these three lines of such tremendous importance, agriculture, mining and forestry, they would have a well-rounded trinity of useful departments. The speaker concluded with a reference to Queen's services to the cause of the higher education of women.

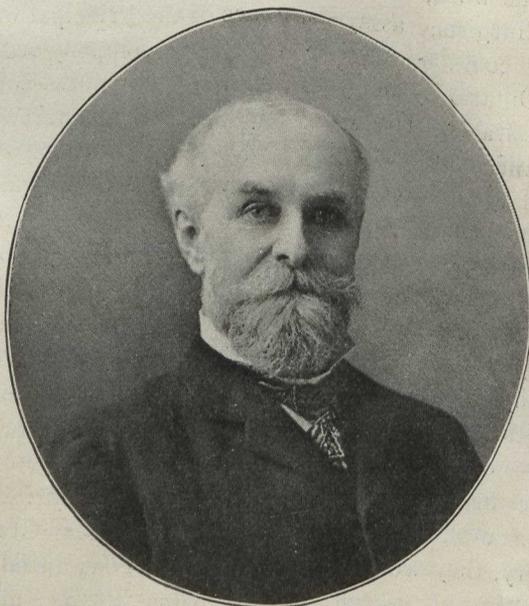
The morning exercises were closed with prayer by Dr. Clark of Trinity University.

The regular Convocation programme was carried out in the afternoon in the City Hall, where a crowded house assembled to see. Proud papas and happy mammas, with all the little brothers, were there to witness the glorification of their clever kins-

folk, while the disinterested but curious came to see the fun, and the boys to make it. Long before the Senate had filed up the aisle, or the popular Professor of Physics had marshalled the quaking graduates to their destined places, the hall was full to the doors, and the happy throng about the piano were making day hideous, and bewhiskered individuals extremely uncomfortable, by the usual very apt, though very naughty ballads. The face of the Principal was missed in the reverend company on the platform. As nothing but illness could have caused his absence from such a ceremony, there was a tinge of sadness in the merriment, which was dispelled however when Geordie's indisposition was reported to be by no means serious. The Chancellor was in his place as usual, and Dr. Thompson, of Sarnia, acted as chaplain. Proceedings opened by the distribution of prizes and medals, which were granted as follows:

Medal in Latin: F. W. Sheppard, Berlin; medal in Greek: A. Calhoun, M.A., Ottawa; medal in Moderns: W. Williams, Picton; medal in English: Lilian Vaux, Toronto; medal in History: J. A. Donnell, M.A., Beaverton; medal in Mental Philosophy: A. Wilson, M.A., Renfrew; medal in Moral Philosophy: J. M. McEachran, M.A., Glencoe; medal in Political Science: J. A. Donnell, M.A., Beaverton; medal in Mathematics: J. W. McKechnie, M.A., Warton; medal in Biology: W. H. Fletcher, M.A., Kingston; medal in Botany: John Voaden, Talbotville; medal in Chemistry: F. H. McDougall, Maxville.

In addition to the medals in the var-



MR. E. W. RATHBUN, DESERONTO.

ious departments, the following University prizes were given:

Gowan foundation in Botany, Gertrude T. E. Power, Kingston; Gowan foundation, Essay in Political Science, G. W. Mason, M.A., Heathcote; Sir John A. McDonald prize in Political Science given by Senator Gowan, C. M.G.: G.W. Mason, M.A., Heathcote; Roughton prize in German: Fannie Jackson, Lindsay; Professor's prize in French: Lizzie Asselstine, Kingston; Latin Prose Composition: W. Ramsay, Plattsville; Greek Prose Composition: T. H. Billings, Lyn.

The process of laureating the graduates then commenced. It was noticeable that the classes were unusually large, nineteen students presenting themselves for the degree of M.A., forty-four for that of B.A., and fourteen for the degree of B.Sc. Eight testamurs in Divinity were granted, while three students won the honor degree of B.D. The following are the names of the winners of degrees:

M.A.:—T. H. Billings, Lyn, Ont; W. R. Bloor, Ingersoll; A. Calhoun, Ottawa; R. Chambers, Bardezag, Turkey in Asia; J. A. Donnell, Beaverton; J. G. Dwyer, Kingston; W. H. Fletcher, Kingston; W. D. Lowe, Kingston; G.W. Mason, Heathcote; J. M. McEachran, Glencoe; J. McGuire, Westport; J. H. McKechnie, Wiar-ton; Elizabeth M. McNab, B.A., Douglas; George G. McNab, Renfrew; A. M. Thompson, Sarnia; J. H. Sexton, Kingston; L. A. H. Warren, Balderson; C. C. Whiting, Toledo; R. A. Wilson, Renfrew.

