



QUEEN'S



UNIVERSITY JOURNAL

VOL. XXI.

KINGSTON, CANADA, FEB. 3RD, 1894.

No. 7

Queen's University Journal

Published by the Alma Mater Society of Queen's University in Twelve Fortnightly Numbers during the Academic year.

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The annual subscription is \$1.00, payable before the end of January.

All literary contributions should be addressed to the Editor, Drawer 1109, Kingston, Ont.

All communications of a business nature should be addressed to the Business Manager.

ANYONE long privileged to attend Queen's cannot but have noticed the gradual, yet decided, change in the frequency and popularity of Class meetings. Three or four years ago each year in the College held its regular fortnightly meetings. Affording as it did, not only a chance to develop musical, literary and oratorical talent, but also to become more intimately acquainted with the members of his year no member of the class thought of being absent. As a consequence a strong healthy class spirit was developed. Each student believing his class the best in the University did his utmost to make it such. Those were the May days when college life blossomed out into song. But—a change has come over the spirit of the dream. At present class meetings are rarely held, and when they are instead of the old-time, attractive programme we have the noisy, tiresome wrangling between cliques. Class spirit, and as a consequence college spirit, has sobered down, is dying out. College glees are rarely heard, and when they are they but awaken old-time recollections. "The age of chivalry is gone," and we have become college drudges, interested in little else than plugging up for coming examinations. Let us at least hope that speedily things will take a decided change for the better.

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Whilst speaking of students' meetings, is it not timely to ask if it would not be better if our Y.M.C. As. and the Y.W.C.A. were not so exclusive? In

years gone by we were occasionally favored by addresses from the Principal, or from one of our Arts Professors, but in these later days we have become quite self-satisfied. A union meeting in Convocation hall of the three Christian associations, having a prearranged service of song and addressed by Principal Grant, by some of the Arts Professors, or even by a city minister acquainted with student life, would at least bring us all together, and in many ways might be helpful.

* * *

We desire to call the attention of all students in Arts to the letter published in this issue by "Ex-Historian of '91." It is very probable that all the suggestions contained in the letter may not meet with approval, but they are at least pointed and positive, and are well worth discussion. The present difficulties in the Arts Society have been referred to by us in a former editorial, but although all agree in criticizing the state of affairs at present existing, there seems to be a singular dearth of ideas as to the line of reformation that should be adopted. The most radical change proposed by "Ex-Historian of '91" relates to the Concursus, and will be seen to be somewhat in line with an editorial criticism of that august body which appeared in the JOURNAL of Nov. 18th, 1893.

* * *

"Study," said Sir Joshua Reynolds, "the works of the great masters for ever." Never was the advice more needed than in our day, when the time we have for reading is fritted away over innumerable newspapers, periodicals, novels, and other kinds of minced-meat, suited for children rather than for strong men. And of all the great masters none is so supremely worthy of study by Christians as Dante, because he as truly voiced the Christianity that was the soul of "ten silent centuries" and that is expressing itself with a thousand variations in modern life, as Homer voiced the religion that was the soul of old Greece. We are, therefore, grateful to Dr. Watson for having chosen Dante as the subject of "The Sandford Fleming Lectureship" this year, and for having indicated the best editions and translations of the works of the great master. The lectures will no doubt induce some to begin the study of the works independently, perhaps induce two or three to learn Italian, that they may drink at the

fountain-head. All that the lecturer can do is to teach us to read, and he can teach only those who are willing to learn, in which business the work must be done by the pupil, while the master teaches and points out the way. This is true University work, for, as Carlyle says, "If we think of it, all that a University or final highest school can do for us is still but what the first school began doing,—teach us to read."

* * *

A hopeful sign of the present time is the awakening interest which is shown in the historic times and conditions of our own province. A very considerable number of historical and pioneer societies have been formed in various cities, towns and counties of Ontario. These societies have already gathered a considerable amount of interesting material, much of which is of more than local interest. Naturally enough the old idea of the paramount importance of military matters still prevails, but, with further experience and insight, the much greater importance of social, economic, religious and educational matters will be recognized.

It is strange that the citizens of Kingston, which of all the historic spots in Ontario has had the longest and most varied existence, should hitherto have shown so little interest in the records of its past. Individual citizens have always maintained a general interest in her past, but no organized attempt was ever made to collect and preserve what records of an historic nature were to be found, and thus much valuable matter of that kind must already have perished. Now, however, mainly through the exertions of Mr. R. M. Horsey, who has long recognized this want, the Kingston Historical Society has been formed. Its chief function will be to collect and preserve historic material of a local or general interest. It is to be hoped that the citizens generally will lend it their effective assistance in bringing to light, for the benefit of the present and future generations, such letters, papers, documents, books or other records which may aid in setting forth or explaining any phase of our past political, social, commercial, religious, educational, or military conditions. Private letters are often more important than any public documents in showing the real feeling and condition of the people when a sufficient number can be compared. Many of these must everywhere be passing into oblivion and it is one of the special objects of an historical society such as the Kingston one to preserve them for future reference.

* * *

In accordance with motions passed in the Alma Mater Society last term, a Mock Parliament has been organized and arrangements made for inter-year debates. With the exception of those who

oppose debates on the ground that due preparation for them interferes with study, there are but few students who do not approve of them. But how many of us have carefully investigated the results?

We have no desire to throw cold water on the efforts of the Executive to provide interesting entertainment for the A. M. S. meetings. Their efforts in this direction are commendable rather than blameworthy. Neither are we persuaded that the statement "To everything there is a season" does not apply to debates. But if they do good in some lines—as we think they do—they also have a tendency toward most undesirable results in at least one direction. They tend to develop the habit of making facts conform to theories rather than of adapting theories to facts. That this is an evil and one that is too prevalent at the present time none can doubt. As one scans the variety of theories which is advanced in almost every line of inquiry, and the plausible arrangement of facts upon which each is based, he is forced to see that it is easier to read one's own meaning into facts than to interpret them correctly. He who is to get right views on any subject, must study but that one purpose, *viz.*, a desire to know the truth. He must approach the subject with no preconceived ideas, he must have the establishment of no pet theory in view, but with an unbiased mind he must gather together all information that relates to the questions at issue and then decide accordingly.

Now this is the very opposite of the preparation necessary for a debate. It is true the keenest debaters prepare themselves by studying the subject in all its phases and are as familiar with their opponent's side as with their own. But for what purpose do they thus study? Not to find a right solution to the problem, but to prove that a certain given solution is right and that all others are wrong. They study one side to pick holes in it, the other to establish it. Those who have debated and made any adequate preparation, know what the effect has been upon themselves. The invariable testimony, where the subject of debate has been at all fair, is that they have ultimately believed what they argued and felt that their's was the strong side of the case.

This is the evil, but over against it stands the good to be derived from debating. It develops freedom in public speaking and makes one quick to recognize weak points and to detect wrong conclusions in the arguments of others. We hope that from our inter-year debates such benefits will be derived, but that no one will learn the habit of always looking through colored glasses. On the contrary may the debates serve as object lessons to teach that almost any theory may be apparently established and fully believed by a man of ability who looks at everything in the light of his theory, but that truth is found only by unprejudiced inquiry.

It is surely a reasonable demand to make upon all candidates for any trade or profession, that they shall honestly qualify themselves to discharge the duties which they expect some day to assume. The Legislature of the Province comes to the aid of the legal and medical professions and controls the teaching profession. It will not allow one jot or tittle of the law to slip for those who seek admission into these callings. If a young man wishes to teach the alphabet in a Public school he must have the *imprimatur* of the Education Department upon him. There is one standard for all.

