

QUEEN'S COLLEGE JOURNAL.

VOL. X.

KINGSTON, CANADA, MAY 1, 1883.

No. 12.

Queen's College Journal,

Published in TWELVE NUMBERS during the Session by the
ALMA MATER SOCIETY of Queen's University.

STAFF:

A. McLACHLAN, - *Managing Editor,*

EDITING COMMITTEE:

Divinity—JAMES SOMERVILLE, B.A.

Medicine—T. A. MOORE, W. G. ANGLIN.

Arts—RODERICK MCKAY, B.A. R. M. DENNISTOUN.

J. S. SKINNER. F. W. JOHNSTON.

A. G. FARRELL. J. J. WRIGHT.

GEO. F. HENDERSON, *Secretary-Treasurer.*

TERMS:—Per Session, \$1.00; Single Numbers, 10 cents.

Matter for publication should be addressed to A. McLACHLAN; Business letters to GEO. F. HENDERSON, P. O. Drawer 1146, Kingston, Ont.

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

THE reader will doubtless be surprised that this article did not appear earlier in the session. It will be remembered that in the last issue of the JOURNAL for '82 the sum of twenty-five dollars was offered for the best essay given in for publication this session. Owing to the failure of him who promised to fulfil, the JOURNAL has been placed in the unenviable position of being unable to keep faith with that announcement. At the time we received the promise we loaded the giver with thanks, which have proved rather precipitous. Next time we will count our chickens WHEN they are hatched.

SOME time ago our Association footballers met in scanty conclave and decided in what colors they would next session appear before an admiring world. The suit is as

follows: Dark-red stockings, white knickerbockers and dark-blue jerseys. We are not going to talk about next year's conquests, but only hope the boys will do themselves justice. The Rugby men have not as yet decided their costume. Judging from last year's beginning they can take care of themselves and are going to make a lively scrimmage to come out near the top. The colors of both teams when chosen should at once be registered.

AT a meeting held by Canadian students in Edinburgh recently it was unanimously agreed that a club should be formed for the purpose of gathering together in a social manner the Canadian students in Edinburgh and thus to cultivate a feeling of friendship among them, and, above all, to strengthen the common ties that bind all to Canada. It was strongly felt that the constitution of such a club would enable newcomers, on their arrival in Edinburgh, to find friends at once in a strange land, and to meet with a hearty and home-like greeting, as also to learn that in leaving Canada they had not left all things Canadian. The Club is called "The Edinburgh Canadian Students' Club." We wish it every success.

THE Professor of Physics, in closing his class this session, stated that in future he would make an attendance on the monthly examinations in his classes a necessity to the successful passing of the finals. He did not explain what his method or plan would be, but we have full confidence in its successful working, and its beneficial results. Any thing that will lessen the evils of cramming

and will induce systematic daily study is a step forward in our educational system. We would like to see it introduced into all the classes.

THIS is the right article put in the wrong place. It would have been unjust to our contemporaries and unthankful on our part to have closed the present volume of the JOURNAL without some reference to the many kindnesses and honorable mentions we have received. The article is in the wrong place because we have no exchange column. To whatever reason our friends may assign this we hope they will not put it down to the fact that we think such a column a mark of childhood in journalism. Such is not our opinion of a well managed exchange department. There is no more difficult part of an editor's work than to write a just criticism of a paper in different circumstances and perhaps with a totally different object from his own. Much ridicule has been cast on this part of our work and much annoyance felt by the course some college papers (?) have persisted in taking. These sheets print some of the wildest and most unjust criticisms with no other reason than the hope of being snubbed and therefore "mentioned" by some big gun. Wherever this narrow nothing-if-not-critical spirit is forever cropping out, we set down the institution to which it belongs as peculiarly secular and local. Our Canadian college papers and the best American are very free from this spirit, and to all these we extend our hearty hopes for continued success next session. We welcome two new arrivals—*Knox College Monthly* and *Astrum Alberti*—both of which supply a want we were long surprised to find existing in these colleges. We gladly take the hand of friendship offered by the *Varsity* and congratulate it on its very marked improvement during this year. We like the *esprit de corps*, which *Acta Victoriana* seems charged with. Our thanks are given to all our other exchanges, some forty in number, which of course we cannot review separately.