B.A.:—Mary L. Allison, Adolphus-town; F. L. Aylesworth, Kingston; J. A. Caldwell, Watson's Corners; D.

D. Calvin, Kingston; Edith Coad, Brockville; M. Evelyn Dickson, Kingston; W. G. Dunkley, Picton; J. Y. Ferguson, Admaston; Emma S. Flath, Kingston; Elsie K. Graham, Kingston; R. R. Graham, Bowell; R. W. Halliday, Elgin; J. F. Harvey, Sydenham; Florence M. Horsey, Kingston; C. Laidlaw, Toronto; R. G. Lawlor, Sydenham; N. M. Leckie, Hamilton; G. S. Malloch, Hamilton; Eva M. Miller, Switzerville; Alma E. Mundell, Kingston; S. Hough, Meaford; W. A. Munro, Chesterville; Annie L. McCrimmon, Alexandria; L. M. Macdonnell, Kingston; R. J. McCullagh, Cobourg; F. H. McDougall, Maxville; T. D. Macgillivray, Kingston; C. H. McLaren, Ottawa; W. H. McInnes, Vankleek Hill; A. J. McNab, Douglas; Meta Newton, Deseronto; W. R. Patterson, Kingston; C. E. Pockock, Hillhurst, Que.; W. Ramsay, Plattsville; Emily Ruttan, Kingston; E. B. Slack, Toronto; H. A. Snowden, Tweed; Margaret J. Stewart, Renfrew; Martha G. Stewart, Leguerre; R. K. Walkem, Kingston; H. Walker, Metcalfe; Alice R. Watson, Kingston; Jessie A. Wilson, Gananoque; J. M. Young, Renfrew.

B.Sc.:—A. G. Burrows, M.A., Nananee; M. B. Baker, B.A., Stratford; H. S. Baker, Kingston; E. Dwyer, Kingston; M. F. Fairlie, Kingston; G. A. Grover, Kingston; J. D. McLennan, Port Hope; A. J. McNab, B. A., Douglas; A. D. McRae, B.A., Kingston; D. S. Noble, Clarkson; J. A. Reid, Annapolis, N.S.; L. P. Silver, Kingston; A. J. Stillwell, Bracebridge; E. Sutherland, Belleville.

B.D.:—Thurlow Fraser, B.A., Portimore, Que.; N. M. Leckie, B.A.,

Hamilton; W. W. McLaren, M.A., Renfrew.

Testamurs in Theology were granted to:—George A. Edmison, B.A., Rothsay; T. W. Goodwill, B.A., Charlottetown, P.E.I.; J. F. Miller, B.A., Millartown; J. A. McConnell, B.A., Elphin; W. C. MacIntyre, B.A., Newington; A. McMillan, B.A., Sonya; C. E. Pocock, Hillhurst, Que.; W. W. Purvis, B.A., Junetown.

The Scholarships in Theology were won by the following students:

Sarah McLelland Waddell memorial, \$120—L. N. Beckstedt, B.A., Guelph.

Chancellor's \$70—A. J. McKinnon, B.A., Ottawa.

Spence, \$60—D. M. Solandt, B.A., Kingston.

Leitch memorial, No. 2, \$80, tenable for two years—James Wallace, M. A., B.D., Renfrew.

Anderson No. 1 (first divinity) \$40—H. D. Borley, Mount Brydges.

Anderson No. 2 (second divinity) \$35—R. H. Fotherington, Rothsay, Ont.

Toronto (second Hebrew) \$60—J. A. Petrie, B. A., Belleville.

St. Andrew's Church, Toronto, (O. and N. T. Exegesis) \$50—J. F. Millar, B.A., Millartown.

Rankine (apologetics) \$55—T. C. Brown, Richmond, Ont.

Glass memorial (church history) \$30—Thurlow Fraser, B.A., B.D., Poltimore.

Mackie, (Latin, apologetics of third century) \$25—W. W. McLaren, M. A., B.D., Renfrew, and J. F. Millar, B.A., Millartown.