Imagine the authorities saying: "We would like all candidates to be qualified for their work; but here are some young men who wish to practice medicine, and here is another batch of strong fellows who would like to teach school, but they do not want to take the prescribed preliminary training. Now we must not be too harsh with these exemplary young men. We will meet them half way. We will point out the expediency of a respectable training; but when we have done talking, we will give them our blessing and send them forth to be the physicians and teachers of a long-suffering people."

No, that is not the method which the State has adopted. She sets up no impossible standard, but insists that as far as her influence reaches, all who wish to enter the walks of professional life shall give genuine evidence of their fitness.

To come now to our subject. If there is one Church in Canada which has in the past rigidly maintained the necessity for a cultured ministry, and which has suffered for its faith, it is the Presbyterian Church.

In the days of small things, say forty years ago, when if ever there ought to have been mildness in her rule, she required a liberal education of her clergy, and made great sacrifices to provide it for them. At that time the annual roll of Canadian B.As. was small indeed, and few the students who entered Divinity Hall. The needs of the country were great, and there would have been some excuse for sending out partially equipped men to minister to people who would otherwise have been wholly neglected, or left to the tender mercies of ignorant and fanatical men, who delight to stir up country communities by their fantastic interpretations of Scripture.

But the times are changed. The country has now a number of first-class Universities; and there is every facility and encouragement for young men to secure a liberal education, no matter what calling they may afterwards decide to enter.

The Presbyterian Church shrinks from requiring all candidates for her ministry, irrespective of their records and circumstances, to take the same training in Arts. Why does she not make this require-

ment? Simply because she has faith in her children. There are, undoubtedly, cases where well qualified men would be shut out of the ministry if an unbending standard were maintained for all. The Church earnestly advises all students who intend studying theology to take their degree in Arts. For those who find this impossible a "literary course," extending over three years, has been provided; but the Assembly certainly does not expect that the "literary course," which exists for exceptional or unfortunate cases, shall become a refuge for those who have through their own indolence suffered shipwreck on the rocks of the examinations in Arts. The Church, we say, has provided this course in all good faith. It was never intended that any considerable number of able-bodied students should avail themselves of this short and easy road to the pulpit. We are informed, however, that in some quarters this is actually the case, and that the faith of the Church in the down-right honesty of some of her students is being sorely tried. For not only is the "literary course" chosen by many who are too lazy to exert themselves sufficiently to take a degree, but even the work required is not faithfully performed. The great object with some men is to get in the time and blossom into clerics. Such individuals make clerics; they make but poor men.

Now, we must not be understood as condemning all "literary" men. We know that some are faithful students and make worthy ministers, but we do unhesitatingly charge with dishonesty those who avail themselves of the provisional course when there is no necessity for their doing so; and we condemn still more severely those who "scamp" even the little required, and do not conscientiously prepare themselves for their great work. And yet these men will pose as the representatives of a cultured ministry when their college days (?) are over; and they will, forsooth, sit in judgment on a Professor, or on one of their brother ministers, who may have offended against their abstractions in an agonizing effort to find the truth.

His Worship the Mayor, whose name and titles are given in the Calendar as follows:—John Herald, Chancellor's Prizeman, B.A., 1876, M.A., 1880, M.D., 1884, Professor of Materia Medica and Medical Pharmacy, has intimated his intention of continuing the Mayor's Scholarship of \$60 to the candidate for matriculation who has the best general proficiency record at the Pass Departmental Examination for University Matriculation in July next. All the other important Matriculation Scholarships are given to honour men. The Mayor's Scholarship offers a chance to the pass men and thus recognizes the High Schools that have not equipment sufficient for honour classes.

CONTRIBUTED.

THE EVOLUTION OF A SCHOOL BOY.

HIS first day at school is one never to be forgotten. The spring morning, the bright sunlight, the singing birds; the stone schoolhouse, the little porch, the solemn, gloomy room. His big sister leads him up to the master's desk, and he stands there alone. It is the trying moment of his life. But he steadies his trembling knees, and, when the master looks at him gravely and asks his name, he answers, just as his ma had instructed him, "John James Edwards." He doesn't know why the boys all laugh, and when the teacher frowns at them he thinks it is at him, and begins to cry. He sits with his sister that day, for the boys are all strangers. A long, long, day! He hears the ploughmen in the fields close by shouting at their horses but he cannot see them, for the blinds are down. Once, when the teacher is not looking, the girl in front of him—a pretty girl with laughing blue eyes—glances back and lays a sugar-stick on his desk. No embarrassment now; he has met sugar-sticks before. At recess the girls throng round him, paying more attention to him than ever after. They ask him his name, and when he tells them—"John James Edwards"—they all laugh just as the boys did before. He would rather have stayed at home in the afternoon, but he must go to school. Up to that day he had always wished to go to school; since that day he has always wished to stay at home. The hours in the afternoon are longer than those in the morning. He watches a bumble bee that comes in the open window and buzzes about, bumping against the ceiling. He follows it till it comes to some ink spots directly above the stove. There his eyes rest, while he meditates on the mystery of the spattered ink. He is leaning on the desk, his head on his arm. The spots on the ceiling grow indistinct, the teacher's voice dies away.

Thud! Everybody looks around. John James Edwards' sister is lifting him out of the aisle and wiping the dust from his clothes. He cries a little, but the girl with the candy feels in her pocket and he is consoled. Nice girl, Dora! Very nice.

II.

Months have gone by. "John James Edwards" has degenerated into "Johnny." He sits with the boys now and never cries except when someone in the school yard bleeds his nose. He has learned much. Although he has not begun the study of geometry, yet he knows the exact angle at which to place a pin on the seat beside him where Peter Crabb sits. Peter and he were enemies from the first. It was quite a common occurrence for them to roll around in the dust behind the school embracing each other in deadly combat. In these scrimmages Peter had a happy faculty of getting on top;

then, sitting on the other's stomach, he would dictate terms of peace. But at last one day Johnny succeeded in keeping his feet and punched Peter up against the little wooden gate; someone opened the gate and Peter tumbled into the street. Johnny thought this was a final victory over his rival; alas, he found his mistake when Peter,—but we are getting ahead of our story.

III.

Years have passed. Johnny is scarcely a big boy yet, but he is certainly not small. The greatest trial of his life now is the Inspector's visit. Under the terrible gaze of that official Johnny's learning and boldness both melt away and run into a knot hole under his desk. He would like to follow them but cannot. He knows the Inspector hates noise, yet in spite of every precaution, the slate drops from his nervous fingers. The withering look from those awful eyes stops his breath and brings the perspiration to his brow. Then his class is being examined. He works the rule of three upside down, and, being sent to the map, he fails to find San Francisco, although he travels all the way from Florida to Hudson Bay in search of it.

At last the Inspector is gone, and things settle down into the usual rut.

We have forgotten to tell you what Johnny certainly would not have forgotten so long. He carries a watch now; his father gave it to him on his last birthday, and since then he has been the envy of all the other boys. And so we shall part with him for a time; leave him looking at his time-piece, watching the hands move on, while behind them the days and the nights lengthen out into months and years.

IV.

When next we see him he is eighteen, and is in the city at the High school. He is no longer "John James Edwards," nor even "Johnny"; he is merely "Edwards." The troubles of his existence are multiplied, for he has six teachers instead of one. He has to run a gauntlet every day. If he escapes vengeance in one quarter it is only to run into an ambush in another. But he is greatly changed. Experience has made him a philosopher, and he meets misfortune with Stoical indifference. And, besides this, he has many things to console him in his troubles. Everybody, at home, thinks he is clever. His mother fondly hopes to see him a minister; his father favors the law. Edwards likes to go back to his native town to see his friends—particularly the girl Dora who gave him the candy. He has amply repaid her for her kindness; she is very fond of ice cream and oranges.