THE Finance Minister has answered the petitions in favor of remitting the tax upon books presented by the University authorities, the professors and students, and the friends of public libraries throughout the whole Dominion by advising Parliament to allow the importation of old books. Any book published within seven years of its arrival in Canada must pay the penalty of being new. If professors read new editions, or students study new text books, they must pay fifteen per cent. and submit to the usual custom-house impediments with all the attendant expenses. A finer example of asking for bread and getting a stone could not be desired. The Finance Minister may get twenty or thirty thousand dollars by this tax, though after deducting the payment of the custom-house officers he may have a minus sum to add to his surplus. But he will have shown how highly he estimates the intellectual development of Canada and the sacrifices he is willing to make for principle. The principle of course is the N.P., in plain English, a brace or so of small printing establishments in Montreal and Toronto that are already sufficiently protected by the Canadian Copyright Act.

THE appointment of the Rev. Donald Ross, M.A., B.D., to the Chair of Biblical Criticism and Apologetics is another proof that Queen's College, like John Brown's soul, is still marching on. A better appointment could not have been made. Mr. Ross distinguished himself, while a student, in almost every department, and notably in classics, mathematics and philosophy; and since his ordination, he has, unlike too many who leave college, increased his scholarship and kept himself well abreast of the thought, learning and spirit of the time. He has acted as lecturer and examiner here and in Montreal, and his testimony at the banquet to Professor Mowat's students was very signifi-

cant. He is a University man to the finger tips, and is animated with that intense loyalty to his own Alma Mater, which the ancestors of all Glengarry men felt for their chiefs. We cannot forbear adding a word of congratulation on the increasingly Canadian aspect that Queen's is assuming. Nothing shows more clearly that the country is passing out of the merely colonial condition. While recognizing to the full the wisdom that brought our philosophy from Glasgow, our classics from Oxford, and our science from Edinburgh, it is not unpleasant to students to know that a majority of the Arts Faculty, and all the Professors and lecturers in theology are Canadians, and most of them Queen's men. The Senate at present consists of those two Faculties and the Registrar, and the Registrar is not the least honored of our graduates. The Trustees of the University are giving ample proof that, other things being equal, no son of Queen's need fancy that he will be overlooked. Only, other things must be equal. We believe that in the case of Professor Ross they are a little more so.

→CONTRIBUTED.←

JOURNAL NO. 10.

WRITTEN FOR NO. 11.

I HAVE this session read the Journal with considerable interest, and perhaps with greater interest than in former years because I have been more closely connected with it. For this reason I am always glad when the students agree in pronouncing any issue a good number; and am also pleased to notice in the exchanges favorable comments upon a particular article or upon the Journal as a whole. But notwithstanding the deservedly high place which the consensus of opinion has accorded us, we can scarcely yet lay claim to perfection. Even the partial eye of one who as a rule reads our paper with rose-colored spectacles, has detected a flaw or two, and thinks that, if possible, they should be removed. In thus assuming the role critic I do not pretend to any unusual capacity for the position. I only regret that, as I consider sympathetic criticism a matter not only of importance but of absolute necessity if any progress is to be made in the art of composition, no one more worthy has been induced to undertake the task.

Since most of the students have the last Journal still in their possession we will confine our remarks to No. 10. There are, in the first place, a few typographical errors the results of which in one or two cases are rather amusing. Only the initiated will ever understand why the letters "bedrete" occur on page 120. It would require some

thought even for a student in Senior Latin to discover what was meant by "Demigne" on page 122; and in the same article one might try in vain to make out what were the "cannie feelings" of a dog. In fairness also we should no doubt ascribe the confusion in the first sentence of the editorial on the Study of Philosophy, as well as in the first sentence of Undergrad's letter, to the same source.

But in the second place we have errors which are in all probability the work of the writers themselves. These are in order:

- 'attitude against the christian world,' p. 118.
- 'millenium,' p. 119.
- 'loveable,' p. 120.
- 'to receive than to bestow deference upon,' . . . p. 121.
- 'exhibition are,' and conduct to,' p. 122.
- 'course of lectures are,' p. 123.
- 'to either you or etc' for 'either to you etc,' p. 126.

There is also on p. 123 the word 'final' used first as an adjective and immediately afterwards as a noun. Most of these mistakes are no doubt due to oversight, but we should make a point of being exceedingly careful, for very few errors of this nature are sufficient to mar a production which but for them would have been in all respects creditable.

In the third place we have a large number of constructions which, though not grammatically incorrect, are far from being elegant. To these I wish to make special reference, as with a hasty perusal they might easily escape our observation.

(a) It is not usual amongst good writers to close a sentence with a preposition. Bunyan makes use of this construction, but he, although noted for his vigorous Anglo-Saxon, cannot in a case of this kind be considered a safe authority.

(b) 'Not so much . . . but' would be better 'not so much . . . as' p. 124.