James Anderson Bursary (Gaelic

preaching) \$25—W. J. McQuarrie, West Bar, Cape Breton.

Three other Scholarships in Arts and Practical Science were presented as follows:

Chancellor—D. D. Cairns, Stratford.

Graduate in Chemistry—Thomas Brown, Hawkesbury.

McLennan in Greek—J. M. McDonnell, Kingston.

At the conclusion of the laureating ceremony, several honorary degrees were presented.

Prof. Ferguson in a graceful speech presented for the degree of LL.D. Mr. N. W. Hoyles, K.C. (B.A., Cambridge), Principal of the Law School at Osgoode Hall.

Dr. Hoyles, acknowledging the honor, said that he appreciated it, because he recognized Queen's as a strenuous, a virile, an intelligent and a progressive university. He addressed two words of caution to his young fellow-graduates. He would press upon them loyalty to God, quoting from Lord Lawrence's epitaph, "He feared man so little because he feared God so much." Secondly, he advised them to cultivate the grace of courtesy. It was highly necessary to preach that gospel to the younger generation of Canada.

Professor Dupuis, Dean of the Faculty of Practical Science, presented for this degree Mr. John Seath, Inspector of High Schools in Ontario, introducing Mr. Seath in a brief speech in which he spoke in very complimentary terms of Mr. Seath's career as a teacher. In acknowledging the honor conferred on him Mr. Seath

spoke in high terms of the qualifications of the men supplied by Queen's to the teaching profession. Remark- ing on the Matriculation question he stated his opinion that the standard required was decidedly too low. The effect was to be seen on the one side in the schools, which were prevented from achieving the standard of scholarship which is possible with our present equipment and staffs. On the other hand, he was certain that in the universities the professors were doing work which should be done in the high schools. The system of options was bad. It was difficult to see on what basis the system had been devised. It had little reference to the subsequent courses taken by students in the universities, and it bore no relation to life. It was fifteen or twenty years since Principal Grant had publicly advocated a higher standard. Year after year he and others had brought the matter before the public, and only last year Professor Watson had raised the question once more. He asked the authorities of Queen's to continue the agitation, because a change was absolutely necessary.

The name of Rev. Thomas Hart, M.D., Professor of Latin and Greek, in Manitoba University, was present- de for the degree of D.D. by Rev. Prof. Ross, Mr. Ross not being present, the degree was conferred *in absentia*.

Professor Watson presented Rev. Prof. Clark of Trinity University for the degree of D.D. Professor Clark, who has won quite a name for readi- ness of wit and ease in speaking dur- ing his visit to Queen's, was received with marked favor by the boys, and

made a very happy address. At the request of the Principal, who was un- able to attend the session in person, Dr. Clark addressed the graduating class, urging them not to suppose that on leaving the university their educa- tion was "finished." They were mere- ly entering the larger school of the world, and must continue to study quite as much as during their short university career. Rev. Dr. Thomp- son brought the meeting to a close by pronouncing the benediction. View- ed from every standpoint the Convo- cation of this year has been a success. The "gods in the gallery" have per- haps fallen short of their predecessors in exuberance of spirits, but yet they failed not to "roast" the deserving as of yore. Some of the hits were very good, that is, from the point of view of the audience, especially a few songs which made their first appearance in public on that occasion.

NOTES FROM CONVOCATION.

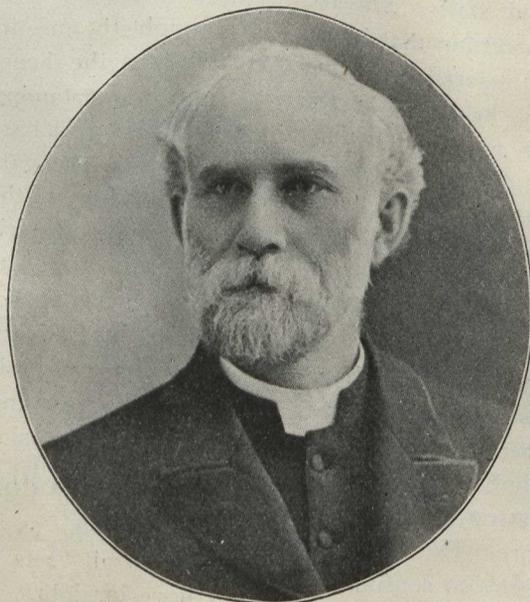
The students, as usual, carefully punctuated all "sets of whiskers," as they hove in sight.