He has not been home for two years, but holidays are close at hand and his heart is light with anticipation. He tries to study, but the vision of a pretty face floats between his eyes and the book. He picks up the evening paper and carelessly glances

over it. His eyes run down a column of marriage notices. Suddenly his attention is fixed. He reads and re-reads, then drops the paper. Dora married—and to Peter Crabb!

DARWINIAN.

EXPERIENCES.

MR. EDITOR,—It has been my privilege for the past three summers to do some travelling, and therefore to see a little more of the world than I otherwise would, to have my experience somewhat broadened, to be convinced of the fact that the world is a little larger than the locality in which I was raised, and to find that there are more things outside of that locality than I at one time supposed.

Some of the incidents of last summer you have requested, and as these are the most vivid in my recollection they will be the more easily furnished. At the end of April I betook myself, with weary brain and pale face, to the pine region of the Badger State. This, it is almost needless to state, is a favorite resort for invalids and for those who would build up their health, for those of Southern cities who, breaking away from "fatigues of business and the broils of politics," would refresh themselves. Although my purpose in going to this district was not the recuperation of physical force, yet I was not left unblest in this respect.

Perhaps the first thing that will attract the visitor to the northern part of this State is the novelty of seeing the primæval forest in its stately grandeur. Not just an occasional clump of trees here and there, but hundreds of miles of towering pines lying to the east and west and north. But such forests seem not to be impenetrable, since we find a very network of railways running here and there to the many bush-embosomed lumbering towns and villages, whose busy whirl disturbs the solemn stillness of the woods. Most interesting is it to travel on some of those lines of railway, especially where the road is straight, and where the towering trees on either side almost unite their branches, forming a canopy overhead, or where the road runs up and down hill at short intervals. But it is not quite so interesting on such roads in a storm when the wind lays low the trees; for in cases where they stand so near the track as to unite their branches it often happens that they fall across, and, though I have never known a case, they are not unlikely to fall upon the train.

What was even more pleasing to me than riding along in a car was to wander into the woods, alive with the whisperings of the trees, with the sprightly note of the merry birds, with the crackling of the underbrush by the feet of the deer, with the tinkling of bells on the village cows, and last, but by no means least significant, the still small voice of the mosquito. After proceeding a mile or so in some

directions from one such town as those above mentioned (many of them with a population of from two to ten thousand), one will see the shadows growing larger in the darkness of thicker boughs, and if without a time-keeper might think the night was drawing nigh.

Having thus wandered for some distance from the ways of men, meditating on the solemnity of the woods, on the thought that human feet had probably never trodden upon the place where his are now planted; not knowing what sort of four-footed animal may greet him the next moment, a peculiar crawliness seems to take possession of one, and the wanderer thinks of retracing his steps. One hot and sultry day I armed myself with determination and set out for a walk, and with the curiosity of a woman purposed this time to follow up a woodman's winter road. Onward I went with the most laudable courage; over hill, over dale, over bridge and brook, until I had gone a considerable distance. Finding, however, that as I proceeded I was making much more noise than my taller brothers about me, I determined to tread more lightly for no other reason than that I might not provoke their disapproval of my rudeness. As I went on my pace was quickened by timidity, for I knew not at what instant a buck might burst forth from the brake by my side and startle me; nor at what turn in the winding path I might find a fond old bruin waiting to greet me with open arms. And not being wont to receive such gracious reception from strangers, I was not willing to allow such familiarity on this trip. My progress, however, was uninterrupted until finally I reached the top of a high hill which "olde stories tellen us" are often haunted. By intuition I knew it to be true in this case, and began most seriously to deliberate as to what I should do, and, oh, how I wished I had remained at home. What could I do? I couldn't return; for that were but to be chased to the death by grim spectres, and to go farther were to risk so much.

As I was thus discussing my unfortunate situation, there burst upon my ear the screech of a weird witch; then I thought of the boiling cauldron of which Mr. Shakspeare speaks as bubbling so warmly, and of all the mixture there was in it, and wondered if I might not possibly be the next victim to give additional flavor to it. My courage was not, however, all spent yet, and while, like a Richard II, I was trying to bolster it, there came to my mind the recollection of a Latin sentence, which one of my fellow students used much when we were Freshmen together, when he was in dread of the "con-cursus" of our institution. The words are these: "*Animus vester ego,*" which being translated read, "Mind your eye." From these words I derived some support for a few minutes, but succeeding these came others, which probably on account of

their greater source gave greater grit. They ran thus—and, by-the-way, they were favorite words of my Latin Professor in the University—" *Dum spiro spero.*" ("While I breathe I hope.") I could not, however, in so critical a moment, fail to recognize my predicament as most lamentable, and as I looked to right and left, behind and before, and even above, for a way of escape, I thought

Some guardian angel of the good
Might save me from being witch's food.

There and then I espied before me a rapid river running by the foot of the hill on which I stood, and I knew if I got over that I would be safe; but how to accomplish this was another question. Something I must do at once, for where I saw one witch at first I now saw one hundred, and as two or three had noticed me, and were coming towards me with hideous, hungry yells that made the extremes of heat and cold run up my back, I felt I should soon be deprived of all possibility of escape. Thus forced to give up my position, to do or die, and perhaps both, I made one determined bound forward; now to the right, now to the left, to dodge the hideous hags before me. Here my experience in athletics served me well, for had I not become quick of motion and an expert in describing short curves in playing Rugby, I would possibly not have come out as well. I got to the bridge, and were it not that fortune favored me with a good foothold, by which I bounded clear across, I would have been left—like Tam O'Shanter's gray mare—without a tail.

Having thus experienced so narrow an escape, and feeling safe because across the stream, over which I knew my bloodthirsty followers would not come; and since I now found myself in the lowlands, which are ever free from such harrowing experiences as I have just related I began to feel more at ease, to relax my strained muscles and to tread with more deliberate step.

Unable, however, to banish the thought of the dreadful plight in which I was a few minutes before, I looked behind me towards the hill, but immediately my eyes fell upon countless numbers of the hideous wretches from whose grasp I had just escaped, lining the farther shore and still gazing after me with anxious, longing look. I need not tell you that I quickly looked the other way, for at the sight my blood began to freeze. I proceeded for some distance farther, and now came upon the opening made by a small lake, and here I found on the margin of it an old lumbering camp with its outbuildings.

My recent fright caused me to hesitate as to whether I should go farther, but under the compulsion of the curiosity above-mentioned I felt my feet move slowly thither. On a cautious examination of the external and internal of each building I found no occupants save a few porcupines, with whom I stayed to talk and tease awhile.

To be continued—sometime.

LITERATURE.

GREEK EDUCATION IN THE HEROIC AGE.

THE first glimpse we catch of Hellas as the dark curtain of the past begins to roll away shows her already dominated by the idea of education. Whether Achilles be a Solar hero, or the tale of Troy divine have a historical foundation, Homer's verse describes a real state of society, what may be called the Mycenaean stage in the civilization of Greece. As the Hellenes progressed southwards from their home in the north they were brought into contact with the older civilizations of Asia. This explains the scarcity in Greece of remains of the Stone Age, so abundant everywhere else in Europe, and how the Hellenes distanced the other European branches of the Aryan family. When Homer's page brings them before us, they are already in the Bronze Age, having learnt the arts and the use of metals from the more civilized Asiatics. They felt the stimulus of the new ideas, and were impelled on the path of progress by intercourse with more advanced races, without surrendering their national character or adopting the degrading political and caste-system of their neighbors.