(c) In prose undue prominence should seldom be given to any particular sound. Alliteration and rhyming syllables, inasmuch as they draw our attention away from the subject matter, should be studiously avoided. We have the following:—

- 'seeing—hearing—pleasing,' p. 116
- 'average percentage,' p. 116
- 'lovable—honorable,' p. 120
- 'feet—seat,' p. 121
- 'amiable—estimable,' p. 121
- 'civilized citizens of a city,' p. 121
- 'citizens of any city,' p. 121
- 'sad exhibition of bad feelings,' p. 122
- 'raging anger rampant,' p. 122
- 'all care—open air,' p. 122
- 'why it should be I cannot see,' p. 123
- 'seeing their work receive,' p. 123
- 'classes causes,' p. 123
- 'tended—attention,' p. 123
- 'direction, attention, communication,' p. 123

Some of the above are more reprehensible than others, but every one might be altered with advantage.

It may not be out of place under this head to note that what is a defect in prose may be a beauty in verse. We have consequently nothing to say against Mr. Cameron's lines—

"We who have wrought and thought together;"
and "The sad, mad world with its hate and sin."

Perhaps Tennyson has used this construction with effect more frequently than any other poet. Examples can be found on almost every page, or at least in every one of his larger works:—*e.g.*

- "To break my chain, to shake my mane;"
- "shattering in black blocks
- A breadth of thunder;"
- "Hungry for honour, angry for his king,"
- " . . . and takes and breaks,"

and the well-known line from Merlin and Vivien,
"Lost to life and use and name and fame."

When Macaulay on the other hand was away on his travels, and had been inspecting the streets of Genoa, he wrote in his diary for the 31st Oct., 1838, that he was greatly excited and delighted. His biographer, Mr. Trevelyan, remarks that this was probably the only jingling sentence that he ever left unblotted. No one will deny that Macaulay was remarkably free from not only jingling sentences but also from unhappy combinations of every kind. But we remember one other occasion when he left unblotted a phrase which might admit of improvement. It is to be found in the first paragraph of his article on Hallam's Constitutional History, "and now they hold their respective portions in severalty instead of *holding the whole* in common."

(d) The same word or phrase should not be used twice unless in the second case there is implied a close connection with the first. If only one expression would convey the precise meaning intended then this regulation would have to be set aside. The following words are perhaps unnecessarily repeated:

'thought—thought'	p. 118
'sometimes—some'	p. 121
'men—men'	p. 121
'learned—learned'	p. 121
'that—that—that'	p. 122
'in view of—in view of'	p. 122
'give—given'	p. 123
'further—further'	p. 125
'matter—matter'	p. 126

Moreover, the word 'of' occurs four times in a single sentence, p. 117, and 'to' five times, p. 124, and again eight times in a most remarkable sentence on p. 122. There is in this last also a peculiar repetition of the word 'beam,' which, it happens, is used in these two very distinct senses, (a) any large piece of timber, and (b) a ray of light. What makes it ridiculous is the fact that both kinds of beam are to be found in the human eye. Once more poetry shows itself superior to the rules, which are binding on prose, and once more also Tennyson is able to furnish us with illustrations, such as

"Ring out wild bells to the wild sky,"
"that noble breast
Which heaves but with the heaving deep."
"These un witty wandering wits of mine."

But there is a line in "The Princess," viz., 'Took the face-cloth from the face,' the beauty of which it is hard to discover, and the difficulty is increased when we find almost the same words again in "Guinevere."

(e) There are still a few defects that I would like to notice which do not readily admit of classification. Perhaps, however, an inclination to exaggerate may account for three of them. These are to be found in the use of the words 'immeasurably,' p. 116, 'completely,' p. 129, and 'run riot over the earth,' p. 121. If in the first of these a Canadian should write a better book than the one in question, what adverb would be forthcoming to express its influence; in the second, if the Divinity's nasal organ should also be hid, how is the concealment then to be described; and if the language of the third with regard to ministerial breaches of etiquette is quite appropriate, in what way would you refer to the spread of open or secret crime. Again, the clause on p. 123, 'honour and optional classes, when necessary, being left till the afternoon in preference to others' would have been more clearly stated thus: 'honour and optional classes rather than others being left, when necessary, till the afternoon,' for the preference is not meant to be given to the honour classes, but, as is plain from the sentence immediately following, to the 'others' i.e., to those which are compulsory. We consider the sentence on

p. 124, 'This was a mistake, for it tended in the wrong direction, etc.' tautological, for, if it were a mistake, it would certainly have a wrong tendency, and if it had a wrong tendency it would certainly be a mistake. Lastly, the sentence, 'If this is the way the bequests of the friends of Queen's are to be treated, it does not seem to me that it will be much of an incentive to others to follow up their example,' on p. 123, is quite irrelevant, for the writer is not discussing bequests to the museum, but 'Elocution lectures.'