They were also very solicitous as to how some of the graduating Divini- ties enjoyed "The Evil Eye."

Harry Baker, B.Sc., was earnestly requested to strike up "The Man from Glengarry" on his bagpipes.

"Oh where is my little dog gone," as it was sung by the students, raised the ire of many a Kingston housewife, as she thought of the late rise in the price of eggs and cod liver oil.

The familiar voice of A. T. Barn- ard, B.A., was heard again at Convo- cation; he was the guest of the Cactus Club, with whose members he is a prime favorite.



REV. M. MCGILLIVRAY, M.A., KINGSTON.

One of the blushing Divinities was greeted with "Are you going to the dance to-night, George?" as he went up to get his testamur.

The fellows insisted on reminding John Seath, M.A., LL.D., of that cognate object on page 372 of the High School Grammar.

"Lazarus, come forth!" and he came fifth and got his B.Sc.

Rev. J. D. Byrnes, B.A., was back with the boys for Convocation week; he is as humorous as ever.

Frederick Hamilton, of the Toronto Globe, was down for the exercises. He belonged to the class of 1890.

Some Medicals seemed to think a little snuff would have helped to keep us awake during the long addresses. Things have reached a sad stage when something is required to keep students awake at Convocation. Where is our old jollity going? Why are we so much more sedate than our older brothers were when they were at Queen's?

Ladies' Department.

ODE.

Oh, College gown, old College gown,
 how dear
 Has grown thy friendship now for
 many a year!
 Old rusty gown of black, with torn
 braid,
 And many an inky spot;
 Long years will pass before thy mem-
 ory fade,
 Thy service be forgot!
 When I, a freshman green,
 Donned thee with pride,
 Never had lustre been
 More deified.
 Thy ample folds I spread, how neat

Beneath me, when I took my seat;
 Careful was I lest there should be
 An extra wrinkle found in thee,
 Old College gown!

And when it seemed
 That this, forsooth,
 Displayed the ignorance
 Of my youth,

I quickly lost my erstwhile reverence
 And treated thee with scantiest defer-
 ence,

And flung thy folds with careless
 hands around,

And let thee trail behind me on the
 ground,

And made a jagged little tear,
 As thou hadst been the worse for
 wear—

Old College gown!

Yet if with rougher grasp and free
 I learned to handle thee of old;

Forgive this liberty in me,
 Whose real love can ne'er grow cold,
 For, though no longer as a stripling
 youth,

I love thy ample dusky folds *per se*,
 Yet do they symbolize to me a truth
 Of larger scope—a finer fealty.

They tell of deeper joy
 Than Freshmen ken;

That Sophomores but faintly can
 enjoy,

Or Junior men.

The joy of wisdom, truths implanted
 deep

Within the heart,

Stored up in memory's caverns, which
 they keep,

Which never will depart.

Oh, College gown, old College gown,
 how dear

Thy ample folds, because enwrapped in
 thee

I caught first glimpses of the wider
 life,

The truth which makes us free!

STUDYING IN THE SUMMER.

No doubt the baggage-man at the station, as he views the heavy boxes of books which students claim as theirs, and tests their weight, feels a certain amount of pity in his breast for those poor young unfortunates who cannot leave their work behind them in Kingston. "No fun working in the summer," he comments, "I pity them students." The students are pitying themselves too, in a general way, for they quite expect to be hard at work during the long bright days of July and August. They are fired with zeal for the acquisition of knowledge, spurred on by their successes or failures in the late examinations, and are quite prepared to do valiant deeds in the long five months. Stories of great men come to their minds, men who managed to hold a book open on their knees while they cobbled shoes, combining Latin verbs and leather in a highly laudable manner. Noble men who had exercise-books suspended from the ceiling which they thirstily devoured between the processes of horse-shoeing, or who kept lists of historical facts pinned up beside their little cracked mirrors for frequent scansion. These several shining examples invariably occur to the mind of the diligent student as he packs up his goods and chattels preparatory to his spring moving—and he generally puts in his last year's notes "for review," along with his necessary articles of clothing. He fancies himself, by some stretch of imagination, lolling back against a boulder or tree somewhere, just running over the notes he has used the past term to keep them fresh, you know; such a pity to forget

what you learn, right at once. This is unless he is hard pressed with other work and is forced to resort to the suspending process, tying his book to a cord from the ceiling; he cannot say exactly beforehand just what his summer duties will be, but books will play a large part in them, of that he is certain. Oh, the examinations which have been tried and passed in imagination by students! "I am going to take it off in the Fall, there will be plenty of time in the summer to get it up. I shall tie my Chemistry to the plough and recite formulæ as I pass up and down each furrow!" Ah! excellent resolve, methinks. What a pity we cannot be as wise as we would wish!