What Arnold says of Sophocles that he "saw life steadily and saw it whole" may be applied more widely to Athens, "the school of Greece," and to Greece, the school of the world. The Greeks from the first saw clear and thought straight. The national life moved along the same groove from the earliest to the latest times. The abundant recreation of their games, that according to Pericles, "scare melancholy away," is to be found in heroic times, side by side with training of a mental and moral character, although the moral principles have not come to clear consciousness, but are as yet based merely on national custom and practice. Inferior as the Homeric Age was to the classical, still education is based on the same fundamental principle, the striving after perfection of the whole mental and physical nature, with an impulse to the morally beautiful and good.

Nor is it so marvellous, after all that the Greeks struck out so early a course they ever afterwards faithfully adhered to, and adopted an ideal so different from that of other races. Brought into contact with the gross material splendor of Asiatic civilization, they felt a revulsion for it from the first, and followed the promptings of their own truer instincts for a superiority not external.

So strong a hold does the idea of education take of the Hellenic race, that even the gods of Olympus are subjected by Homer to an educational discipline. This on the whole does not surprise us, when we reflect that it was the Greeks who first humanized the Gods, and that their divinities are but pictures of the world of man. Their instructors are always,

however, the nymphs and other immortals of a secondary rank, whereas the heroes of the Homeric age receive their training from sages of an earlier age, mythical possibly, but still men.

Cheiron is by universal consent of antiquity the teacher who closes the Mythical and introduces the Heroic period as known to us. One of his earliest pupils was Jason; Achilles was his last and his masterpiece. His grotto, high on the slopes of Mount Pelion, was the educational centre of early Greece. What surprises us in him is, that he belonged to the savage race of the Centaurs, and the very fact that the idea of refinement is connected with one of this rude clan, where we would least expect it, seems to indicate the truth of the legend concerning him. Almost all who have occasion to recall Cheiron's name, pass him by with scant courtesy, forgetting that for the Hellenes all higher culture came from the north, and that mythic legend is but the echo of an earlier truth. Pindar, among other later writers, takes the story seriously, and gives us as the elements of Cheiron's system: 1. Exercises in hunting and the use of weapons. 2. The art of healing by herbs and surgery. 3. Singing and skill on the harp. 4. Augury. 5. The principles of justice.

In Homer's verse the child is cared for by a nurse and not by the mother. This is not in accordance with Hellenic practice, but a feature taken from Ionia. At a later period the father interests himself on his progeny as Hector does in Astyanax, when he feeds him "with marrow and with fat" that he may become strong. When older a companion of good birth is provided. Many of the distinguished heroes of the Iliad filled this function as Meriones to Idomeneus, Patroclus to Achilles and it always implied qualities of a high order, mental and moral. Phoenix, an earlier companion, boasts, *Il. ix.*, 443, that it is he who first trained Achilles to be "a speaker of words and a doer of deeds." This relation between squire and lord is one of the most noble and human in the life of the Heroic times. It was the duty of this older companion to train the character and form the morals of the young Hero, to inform his mind with the wisdom of the past in pithy proverbial sayings, to point out the path of honor and to imbue him with the principles of right and justice. The social position of the therapon must be carefully distinguished from that of the *païdagogos* of tragic verse and later times, who was a slave. The companion of the Heroic times is often an exile, one shipwrecked on the waves of life, received into the service of some princely house, but his origin is always represented as noble.

The range of instruction was very limited in its compass, as might be expected in this early age. Mental and ethical training were based on (1) singing, including the recitation of old lays, and (2) playing on the harp. Bards like Phemius and De-

modocus were held in the highest esteem and treated with the greatest consideration. The bard is a "divine" man, the representative of the literary class. How great an influence music exercised among the Greeks of the Heroic times may be inferred from the irresistible power of the Sirens' song, and the constant use of song and music at meal-time. And the sensibility of the Greeks to the charms of music may be judged from the statement that when the Muses sang over the body of Achilles none of the Achæans could restrain his tears. The subjects generally chosen as the themes of songs by the bard were the feats of earlier or contemporary heroes, united with deeds of the gods, and such themes in the Odyssey are represented as constituting the song of Phemius and Deïmodocus.

Together with instruction in music was early associated training of an ethical and religious character. The fear of the gods as observers of man's life, thoughts and acts was a prime duty. Proverbs and precepts bearing on the reverence due to the gods, the honor to parents and old persons, and the treatment of suppliants, on self-control and the repression of the passions were also imparted. Nestor and Phoenix are storehouses of such wisdom, gained not so much by reflection as by their long experience. Hesiod, in his "Works and Days," contains many such sayings, which come not from the storehouse of one mind, but of many generations.

Upon such a foundation of empiric wisdom and mother art is based the eloquence of the Homeric Heroes in the council and before the assembly of the people. From his wily father's society did Telemachus derive that prudent and seemingly address that enabled Nestor to recognize in him when visiting Pylos, the son of his old companions in arms, Odysseus.

That the education of the Heroic period was not so meagre, as is generally supposed, might be easily indicated by pointing to other accomplishments of this age. The striking description given of Achilles' shield and the knowledge of design shown by Homer, and attributed to his heroes, indicate an acquaintance with drawing from which the step is not a great one to the use of writing. In fact the Wolfian theory as to the late use of writing among the Greeks and the impossibility of Homer's verse coming to us in any other way than by oral transmission is denied by some recent German scholars of mark, and the introduction of letters is carried back by them to fourteen or fifteen hundred years before our era, a view which seems not unreasonable when we reflect that the art of writing was in use long before in Assyria and Egypt.

Not without interest in this connection is the question of female training in Heroic times. The position of women was more honorable and independent in Greece, than when from increased intercourse

with Eastern nations, oriental ideas gained currency, and the slavery of the harem was introduced. From the freedom of action on the part of Penelope Clytemnestra and Nausicaa, and the authority vested in them, it would seem that the women of the Heroic Age occupied as high a place in early Greece as in Rome and Germany, and the Aryan nations in general. They were early instructed in weaving, spinning and embroidery, and in the oversight of the female slaves. From the frequent reference to beautifully embroidered clothes and carpets it is evident that weaving had been carried to a high pitch. Of the household of Alkinoos, king of Phæacia, it is specially said that the Goddess Athene bestowed on them artistic skill and excellent minds. Helen and Penelope are equally gifted with Calypso and Circe. The matrons of Troy are clad in rich long trailing robes, which surpass even the skill of Greece, being of Sidonian make. Weaving as an occupation, requiring greater skill, fell to the lot of the mistress, while spinning was the work of the female slaves. Singing is frequently mentioned as an accompaniment of these exercises. The practice of song implies the love of it. Calypso and Circe sing with lovely voice while working at the loom, and beautiful Nausicaa, after spreading out the clothes on the sea shore, while away the time in song until they are dry.

Knowledge of healing and harmful herbs is attributed to maidens, a skill which sometimes brings on them the charge of Sorcery. Ethical maxims and rules of behavior are cited by them as guides to their conduct. Nausicaæ dwells upon the importance of a good reputation to unmarried maidens and the necessity of discreetness in her relations to Odysseus. The unmarried daughter lives in the women's quarters in the society of her mother. When she goes forth to walk she is accompanied by a female attendant.

A large freedom was often allowed her, however, and she was not denied all joys of life. She might take part in religious dances and rural festivals, and in the celebration of the vintage feasts the humblest maiden might partake. The maidens of the Phæacian court, among other touches of modern times, amuse themselves in playing ball, and though at first alarmed at the sight of Odysseus they soon recover their self-possession. Nausicaa displays a charming frankness, and in the conversation that ensues gives manifest evidence of shrewdness and wit, and no small trace of coquetry. On the whole the training of a maiden of the Heroic age was such as fitted her for her sphere. The respect shown to her in those earlier days, and the power vested in Penelope and Clytemnestra for so many years, along with the social influence exercised by Andromache, Helen and Nausicaa prove that the days of Oriental seclusion had not yet arrived. So similar to that of

males is the training given her and the treatment she receives, that Homer represents women as taking part in the excitement and the perils of the chase, at a time when the lion was still a denizen of the larger forests of Greece and wild boars were to be found in every thicket.