You will, I trust, pardon my now giving my own opinion with regard to the whole matter. *As to style in general that always is the best which is the most faithful expression of the thought. Words spoken or written are only the means by which mind holds communion with mind. Accordingly they should be transparent in order that we may behold the life behind them. A peculiar individual will naturally have a peculiar style. Ugliness of heart will display itself in ugliness of speech and deed, and the pure thought will have a pure expression. We can see from this how absurd it is for young writers, generally speaking, wholly to adopt the style of any author. In most cases the coat will prove but an ill fit. Not until we have forever shaken off all borrowed clothing, and appear in the dress woven by and from ourselves alone, will we be true to the best that is in us. The advice we have to offer to him, who is not afraid to look inside and examine his spiritual stock, is that he should be himself and not another. If he knows what truth is, let him be true to himself and others will recognize in him a workman who has a thorough understanding of his craft.

If we follow out the same idea now with reference to subject matter we will see that manner and matter are not two different things, but are in all respects one. With regard to each thought as it arises in our minds we should ask the question, 'Is it true?' Truth in its widest meaning is always beautiful. If we are true to ourselves then the embodiment of truth will be fair to look upon. The color of the universe is the same with the color of our day-dreams or our day-thoughts. An unhappy man can suck melancholy out of a wedding procession or a conversation. A happy man sees nothing but brightness in the bare rock or the frozen ground and is jubilant while walking through puddles of muddy water. If we are in harmony with ourselves, the expression of that harmony must be harmonious. If there is discord within us, then, no matter what we attempt to say, our words will be like the monotonous creak of the sign that swings in front of the tavern door, and will remind us of Milton's "Grate on their scannel pipes of wretched straw." If, then, we are able at least in thought to begin our article with "Verily, verily," if our words are in accordance with eternal truth, we have laid a sure foundation and need not fear that the scorn of any critic will shake our superstructure.

NEXT we shall be having a coat tail flirtation code. Having the tails covered with mud will mean, I don't like her father.

"I think the goose has the advantage of you," said the landlady to an expert boarder who was carving. "Guess he has, mum—in age," was the quick retort.

It was a joint class meeting, and they were discussing the advisability of printing the names of the orators on the commencement invitations, when a sister timidly remarked: "But what about the essayists, Mr. President?" "Of course it is understood that the orators embrace the essayists," was the reply, amid the applause of the brothers and the blushes of the sisters.

→CORRESPONDENCE←

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

To the Editor of the Journal :

DEAR SIR,—A letter appeared in the last issue of the JOURNAL purporting to be to "John," from "brother Josh."—If "John" is a gentleman the following will, in my opinion, be the tenor of his reply to that letter. I hope you and your readers will pardon the strong language which I am compelled to use, but severe diseases require severe treatment.

Yours, MAC.

DEAR BROTHER JOSH,—I was much pleased at the receipt of your letter—till I opened it. What was then my surprise to find that your letter consisted chiefly of abuse which I presume you intended for sarcasm, and of misstatement which I can scarcely believe you meant for truth. I received also the copy of the JOURNAL, which you sent me, containing your letter. It is there introduced by some remarks which represent you to be a "pilgrim stranger" in Kingston. Now when you determined to publish that letter for the benefit(?) of the students and the Medical Faculty, you should not have allowed it to appear under such false colors. I am sure everyone about the College will recognize that you are a student, and what student you are; then your position will assuredly be not a pleasant one, for if the students have any spirit they will heartily hate you.

Your description of the Medical College is surely over-drawn, you have represented the Medical Students as congregating in the "den," getting drunk and using profanity comparable with that of hoodlums, and you assert that the Professors are ruled by decisions arrived at in such meetings. This is insulting to the Professors, for whom at least you should have some respect, and besides it is not true; you as a student must be aware that it is an untruth. How did you discover these facts(?) about the Medical Students? Have you been in the habit of attending those orgies which you so graphically and maliciously describe, or do the lady medical students give you your information? Again in reference to those students who attend the College entertainments you have spoken very disrespectfully. The students at such entertainments occupy the gallery, and of this fact you as a student must be perfectly well aware; it must then have been a very mean spirit which prompted you to characterize them corner loafers and saloon frequenters. If you consider that their morals are in a bad condition, you should take some other means of elevating them than that of making odious and misleading comparisons. In regard to the late difficulties between the Medical Students and the Professors, you say that the students attempted to domineer the Professors and in fact did so. Now from all I can learn regarding the matter, the students threatened to go away themselves instead of sending the Professors away. I had always supposed that