When the trunks are unpacked and the contents assorted, the college books go on a shelf for a few days only till one gets rested. But the days and the weeks slip by and the summer sunshine pours in hot from the window near by, and the dust gently settles on the covers, and the note-books and text-books grow faded and pale for want of exercise. And the student is busy learning other things. And he somehow does not mind that his accurate information on prescribed subjects is slowly slipping away from him, and for exact lists of causes and results, of ways and means, only a general and somewhat dim idea is left him. Where are the noble examples of old? His enthusiasm for their unflagging zeal slowly wanes. He decides that they must have done their best work in winter. Very likely when summer came they went fishing and forgot all about Latin. Anyway "'tis only noble to be good." If one

can keep cheerful and well these warm summer days, it is the utmost people can expect.

And the books lie melancholy and neglected on their shelves and think of October with longing. And the student gives them never a look—and the days pass on and on.

Science.

General regret was expressed by students, not only of our faculty, but of all the faculties, when it was announced that Professor Miller was to sever his connection with the School of Mining, to accept the post of Provincial Geologist and Inspector of Mines for the Ontario Government. While the loss to our school is a great one, we heartily commend the selection the Government has made to fill the new office of Provincial Geologist.

As professor of Geology and Petrography he has been a most genial and painstaking man and has endeared himself to the heart of every student who has taken his classes. Under his capable management the geological department, which a few years ago was a minor branch of the Natural Science department, has become one of the leading departments on the Scientific side of the University. Under him a splendid museum collection has been made and put into proper shape, and it seems almost sad that Professor Miller will not be present next session to install the department in the new building where the geological museum will henceforth be situated. How much he will be missed from the numerous field excursions which take place every fall into the

surrounding mineral country, is known only to those students who have from year to year accompanied him on these trips. Professor Miller always took the deepest interest in the students' welfare both in class and out of it. In the Engineering Society he always took a deep interest, and during the past session held most acceptably the office of honorary president. The students will always remember him as a most interestingly modest man, and their friend.

Although he leaves the school now, his interest will ever remain with the institution he has helped to advance, and we hope to see him a constant visitor to our halls in future sessions.

During his lecture on Wireless Telegraphy the other evening, Prof. Gill received a wireless message from Marconi congratulating him on the success of his experiments, and expressing his regret at not being able to be with us for Convocation.

Professor Nichol is now on his way to Germany, where he intends to spend a pleasant as well as profitable summer travelling and visiting the many well known scientific institutions of that country. Before sailing from New York he intended calling on his old friend Professor Penfield, the great American mineralogist, and on reaching Germany he anticipates the pleasure of a visit to another of his old friends, Professor Rosenbush. Not only will Professor Nichol himself profit by this trip, but the School of Mining will also be benefitted by additions to its mineralogical collection, and the students will benefit by the

new store of information that Professor Nichol will bring back with him.

In no previous Spring has there been seen so great a scattering of the boys, who have left for vacation field work. The B. C. mining fields have attracted Chaplin, McDiarmid, Wilson and Stillwell. Spike McKenzie will be again found in his old stand at the Midland Blast Furnace hustling Dagos. Percy Wilgar is out in charge of a survey party on the extension of the B. of Q. Ry., and is ably assisted by Hugo Craig, Ben. Tett, Mellis Ferguson, Billy MacNeill and Dick Squire. Howard Devitt and Jacob Sears are helping operations along at the Cordova mine at Belmont, while Stan Graham is mine surveyor at the Delora mine. Finlayson returned to his Bluenose country for mining, and Frank Mackie to the Lake Superior district. Uncle Sam's territory has induced others to cross the line and Jim Bartlett will be found in the Cripple Creek district in Colorado, likewise Sutherland and Cartwright. Swinerton has gone to join the kickers in Arizona, and Mat. Fairlie to the copper district of Montana.