As the educational life of the Greeks was a reflection of their social and political life, we may reasonably infer that woman, whose social and political influence is represented in Homer as so powerful, was not neglected in the matter of educational training, nor was she treated with that contempt that so many writers on Greek education and life assert to have been her lot.

A. B. NICHOLSON.

COMMUNICATIONS.

DERE SIR,—Perhaps you don't think it but me and the gardyin sperrit of Queen's has quite a time of it some nights. T'other night we got making speeches and the sperrit made a dandy. Gosh mon! you should have heard it. It wuz a snorter. I got the paper it was wrote on, and I want to put some of it in the JURNEL.

The sperrit said he would like to know what so much femininity is doin' about these halls of Queen's. I wunk at myself and said, "me too." Then the sperrit got worked up, and he says, says he, "Dost thou not know, wilt thou not consider, oh, femininity, that for the youths about the bulletin board thou dost each day convert the hall stairway into a veritable Jacob's ladder. With thy angelic form (the sperrit of course was hittin at the puffy sleeves) and fairy feet thou dost seem a heavenly messenger to those infatuated youths." And isn't the sperrit about right. Look at yon chap who, perched upon a coil of pipes, gapes and gawks at the lassies as they pass by. When they leave for home he punches his nose agenst the back windy to git a last glimpse of them. When he goes to class, I bet a cent, his conshustness never gits beyont the purty. Jimmy Cappon may talk as he likes about Chaw-sir, by the way that name is sweet to me, but yon chap never gets his eye off first bench. I like a bonnie lassie myself, but I don't like to see the boys carried away by Q-pid. But the sperrit made another big burst. He says, says he, "Oh, femininity, femininity! I thought thou wouldst have been to me as the Rose of Sharon or the Lily of the Valley, that thy voice would be in my desolate house as the sweet trill of a canary in a wilderness, but now do I know that thou art verily a viper upon my bosom." The sperrit fainted, and I threw him on the coal heap to recover. But I hold the boys are creetures of sirkumstances, and I don't blame them. I say remove the sirkumstances. You see now why I always stood fernenst co-eddy.

kashun. Them girls are queer creetures. They seem to the boys very sperritual, but if Lake Ontario runs dry its me what will know the reason.

Yure friend, JOHN.

KINGSTON, Jan. 29th, 1894.

To the Editor of the Journal :

To the Editor of the Journal :

DEAR SIR,—As I have always had a very high respect for your contributors, and the articles written by them, it is with very great sorrow that I realize that my confidence in the staff as a whole has been rudely dispelled. There is evidently one man among you who is so “intoxicated with the exuberance of his own verbosity” as to be really tottering on the verge of insanity. For what man in the full possession of all his faculties and with reason enthroned in his breast, could write such a parody on philosophy and love, as that article which appeared in your issue of Dec. 30th, under the heading: “A Philosophic Student in Love”?

Passing over such incidentals as his wondering whether he was in love or not—which might be due to his evident greenness—and the dreadful quotation he introduces here, I come a little further down to this truly remarkable exposition of his state of mind: “My future course of action will certainly depend to a great extent on its solution. . . . Should I conclude that my feeling is one of friendship, I must decide how far my brotherly regard may be permitted to show itself without *compromising myself* and *raising false hopes* in her breast.” (The italics are mine.) The idea of a man who pretends to be a student of philosophy, whose sole object in life is supposed to be searching after truth, deliberately taking counsel with himself as to how far he can go—in the flirting line, I suppose—without “compromising himself,” and this when his “feeling is one of friendship.” After such an exhibition of despicable meanness, it is no surprise when I find him adding that if he decides that he is in love, he must proceed to “ascertain how far such a state of mind is desirable or permissible.” The wretch! To speak of being in *love*, and yet able to calmly question its desirability.

And then follow his wonderful cogitations on the nature of love, which have about as much force as the reflections of an insect on the points of interest at the Columbian Exposition. I find no fault with this “Philosophic Student” for not being in love, since his nature is clearly incapable of rising to any such eminence. But I do find fault with him, nay more, I despise and scorn him for stating that he has experienced a sentiment which is as far above him as the stars are above the earth. I am, Mr. Editor,

Yours very sincerely,

MARIA.

DEAR SIR,—A short time ago, in an editorial, you mentioned the Arts Society as something which needed mending or ending, and all who are in any way acquainted with the facts of the matter are, I am sure, of the same opinion. Something must be done, too, at once, or its end is not far distant. But is its end desirable? Perhaps so, but I for one think not. It seems to me that the reasons for its existence, as given in its printed constitution, are unanswerable, especially to those who know the state of affairs before the Society was formed. This granted, what can be done to mend it? One person alone cannot answer this question; but as one who was somewhat interested in the formation of the Arts Society, I beg to submit the following suggestions for discussion and, if found worthy, adoption:

(a) As to the fee: Reduce this to \$1. The original fee of \$1.25 was simply the result of a careful estimate. The expenses of three years shows, I think, that if all students paid up, \$1 would be sufficient.

(b) As to the objects to which funds should be devoted. The “Reading Room” and “Delegates’ Expenses” are two objects whose worth is not much questioned. How about the third institution supported, *i.e.* Football? Athletics and the financial control thereof, it is to be remembered, are in a shape quite different from what they were in '91. Should the Arts Society therefore continue or discontinue to donate any of its funds to this object?

(c) Let the Senior year ('95) be asked to permit the election of “Delegates” by the Arts Society, the delegates to be, of course, *chosen from the Senior year*. This would be granted, I think, for it does not really interfere with any desirable right of the Seniors.

(d) Let the Curators of the Arts’ reading room be appointed by those who grant the funds therefor. The A.M.S. would surely not throw anything in the way of this. Then the Arts Society, *i.e.*, the Arts students, would control the reading room—arrangements could easily be made as regards Divinities—and would receive the report of the Curators, which is unquestionably a proper thing.

(e) I would suggest the creation of another function for the Society. Perhaps a rash recommendation, but none the less, I believe, good. I refer to the taking over by the Arts students, as a whole, *i.e.*, by the Arts Society, of the partial (nominally the whole) control of the Arts Concurus. This is depriving the Seniors of another of the prerogatives which they have long and well held, but *since the moral support of the Arts College as a whole is now the true guide and necessary support of the Court*, why not at once give it nominally and regularly what it in substance already possesses?

To arrange the matter satisfactorily is, of course, a rather intricate task, and I would suggest that a

committee, composed of representatives from the Arts' Concurus, the Seniors of next session, and the Arts Society, meet to talk the matter over.

For my part, I would not have the Judges appointed by the Society as in an ordinary election, but by the Senior year, their appointment to be ratified by the Society. This remark applies also to other officers. Such officers as the Sheriff, Chief of Police, etc., who sometimes have disagreeable work to do, need the *expressed* as well as the tacit support of the College. Moreover, I would recommend that in the future the Prosecutor in every criminal case be the President of the Arts Society, representing the Arts students. Let him occupy the same relation to the Concurus that the Queen does to all British courts of law. The present legend on the subpœnas is rather anomalous. The Arts students, through their representatives, should be "prosecutor" and "judge," in the same way that the Sovereign of the Empire is both "prosecutor" and "judge."

I have taken up much of your space, Sir, but hope that these remarks will bear some fruit. All I wish to see is an open and candid discussion of the questions which have been really only touched upon here. Whether all or any of these recommendations are carried into effect is of little importance, so long as things are satisfactorily settled.