Canada was a free country in which students might travel from one college to another the same as other people. The Canadians must be copying Russia in placing restrictions on students. Please tell me in your next if they hang students who dare to leave one college for another. Those lady students, who you say are so clever, must be lacking in modesty when they associate with such drunkards as you represent the male students to be, and they seem to enjoy the notoriety which they have gained for themselves, to judge by the persistency with which they remain. Why in the name of common sense do they not come to the United States and attend a Medical College expressly for ladies? You state that attending lectures with the male students was a "decidedly unpleasant course" for the ladies. Forsooth they would make good martyrs for they follow an "unpleasant course" with remarkable tenacity when the remedy which I have suggested is in their own hands. Perhaps they are such loyal British subjects, that they object to coming to the United States, if so they are more loyal to their country than they are to the traditions of their sex. I cannot understand how seven young ladies who are represented in the press as "modest and unassuming," can have the consummate self-complacency to walk into a room where there are sixty male students who strongly object to their presence. What would you think of a gentleman who forced himself into the company of a number of ladies, against the wish of the ladies even supposing he had a legal right to enter?

In conclusion I would advise you to con over carefully what your worthy Principal once said to the students, "wash your dirty linen at home." You have not only taken the dirtiest linen about the College, washed it publicly and thrown the dirty water over the Medical Professors, but you have gathered up all the filthy rags you could find in the back yards of which you speak in your letter. You say besides, about straying into these back yards, that "such an experience is calculated to remove every trace of dignity which a person possesses," you must have had more back-yard experience than most people, for in your letter you display a remarkably small share of dignity, and I fear you lost much of your truthfulness and gentlemanliness at the same time. The next time you have a college grievance to make public, assert what did occur, and how and when it occurred, and do not think that misstatement is justified, by being clothed in sarcastic language, and written over a *nom de plume*.

Yours paternally, JOHN.

P. S.—By the way how is that fair lady student of whom you spoke so highly in a former letter to me? She, doubtless, is the indirect cause of your onslaught on your fellow-students.

JOHN.

In a Deadwood church, the other day, the large congregation were devoutly kneeling in prayer when an irreverent joker quite audibly whispered: "Here comes an Eastern detective." In seventeen seconds all of the congregation except the chief elder had slipped through the windows.

→THE PRIZE POEM←

ADELPHI.

FRATERNAL love and truth and honor gone?
 All faith divorced from life? If this be so
 Man's star sinks westering, and the world he walks—
 Untouched of any ray of future hope,
 Past all redemption, dead indeed in sin,
 Bearing the burden of the primal curse,
 Reels on to ruin, and her ancient dusk—
 Wheels through the darkness to her final time!
 But is this so? I think it were in me
 The veriest heresy to hold it so,
 When I, not seeking, stumble once, ev'n once
 In a whole lifetime, on a love like that
 Of Edgar, and of Albert, Henderson—
 A love beyond the love of woman's love,
 A love beyond the love of woman far.
 Two brothers, one is living still—from him
 I heard the story,—Edgar Henderson,
 And Albert, older by a year or two,
 Loved one, and the same maiden, Minna Vane,
 The toast, and boast of all the country round,
 As fair as starlight, sweet as summer morn
 In tropic isles, and pure and good withal.
 She was their cousin, and from infancy
 Had dwelt beside them, mingled in their sport
 Whilst they were children, and when they had grown
 To manhood, in their sober studies joined,
 Till she became (and not unconsciously)
 A part and portion of the life of each,
 While they in turn became as dear to her.
 To neither brother gave she preference;
 Or, if she preference gave, it was not marked;
 And if she preference had, she told it not.
 When Edgar saw that Albert loved the girl
 He would not speak to hurt his brother's hope;
 When Albert saw that Edgar also loved
 He would not throw a pebble in his way;
 When Minna saw that she was loved of both,
 Not dreaming wrong she fed them both on love.
 Yet envy never crept between them; they
 Were formed of proud material in the which
 No dross was mixed. They only wrangled thus,
 (In hall or hunt, an ever ready theme,
 Which made all others servant to itself):
 "Now Edgar go to Minna, make her yours,
 She loves you vastly; you have but to call
 And down the bird will flutter to your hand."
 And thus: "Nay, Albert, you who love her most,
 And are the elder, as the better man,
 You shall go to her; you shall make her yours."
 Each chided each so twenty times a day,
 And were it forty times 'twere all the same,
 Each loved his brother more than his desire.
 Once Albert sought and asked her secretly,
 "Do you love Edgar, cousin—yea or nay?"
 But she made answer with a rose-red blush,
 (Which Albert might interpret as he would),
 "I love you both!" And Edgar also went,
 Unknown to Albert, and desired to know
 Whether she loved his brother; but the maid
 Replied as ever, "I do love you both!"
 And when he fain would press her harder still
 For certain knowledge, in her woman-way,
 She led him on to talk of other things,
 Till he forgot his mission, and went home
 Wise as he was the day before he asked.
 So many suns set circling, many moons
 Increased and waned, three summers came and went,
 And still the matter doubtful hung in court.