THE READING CAMPS MOVEMENT.

MR. Alfred Fitzpatrick, of Nairn Centre, secretary of the Canadian Reading Camps movement, has published another pamphlet on "Library Extension in Ontario, Reading Camps and Club Houses," with a second annual report of the work accomplished.

The progress made is very marked and very encouraging. Mr. Fitzpat-

rick has secured the co-operation of the Provincial Government, of McGill and Queen's Universities, of the Canadian Club of Toronto, of the great Railway companies, of the churches and other religious organizations, and, what is perhaps of most importance, that of many of the most influential employers. Exclusive of club houses, for which Mr. Fitzpatrick takes no direct credit, employers are spending this year in buildings alone about \$5,000.

The object of the movement is to induce the Department of Education to assume full responsibility for the development of this work. Judging from the attitude of the Government and of the Opposition there is every reason to believe that this will in due time be realized.

HIC ET UBIQUE.

(With Apologies.)

There's a mammy in far off somewhere
Condoles with her hapless son ;
There's a blank in the list of the hon-
ored,

A blank with room for one ;
And dusty tomes in a corner
To tell of work undone.

A dainty pink card on the dresser,—
"Dancing from nine to three ;"
A photograph, and a little glove
That nobody's meant to see ;
And a bunch of tinted programmes,—
These tell the story to me.

There's a mammy afar from Kingston
Weeps for her hapless son ;
There's a blank in the list of the hon-
ored,—

A blank with room for one ;
And mighty resolves for the future,—
The future yet to come.

The Late Principal Grant.



After a winter of great anxiety to his many friends, and of much suffering, for he never fully rallied from the serious attack of illness last autumn, Principal Grant has passed away. Perhaps few men have exercised so great an influence, not only on those who were his more intimate friends, or on those who came under his immediate instruction, but also on a large part of Canadian Society.

Possessed of remarkable mental energy, he took a wide view whether in theology, in the theory of education, or of politics, and he always expressed his views so clearly and forcibly that they obtained very general acceptance. With a large fund of knowledge he had to a rare extent the power of adapting it to the elucidation of any subject with which he might be dealing, while he always threw something of his own life and vigor into his lectures, and it was the combination of these faculties that made him an attractive and successful teacher.

He can scarcely be said to have been a popular preacher, for his aim, was rather to instruct than to please. His style was forcible, and partook of a good deal of his vigor, rather than it was refined or polished; he was more anxious to enforce a truth than to embellish it. To those who were able to appreciate it his preaching was always attractive and instructive.