All the institutions, etc., mentioned need rearrangement. Let them be freely discussed then, and arranged with all the speed compatible with lasting solidity.

Yours,

EX-HISTORIAN OF '91.

SPORTS.

HOCKEY.

THE first Hockey match of the season took place on Saturday, Jan. 11th, between Queen's 2nd and R.M.C. 2nd. The teams were:

Queen's—O'Donnell, Baker, Bain, McDermott, Cunningham, Supple and Mitchell.

Cadets—McGee, Gibbs, Cory, Willoughby, Stairs and Stewart.

The game was a rather ragged exhibition of shinny, and was won by the Cadets by a score of 7-5.

* * *

On the 17th our first team met the Cadets' Seniors, and won easily by a score of 7-1. It took Queen's some time to warm up to their work, but when they did so there was no holding them. They scored about as often as they pleased. The only new men are Hiscock, who showed himself an adept in the defence of his post, and Cunningham, who put up a fine game at centre. The old reliables gave evidence of decided improvement on their last year's form. The teams were:

Queen's—Hiscock (goal), Curtis, Taylor, Rayside, McLennan, Weatherhead and Cunningham.

Cadets—Russell, Armstrong, Cory, Henecker, Le-fevre, Wilkes, Cantlie.

* * *

Probably the most curious "Junior" match since the organization of the Hockey Union, took place on Saturday, Jan. 20th, between Queen's and R.M.C. It had been rumored during the week that the Cadets, despairing of retrieving the defeat of Wednesday, had decided to throw all their strength into their second team, a step which though perfectly legal was, to say the least, ill-advised. While hesitating to believe the rumor, our management prepared, in case it were necessary, to give them a Roland for their Oliver. Consequently when the Cadets lined up with five Senior men on their team, they were met by a corresponding number of our first team, and at the end of a rather fierce and hotly contested game the score stood 12-1 in favor of Queen's. The teams were:

Queen's—O'Donnell, Curtis, Taylor, Rayside, McLennan, Weatherhead, Cunningham.

Cadets—Russell, Armstrong, Bennett, Wilkes, Cantlie, Henecker, Stewart.

* * *

Fears have been expressed by the Kingston press that we shall take advantage of our legal rights and put on our first team against the Limestones. We can assure them that they need not worry. We are not accustomed to gain our victories by such means.

* * *

In giving the names of the Executive Committee of the Ontario Rugby Football Union, that of Mr. W. Folger Nickle, of Kingston, but at present attending Osgoode Hall, Toronto, was inadvertently omitted. No one has done more in the past for football at Queen's than Mr. Nickle, and we are sure that he will worthily uphold our interests before the Union.

Notwithstanding the critical state of the financial world and the unusual character of the winter, Hymen continues to carry on his revels. Recently he visited the town of Dundas, where his conduct was shocking indeed. At that place, on Wednesday, Jan'y 17th, Rev. Jas. Binnie, M.A., B.D., and Miss Jessie C. Connell, B.A., were married. The records of the contracting parties are too well known to require notice here. It will be remembered that for two years Mr. Binnie was editor-in-chief of the JOURNAL, when, thanks largely to his efforts, our paper commanded a respect in the journalistic world, which it has never surpassed, either before or since. Mrs. Binnie's standing in class-work and in the student world generally was an admirable one. THE JOURNAL proffers its congratulations to the two (now one) former members of its staff.

COLLEGE NEWS.

A. M. S.

THE last two meetings of this Society have been well attended, owing perhaps to the fact that the Mock Parliament has been reorganized and has held sessions on both evenings.

While the regular business of the Society has not been very extensive, still the discussions have been quite animated.

At the meeting held January 20th, the advisability of the payment, by the Athletic Committee, of a bill incurred by the football club was considered and brought forth an interesting discussion resulting in an order for the settlement of the bill.

The Critic was present, and, as requested by the Society, gave a very efficient report. We would be much pleased to hear a report of this nature at each meeting.

The matter of the disorder which occurred in the College building on the evening of University Day was again considered, and, on motion, referred back to the Principal, as the Society deemed the Senate responsible for the preservation of order at any meeting called by the university authorities.

An invitation for a representative from Queen's to a *Conversazione* at Knox College, on Feb. 9th, was referred to the senior year in Arts.

Several new members were enrolled, and a few more bills ordered to be paid.

The following notices of motion were given:

A. E. Lavell, B.A., with regard to the publication, by the A.M.S., of a hand-book similar to, and to take the place of, the one issued annually by the University Y.M.C.A.

A. B. Ford gave notice that he would move in the matter of a date being fixed for the annual report of the Athletic Committee, and that a regular itemized report of the expenses of the Football Club be laid before the Society.

J. McD. Mowat gave notice *re* the proposed improvement of the College Campus.

Frank Hugo, M.A., with regard to the report of the General Committee of the *Conversazione*, and the financial report of the JOURNAL for '92-'93.

* * *

The fourth session of the Mock Parliament was opened with due éclat on the evening of Jan'y 20th. After E. R. Peacock, M.P. for North Lanark, had been elected Speaker and escorted to the chair, His Excellency the Governor-General, W. H. Davis, M.A., entered the chamber and read the Speech from the Throne. A bill was read for the first time providing for the incorporation of the Battersea and Sydenham Railway Co'y. The reading and consideration of the address in reply to the Speech from the Throne was postponed till the next sitting. The

address was ably moved by G. A. Butler, M.P. for East Hastings, and efficiently seconded by E. L. Pope, M.P. for West Hastings.

The leader of the Opposition, the Hon. H. R. Grant, M.P. for South Hull, criticized at length the policy of the Government, censuring especially its attitude on the trade question. The Premier, Hon. J. W. Edwards, M.P. for Addington, ably replied, showing the comparatively prosperous state of the country, due to the admirable administration of his government. The motion to present the address was carried on the following division. Yeas, 48; nays, 32.

On motion of the Premier, it was ordered that the address in reply be engrossed and presented to His Excellency.

Hon. Frank Hugo, Minister of Justice and member for Portsmouth, moved the Committee to strike the Select Standing Committees.—Carried.

The Minister of Finance, Hon. J. S. Shortt, member for Alberta, moved a date on which the House should go into Supply, and also that the House, at its next sitting, go into a Committee of Ways and Means.—Carried.

Notices of motions were given by the Hon. the leader of the Opposition, *re* want of confidence in the trade policy of the Government; by J. McD. Mowat, member for South Oxford, *re* appointment to offices of relatives of the Postmaster-General, and Hon. J. R. Conn, Postmaster-General and member for Carleton, *re* the establishment of a Penny Postal Service.

On motion of the Premier the House adjourned.

'94.

At the first meeting this session Mr. J. Johnston was welcomed back and Mr. Muldrou duly initiated as member. The commencement of inter-year debates made it necessary to prepare for the contest; accordingly a committee was appointed to select suitable debaters. Mr. C. F. Lavell was unanimously elected Valedictorian for the graduating class. The committee, *re* class-photo, reported and were empowered to make final arrangements for the group. Mr. S. H. Gray, delegate to Trinity, and Mr. J. S. Shortt, to Victoria, being called upon, spoke very highly of the treatment they received and the pleasure they enjoyed during their visits to the sister Universities.

'96.

The regular monthly meeting of the year '96 was held in the Philosophy class-room on Thursday, 25th January. As the attendance was small the programme was dispensed with and a very small amount of business brought before the class. On motion of Mr. Ikehara, Messrs. R. Burton and F. Playfair were appointed to represent the year at

the coming debates. In bringing forward this motion Mr. Ikehara made a short but neat and able speech. A very noticeable lack of interest in the meetings of this class is displayed by its members.