But when the fourth year opened Edgar said,
 "See, brother! full three years are dead and gone,
 And Minna sends all others from her side
 Awaiting one of us; you will not go
 To speak her, nor will I alone, now let
 Us go together, hand in hand, and say,
 'We love you, cousin, each of us, so choose
 Which one of us shall add you to his joys.
 By your decision, be it what it may,
 We pledge our honour we shall rest content.'"
 And Albert rose and cried, "So be it then!"
 And forth they went and bade her take her choice.
 Then she, sweet Minna, of the golden hair
 And perfect form and face and starry eyes,
 Said only ever when they came to her,
 Being weak, desiring, but not knowing right,
 "Agree between yourselves, I love you twain;
 By your decision, be it this or that,
 I pledge my maiden faith I will abide,"
 Now had she spake in other wise, and said,
 When Albert came—"I love your brother!"—then
 Edgar had won her; or when Edgar asked
 Had she, "I love your brother Albert!" said,
 Albert had had her; but "I love you twain,
 Go settle the affair between yourselves,
 And I by your decision will abide."
 Perplexed them much, and they could not agree.
 And so another year was born of time,
 Was stricken with extreme old age and died,
 And slumbered with its parents of the past,
 While Minna knew not who should be her lord.
 But when the second summer closed its buds
 And on each calyx prest a parting kiss;
 When Autumn came with cooler winds and showers,
 And lowering clouds foreboding Winter's reign;
 When late green leaves were tinting to their fall,
 And Northern birds were looking towards the South,
 And sighing for its suns and genial fruits,
 Breaking the seal of silence from his lip,
 "For the last time, my brother, she is yours,
 So answer, will you wed her—yes or no?"
 Said Albert. "She is yours," was the reply,
 "For you her heart hath waited many days;
 For you she puts all other suitors by;
 For you she hoards the honey of her lip,
 Wooed, as you know, by many a vagrant bee;
 For you she hopes to wear her orange wreath;
 Now, this being so (and well I know it is),
 I pray you, by the love you have for her,
 And by the love I have for her, make not
 A winter of her life, as you will do
 Not taking her unto your heart, for see!
 Being fixt, beyond all change, or chance of change,
 I swear I will not wed her whilst you live,
 And, swearing, wish you three score years and ten;
 Nay, more, so that they be not burdensome,
 A golden age with golden joys annexed,
 Nor think that I will envy you your bliss,
 That she will be my sister is enough."
 Then Albert leaned his head upon his hands,
 And knit his brow, and bit his nether lip,
 As if he rolled the matter to and fro,
 Which Edgar marking, thought "He yields at length,
 And he will wed her;" but he knew him not,
 Albeit he was the brother of his soul.
 At length, "Well leave me for an hour alone;
 An hour ere this has settled weightier things;
 An hour shall loose, or cut, this Gordian knot.
 Come at its close, your answer will be here."
 Then Edgar, with a laugh upon his lip,
 And yet another rippling round his heart,
 Rejoicing in the sacrifice he made,