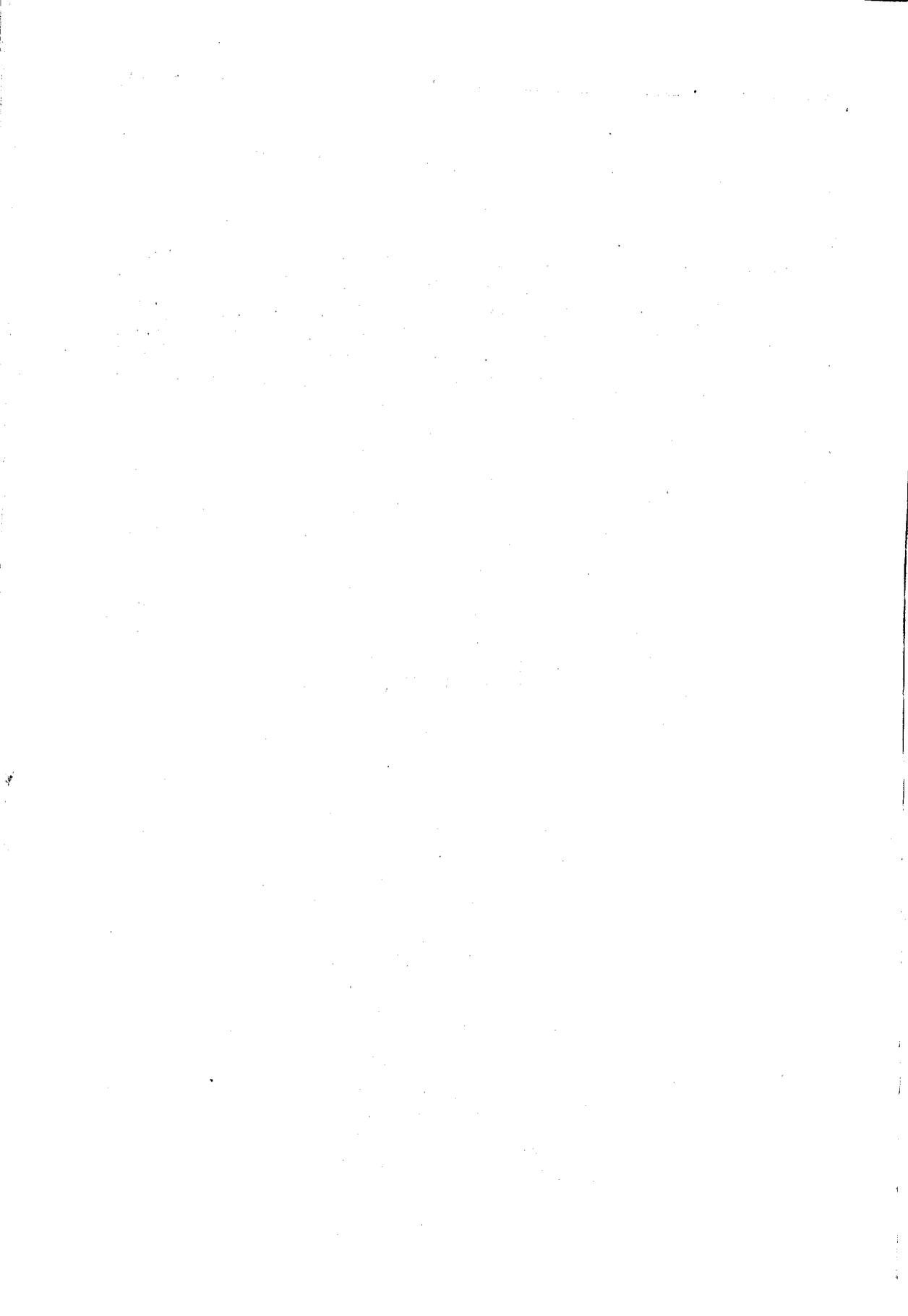
When he was appointed to the principalship of this university, nearly twenty-five years ago, it was in a very depressed condition; it had suffered

losses through the failure of the Commercial Bank, and the withdrawal of the government grant. The prospects were therefore anything but pleasing, but he threw his whole energy into the work, and from that time Queen's entered on a new career, and the efforts of the new Principal were aided by the faithful assistance of the several Professors.

Dr. Grant was generous almost to a fault, for he deprived himself of what to others might seem the very necessities of life. He never appealed for subscriptions for the college, or for any benevolent scheme in which he took an interest, that he did not head the list, and he was equally ready to listen to the appeal of others, indeed, the greater part of his limited income was apportioned in this way.

The Principal took a deep personal interest in each of the students, his door was ever open to their visits, and his wide experience made his advice at all times valuable.

As we look back on the last twenty-five years of his very useful life and consider how much Queen's University has prospered under his able guidance, but consider also the several schemes which he inaugurated, but which he has not lived to fully accomplish, we cannot look to the future without some apprehension, and can only hope that the Trustees may be guided to a wise selection of a successor.

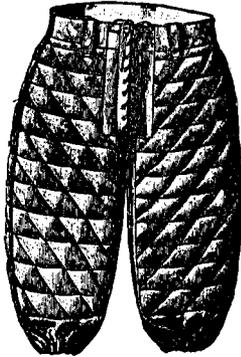
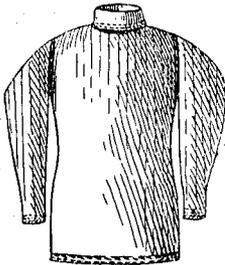




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Educational Department Calendar

December, 1901:

- 25. CHRISTMAS DAY (Wednesday).
High School Treasurer to receive all moneys collected for permanent improvements.
New Schools and alterations of School boundaries go into operation or take effect.
By-law for disestablishment of Township Boards takes effect.
- 26. Annual meetings of Public and Separate Schools.
- 30. Reports of Principals of County Model Schools to Department due.
Reports of Boards of Examiners on Third Class Professional Examinations, to Department, due.
- 31. Protestant Separate School Trustees to transmit to County Inspector names and attendance during the last preceding six months.
Trustees' Reports to Truant Officer due.
Auditors' Reports of cities, towns and incorporated villages to be published by Trustees.