Y. M. C. A.

On Friday, Jan. 12th, the Y. M. C. A. opened for the second term of the session with a large attendance. The meeting was led by W. H. Easton, M.A., who, after giving the New Year greetings of the Association, took as his subject, "The true student." He opened the discussion by pointing out that the true student was not the hard-worker simply, but rather the man who worked hard with a high motive, and insisted that every student should strive not only to accumulate facts, but to transform all his knowledge into character and life.

After the leader's address was given several of the older students pointed out the necessity of doing wise as well as hard work, and of looking after the mere prose of student life, taking exercise, etc. When we call to mind the many brilliant men of our own university who, within the last seven or eight years, have either died or been injured for life from the effects of unwise and excessive work, we think that the young and ambitious but inexperienced student cannot have the danger-signal hoisted too soon.

The meeting of the following week was led by W. D. Wilkie, B.A., who gave us a very clear and concrete exposition of the subject, "Resist the devil." He pointed out that temptation should not be looked upon as the whisperings of the devil from without, but rather as some subtle form in which our own selfishness shapes itself. He illustrated this thought by tracing the growth of evil in the characters of Dr. Faustus and Macbeth. These men could not consistently say "the serpent beguiled me and I did eat," and no more can any tempted man to-day. Each one is responsible to the greatest extent for his own temptations, and therefore for their resistance. That resistance can be effected only by making the good of all the positive content of one's life and by making an entire surrender of the heart to whatever is pure and lovely and of good report.

The meeting of last week was led by T. J. Thompson, who discussed the subject of prayer in a philosophical and decidedly definite address, the burden of which was as follows: The text defines prayer as asking, and as asking on one condition, viz., in Christ's name. When, then, do we ask in Christ's name? Not simply when we mention that name, for it is no talisman to make a magical effect upon God, but only when we ask in Christ's character and spirit. This being the case, mere individual whims and notions should be avoided in prayer. It is

foolish to think that by prayer we can warp the judgment of God or that God will allow Himself to be used as a convenient agent for the accomplishment of our little ends. In order to lift our prayers into a higher spirituality we must get truer conceptions of God, and of our relation to Him. If we think of Him as the infinite self-conscious spirit of the universe, working in all things, and of our own relation to Him as spiritual beings, we will not be so anxious for the accomplishment of our little plans but anxious rather to bring our minds and hearts into harmony with the infinite.

Several engaged in the discussion afterwards and we are sure that all found the meeting a very suggestive and helpful one.

We are glad to note, also, the heartiness of the singing and the suitableness of the hymns at our last meeting.

Sometimes it is impossible for a man to feel very devout when he is asked to sing a hymn, which, for him and students in general, lost its meaning long ago. With reference to this, *verbum sap.*

MEDICAL NOTES.

The Y.M.C.A. have again secured the hour from five to six on Fridays for their weekly prayer meeting. They feel as though they have accommodated every other society in the College, including the Faculty, during the first part of the session, and hope they may be left in undisputed and undisturbed possession of this hour for the remainder of the term. The increase in attendance on Jan. 19th showed plainly the suitability of the hour. The President addressed the meeting, taking as the basis of his remarks Psalm I.

The regular class for Bible Study met in the City Association Building on Jan. 21st, at 10 a.m. This new departure is proving both interesting and helpful to those who attend.

An urgent meeting of the Æsculapian Society was held on Friday afternoon, Jan'y 19th. Though some of the boys were playing hockey and others enjoying the skating on the lake, the meeting was well attended. The most important business before the Society was the consideration of the treatment the first two years are experiencing in regard to the hour that is being thrust upon them for the holding of *Materia Medica*. The Society upheld them in their claims that five o'clock was a most undesirable and unnecessary hour. It was decided to take immediate steps to present the matter in its proper light to the Faculty.

Naturally this brings up the question, For whom does the College exist? For the students or for the professors? No one would openly dare to give other than one answer. Yet it is at times difficult for the hard-worked and long-suffering medical to con-

vince himself that his best interests are always being subserved. He is kept dangling around the College from 9 in the morning till 6 at night, and then is supposed to pursue his much coveted knowledge in "books that are large and books that are long" till his lamp burns dry and he retires by the dawning light of the morrow.

Just now we are waiting anxiously for the deliverance of the Faculty on the work that is to be done during the coming summer session. The students feel strongly that this extra session could be utilized to relieve the stress of work during the winter. For example, why not give us in the summer those subjects in which only a short course of lectures is required? Then by putting on an examination in June we would get some credit for the summer's work, besides relieving us of a great deal of attendance in the winter. May that mysterious body be given a heart of flesh and let us hope that "the cares that infest the day shall fold up their tents like the Arabs and as silently steal away."

PRESENT TO THE LIBRARY

BY A LADY IN ENGLAND.

Mrs. Drummond, an English lady residing in London, has at the instance of Mr. Geo. R. Parkin, sent to the Principal for presentation to the Library a complete set of the works of that distinguished physician and man of science, Dr. Lionel S. Beale, F.R.S. The list includes the following works:—Protoplasm, Bioplasm, Machinery of Life, Mystery of Life, Life and Vital Action, Our Morality, Slight Ailments, How to Work with the Microscope, the Microscope in Medicine, Urinary Deposits, Urinary Disorders, The Liver, On Progress and On the Nature of Life. Students of Biology, of Chemistry and of Medicine will appreciate this handsome gift.

COLLEGE NOTES.

The financial report of the conversat. will be given next Saturday night.

Nearly all the new lockers have been taken.

Grip has taken its old place in the reading room and is hailed with delight by the students.

The class of senior philosophy has received some additions since the holidays and is now so large that it taxes the utmost seating capacity of the room.

The first of the inter-year debates will take place to-night and promises to be interesting. It is said that '97 stands a good chance of winning the series.

Next Wednesday is a holiday.

F. L. Cartwright, '96, has returned to college.

A new hockey club has made its appearance at "Hatch"ville called the "Queen's Rebels." They have secured two hours per week in which to prac-

tice and extend a cordial invitation to members of the senior hockey team to come and get some pointers.

Mr. Allan McRae, of the Queen's College champion football club, has accepted a position in Hamilton, and will play with that team next season.—*Toronto Mail*.

The clock over the main entrance disappeared for a few days last week, but a few "violent threats" from the boys caused John to restore the useful article.

The Curator of the College Museum acknowledges the receipt of twenty-five beautifully prepared Canadian bird skins, the gift of Wm. T. McClement, M.A., a graduate of Queen's and Science Master of the London Collegiate Institute. The specimens were secured and prepared by Mr. David H. Arnott, of London, and testify to his proficiency in the beautiful art of the Taxidermist. It is pleasing to know that the former graduates of Queen's retain such kindly remembrances of their Alma Mater.

The following, clipt from the *Christian Guardian* of January 24th, may suggest a way of treating certain mission fields and circuits around Kingston. Theological students everywhere can in a more or less degree sympathize with their Wesleyan fellow students:—

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

The following resolution was passed at a meeting of the students last Wednesday:

"Whereas, the Methodist Church of Canada fails to make adequate provision towards enabling its probationers to pursue a college course; and

"Whereas, their own efforts to provide themselves with this necessary equipment entails upon them the necessity of utilizing both time and talents as far as possible; and

"Whereas, the students of this Wesleyan Theological College of Montreal have been receiving nothing officially during the past few years for the services so largely and freely given during the College session;

"Be it therefore resolved:

"1. That on and after this date any student of this College, supplying any pulpit in this city on Sunday, shall receive not less than the sum of \$5 per service.

"2. For supplying any pulpit outside of the city he shall receive \$3 per service, over and above his expenses. No amount, under this item, to exceed \$6 and expenses.