And quaffing in anticipation from
 A cup of joy he thought should soon be full,
 To Minna went and told her all was well,
 They having settled it in quiet wise.
 But scarcely had the word fall'n from his tongue,
 When one came to him running. Calling him
 Aside, with trembling speed he told his tale:
 "You had but left the Park when Albert came
 Into the armory, biting at his beard,
 And muttering ever strangely through its maze,
 Not dreaming I was watching him the while—
 'It is the only way, the only way,
 And being the only way it is the best.'
 Plucked from its rest a rapier, and ere I
 Divined his purpose sheathed it—in himself.
 I ran, and caught, and laid him down, when he
 With gentlest smile said, 'Maurice, you are late.
 It was the only way, the only way;
 Tell Edgar 'twas the only way, and best,
 And tell him that I loved him to the last,
 Far more than life, and more than my desire;
 And tell him farther, 'tis my will and wish,
 And he will work it seeing it is my last,
 That he should wed his cousin.' Here the blood,
 Which left his wound, as water leaves its fount,
 Choked other utterance, and he drooped his head,
 And with your name half-spoken, gasped and died."
 Then Edgar, groping as a blind man might,
 And bending 'neath the burden of the blow,
 The bitter burden of a new found pain,
 Walked through the stillness of the starry night,
 And through the giant shadows of the elms,
 Unto his home and knew it all too true.
 With funeral rite, but naught of pageantry,
 Albert was laid to slumber with his sires,
 And Edgar sorrowed for him many days,
 And Minna sorrowed with him for her friend:
 And when the accustomed time of mourning passed—
 (Albeit he mourned him ever in his heart.)
 Holding his dying wish in due respect,
 He went to Minna, none his rival now,
 And took her to his heart and hearth and home,
 To love and cherish her for evermore
 As one who had been purchased with a price.
 Such is the story as it came to me
 Nor wrapt, nor woven, in cunning word or phrase,
 But unadorned, unvarnished, simply clad.
 It may not cap your confidence in man,
 Nor rivet fast your mind to that I hold,
 But yet I hold, above the voice of all,
 Though thrice a thousand rise denying it,
 That noble faith is not divorced from life,
 That love fraternal still abides on earth,
 And I do hope to hold it to the end.

GEO. F. CAMERON, '86.

"You have driven horses a great deal, haven't you, Georgie, dear?" said a girlish voice from the depths of a sealskin sack, last night. "Oh, yes," replied Georgie, "I flatter myself that I can handle a horse about as well as the next one." "Do you think you could drive with one hand without any danger of the horse running away?" came softly through the night air.

STUDENT to chum:—"When I get done eating I always leave the table." Chum:—"Yes, and that is all you do leave."

→ CLOSING CEREMONIES. ←

THE formal closing of the 42d Session of Queen's University was attended with imposing ceremonies.

On Sunday afternoon, the 22d ult., the Baccalaureate Sermon was preached to the graduating class in Convocation Hall by the Rev. Dr. Cochrane, of Brantford, Moderator of the General Assembly of the Presbyterian Church.

On Monday evening Lecturettes were given in the Chemistry and Science Rooms.

THE INSTALLATION

of Sandford Fleming, Esq., C.E., C.M.G., as Chancellor, took place at 3 o'clock on Tuesday afternoon in the Hall.

After the usual declaration had been made then followed

THE CHANCELLOR'S ADDRESS.

Mr. Vice-Chancellor and Members of the Convocation, Ladies and Gentlemen:

Three years ago, when first elected Chancellor of Queen's College and University, I had no little hesitation in assuming the duties of the office, for I have a keen sense of my own deficiencies. Again chosen for a second term of three years, I renew the feelings I then experienced, and I find extreme difficulty in acknowledging the high honor conferred upon me.

My life-long experience in an active profession has not connected me closely with academic studies, and I am well aware that there are many whose endowments and scholarship suggest far greater fitness, for the high position of Chancellor, than I can claim. I cannot but think that the selection of any one of the distinguished men who were nominated instead of myself, would have better advanced the interests of the University. If, however, it be considered that those interests do not greatly suffer by the choice made, it is manifestly incumbent on me to perform the duties of the office as best I am able, and while asking your indulgence, to endeavor to my fullest power to fulfil the obligations I again assume.

I need scarcely assure you that I highly value the honor you have conferred on me, and while asking you to accept my sincere thanks, it is proper that I should refer to the past and acknowledge the unflinching support and the genuine kindness which have at all times been extended to me by every member of the Senate and Council, and by the graduates of the University. With these recollections I feel greatly encouraged to think that whatever my misgivings as to my own qualifications, I can still confidently count on the continued indulgence and forbearance I have hitherto experienced. If, three years ago I was deeply sensible of the distinction of being chosen for this office, I have to-day the fuller gratification of receiving this additional mark of your confidence and esteem, which, after three years' experience of my efforts, by a unanimous vote, has placed me in the most honorable position in your gift.

I feel warranted in saying that we may all congratulate ourselves on the steady progress being made by the University. Each year the students have increased in all the faculties, and it has become necessary from the fact to obtain additional professors. The new building—entered upon on the occasion of my first installation—has been found in all respects to answer the purpose for which it was designed. The members of the University who so regularly attend the periodical meetings give assurance that their duties are held to be a solemn trust. The friends and benefactors who assemble on every occasion like the present, bear testimony to the strong interest taken in

Queen's University; and to the claims which the cause of "higher education" have established in Canada to just and honorable recognition.