January, 1902:

- 21. Provincial Normal Schools open (First Session). (3rd Tuesday in January.)
- 28. Appointment of High School Trustees by County Councils. (4th Tuesday in January.)

February.

- 5. First meeting of High School Boards and Boards of Education. (1st Wednesday in February.)

March.

- 1. Inspectors' Annual Report to Department, due. (On or before 1st March.)
Annual Reports from High School Boards to Department, due. This includes the Financial Statement. (On or before 1st March.)
Financial Statement of Teachers' Associations to Department, due. (On or before 1st March.)
Separate School Supporters to notify Municipal Clerk. (On or before March 1st.)
- 27. High Schools, second term, and Public and Separate Schools close. (Thursday before Easter Sunday.)
- 28. GOOD FRIDAY.
- 31. EASTER MONDAY.
Night Schools close (session 1901-1902.) (Close 31st March.)

April.

- 1. Annual meeting of the Ontario Educational Association at Toronto. (During Easter Vacation.)
Returns by Clerks of Counties, Cities, etc., of population to Department, due. (On or before 1st April.)

N.B.—Departmental Examination Papers for past years may be obtained from the Carswell Publishing Company, No. 30, Adelaide Street E., Toronto.



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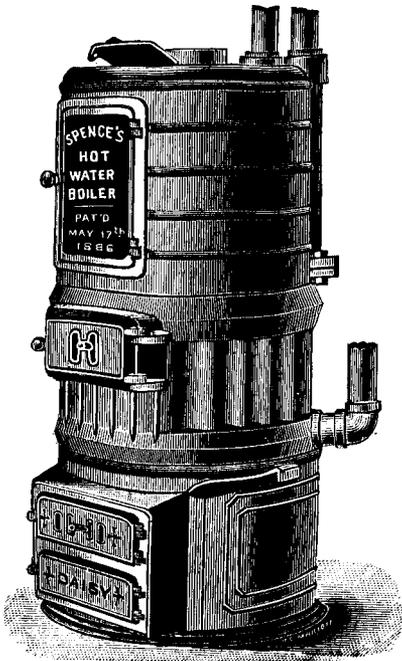
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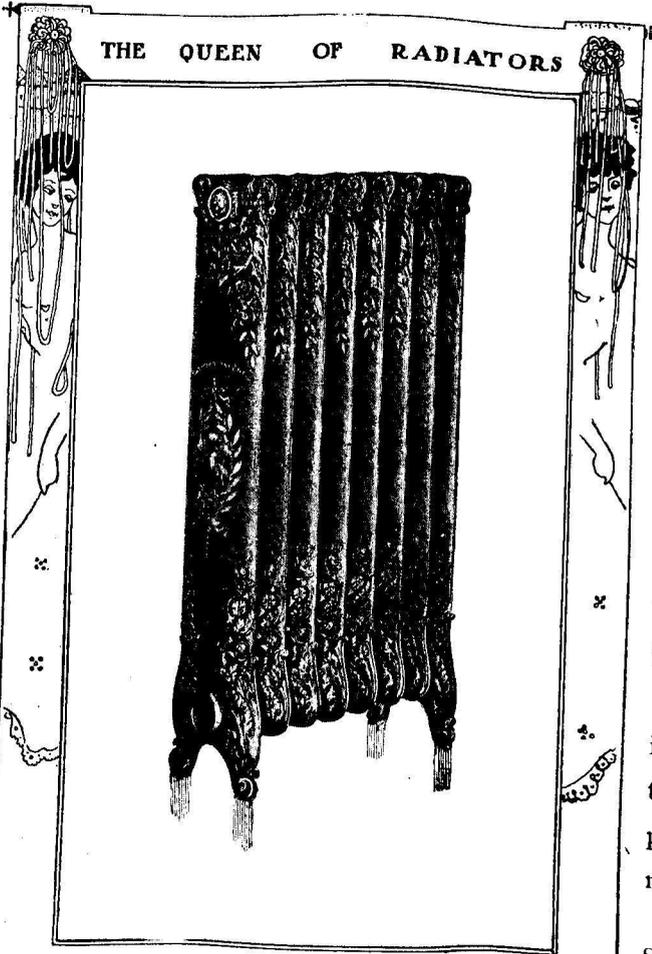
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