"The only exceptions allowed under these regulations are:

"1. In the cases of students taking up regular supplies for the term or session. They will be amenable to their own arrangements.

"2. In the cases of students supplying missions, or taking the places of ministers supplying missions, either in the city or out of it.

"And further, that a copy of this resolution be forwarded to the Montreal Methodist Ministerial Association, and also to the *Christian Guardian* for publication."

Signed on behalf of the students,

F. M. MATHERS, President.

One day last week the ladies were horrified by the discovery that two of their number were locked in the cloak room. As the lock was broken in some way the key failed to turn the bolt, and all efforts to

unlock it were vain. An emergency meeting was at once called, which held its deliberations just outside the door. Several schemes were suggested varying in degrees of impracticability, from cutting a hole in the door with a penknife to burning down the college building. Finally, as some of the male students seemed to take an interest in the matter and cast rather curious glances toward the assembly, one of the more astute ladies suggested that John be called in. On the appearance of that sage and long-suffering individual, he suggested that a penknife be thrust through the crevice beneath the door by means of which the imprisoned ones might pry back the bolt. The plan succeeded and the captives were set free. However, on the following day the truculent door again refused to open even to the gentle persuasion of the penknife. As the number kept "durance vile" was on this occasion a large one, and it was very near the dinner hour, the ladies are said to have shown some impatience, but we refuse to believe that they broke the hinges. However, that was the condition of the door when at last they triumphantly marched out.

PERSONAL.

ANOTHER daughter for Queen's! At Alameda, N. W. T., Rev. T. R. Scott, B.A., was made happy by the arrival of a baby daughter.

Our congratulations are extended to Rev. E. J. Rattie, B.A.,—a boy.

Neil McPherson, M.A., and Chas. H. Daly, B.A., appeared before the Kingston Presbytery last week, and after giving satisfactory evidence of their fitness for the office, were licensed as ministers of the Presbyterian Church in Canada.

J. A. Taylor, B.A., who is teaching in Pickering College, paid us a flying visit last week. He will be back to take classes next session.

In our first issue we mentioned that several graduates had incurred the liability of sending cake to the sanctum, and that another was soon to do likewise. Subsequent developments have illustrated the old truth, "The last shall be first." Rev. J. A. Black, B.A., who soon afterwards consummated his bliss by promising to love and cherish Emma Alberta Jones as his own body, has sent the first donation of cake to the JOURNAL. We should have acknowledged this earlier, but the ladies ate the cake and forgot to say thank you for it, as we expected them to do. May you long enjoy a happy home!

Were it not for the limited space afforded us we would say that, viewing matters from the prophetic standpoint, there are others——

Miss Carrie Bentley has been appointed to the teaching staff of the Hamilton Ladies' College. She

succeeds Miss Connell, who has been transferred to a higher sphere of usefulness.

H. L. Wilson, M.A., '88, is taking post-graduate work at Johns Hopkins University, and is there doing credit to his Alma Mater and especially to his former classical professors. He has been appointed University Scholar in Latin.

A correspondent of the *Presbyterian Review*, writing from Stirling, Ont., regarding a lecture delivered there by our travelling Secretary, Rev. Dr. Smith, says:—"As a lecture, it was a decided success. 'The Boys I Knew' was the subject. A perfectly life-like picture of Scottish life years ago. The place, its surroundings, customs and persons, their habits of thought, feelings, and conventionalities all pictured by a master mind. The lecture was clear, simple, pathetic, reverent and profound. It glistened all the way through with principles applicable to every-day life, and was full of that quiet, quaint humor so characteristic of Scotchmen. We will cordially welcome Dr. Smith on any future occasion to our village."

DE NOBIS NOBILIBUS.

WHICH is more profitable? To get your hair cut "by the year" or "by the yard."—[Cæsar McDougill.

Did somebody say that I couldn't read the second line of the Rebels?—"Jingles" Ryers-n.

Professor of Polecon, (to class)—I would like you to provide yourselves with copies of Hobes' "*Leviathan*."

W. H. East-n (at the bookstore shortly after)—Say, have you got Hobbes' "*Annannas*."

J. S. Rays-de (at Gananoque hotel)—Waiter, bring me some Glengarry consomme, fricasseed rooster, mutton croquetts a la parlez vous, with sauce Bordelaise, champagne jelly, chocolate ice cream, and wind 'er up with a hunk of Roquefort cheese.

G. F. Macdonnell—Bring me—er—the same as Rays-de.

I hold that when a man is—is a man he is all right.—[H. R. Gr—t.

Do you mean to insinuate that the members of my Cabinet are not men?—[Premier Edw—ds.

Say, Shortt, who in the d—— read the proof of last JOURNAL?—[W. L. G—nt.

Prof. N.—What do we mean by translucent, Mr. Atw—d?

Atw—d.—It is an intensified degree of sub-transparency.

And Mr. A. is still wondering why the definition was not satisfactory.

Bobby Irving, to Wesley Francis Concurus Watson,—?—?—?—?—?

Thompson is here because he is in the library and Peck because he is getting bald, but I'll be hanged if I know why I am here.—[F. R. H-go.

Watson to Irving—Don't talk to me, you "California Orange Blossom."

I would prefer a philosophical, theological or exegetical, rather than a political, scientific or socialistic subject for debate.—["H"ernest Th-mas.

Can any of you fellows that study philosophy tell me whether Darwin's theory is called "Evolution" or "Predestination."—[P. L. Fral-ck.

Did you find out who stole your "razzer," Sills? Sills—No, but I suspect J. R. H-ll, from the look of his upper lip.

Prof. of History—You answered your questions well and fully, but you "shot wide of the mark."

Gandier, let us thank Heaven that this is JOURNAL No. 7.—[W. W. P-k.

Hostess—Won't you have a bit of pudding, Mr. _____?

Distracted Editor—I'm afraid that owing to a press of other matter, we'll be unable to find room for it.

Premier—These gentlemen sit there making various noises.

Voice (from the Opposition benches)—Yes, they say "retract."

Prof.—This is the most malleable of all metals; it can be hammered to the thickness of one hundred thousandth part of an inch.

Brazen-faced Freshman—Isn't that too thin, Professor?

Who says our "second" team can't play hockey?

K. P. R. N—le—The ladies of this University shine in nothing except language.

Prof. Marshall—I can now sympathize with a mother in her patience with her children.

It is whispered around the halls that the third line of the "Rebels" intend to challenge the Athletics.

Prof.—If Homer had known *Attic* Greek he would have said, "This is an old-fashioned word, and, in accordance with the custom of the present day, I'll apply OSROFF'S law to it."

St. Nathan's against St. Andrew's bells any time. [S. A. M-tch-ll.

I have no home: like Topsy, I grew.—[Rev. B-amf-rth.

What's the matter with my boots?—[J. St-w-t.

"This snow storm has made the ice delicious."—[C. H. H-tch.

"As I lesson my efforts, Queen's ceases to shine." [Professor in Electricity.

G. E. Dyde, '89, who was teaching in Pembroke, has returned to Queen's "for a little while."

LAMENT OF THE DE NOBIS MEN.

A muse we need; amuse we must,
Or else we shall be jumped on, just.

We have to joke, to cause a smile,
Although we feel fanere-ile.

In everything that's said or done,
We have to see, or make, some fun.

This mortal coil we'll shuffle off,
With measles or with whooping cough.

But far more fitting if we died
A violent death by suicide.

"DE NOBIS" POET.

Frank Baker, '87, was recently appointed to the classical mastership of Owen C. I.

L. Lothead, '88, is a much valued teacher in the Hamilton C. I., if his recent advance in salary means anything.

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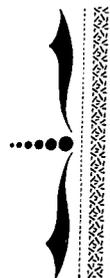
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