By our by-laws Convocation for conferring degrees is held upon the last Wednesday of April in each year. It may not be wholly unprofitable, and I trust it will not be considered inappropriate, if I offer some remarks on this phase of university life, which according to the established regulations is appointed specially for to-morrow.

I beg leave to preface the few words which I propose to submit to you on points of educational interest, by asking you to bear in mind that I am in no way authorized to formulate the views of the Senate or University Council, and that the responsibility of any opinions I may express, extends to myself alone.

Whatever the origin of university degrees, whether they may be traced to a single controlling circumstance or to the public exigencies, which from time to time have arisen, it cannot be doubted that the practice of granting such distinctions and the usages connected with them are of great antiquity. The period when degrees were first conferred cannot be distinctly stated; it has, however, been traced back generally to the foundation of universities, and although there is much which is traditional with regard to the earliest of these institutions, we have in this circumstance a clue to the history of the long established usage.

Admitting that academic degrees are coeval with universities, and there seems to be little doubt on this point, we can trace the ceremony to be celebrated in this hall to-morrow far back among the centuries, certainly to the middle ages, if not to a remoter period.

Taking the four universities of Scotland, the oldest, St. Andrews, was founded by Bishop Wardlaw in 1411. In Ireland, Trinity College, Dublin, was founded under the authority of Pope John XXII. in 1320. In England, Oxford, the oldest was performing the functions of a university before the end of the 12th century, while the university of Paris and other European continental schools were marked by great activity at even earlier dates.

On this continent we do not claim any great antiquity in scholastic establishments; but if we take a general view of Europe we find a distinct historical record of antecedent scholastic life during which we are warranted in assuming that the ceremony of conferring degrees has been observed. We find that this record extends in Scotland, Ireland, Switzerland, Spain, Belgium, Denmark and Sweden, over four and a-half centuries.

In Germany and Austria, over five centuries. In Portugal over six centuries. In England, France and Italy, nearly eight centuries.

If credit is to be given to tradition the great institutions of learning may be carried back to much earlier dates, although it does not appear that the term university was applied to them. According to some authorities the venerable Bede obtained the doctors degree at Cambridge in the 8th century, and the degree of Master of Arts was conferred on St. John of Beverly at Oxford, in the 7th century. Other historians connect the University of Bologna in Italy with a school established there, after the complete downfall of Paganism and the general adoption of Christianity. This school, founded by Theodosius II., in the 5th century, was revived by Charlemagne in the 8th, and some centuries later was attended by many thousands of students from all parts of the civilized world. Bologna is famed as being the oldest university in Europe where, in all probability, regular academic degrees were first instituted.

The Emperors and Popes of the middle ages gave to the Universities the right of conferring degrees in their name. The degrees so conferred became universal titles,

giving to those to whom they were granted, rights and privilege, and imposing upon them certain responsibilities. They constituted the connecting links between the scattered seats of learning in Europe, and graduates of universities enjoyed the advantage of being members of a great intellectual corporation with establishments in every civilized country.

We have to some extent the explanation why degrees were conferred in the name of the Pope as ruling authority. The church was the mainspring of intellectual action, and, acting through the universities, penetrated the constitution of each community. There was thus throughout Christendom, amidst all the national diversities and struggles for supremacy, a unity of learning diffused wherever the sway of the church extended.

The form of admission to a full degree was from the commencement marked by great form and ceremony. In England the distinction has always been highly prized. At one time it was attended by scenes of feasting and rejoicing. Any one having attained the position of a graduate assumed a higher rank and status. In Germany the Doctor ranked before the untitled Nobility and next to the Knights. The Doctor of Laws enjoyed the same privileges as Knights and Prelates. In Elizabeth's time the Academic Degree was given to a great number of distinguished men. By special statute its attainment was rendered as easy as possible to the favored and the nobility, and thenceforth a University education became a mark of a gentleman, and it has ever since remained an ornament and recommendation to the best society.

Throughout all the changes which have taken place in the world since the days to which I refer—through all the revolutions, the rise and fall of dynasties, the differences in matters of faith and the increase of general education—the academic degree has lost nothing in individual value. The scholar stamped with a university distinction continues to be held high in popular respect.

The university has been transplanted from Europe to America. It has taken root in the generous virgin soil on the northern shore of Lake Ontario. A few years ago the spot where we are now assembled differed from no other place in the primeval forest which clothed the face of nature. First it was La Salle who built Fort Frontenac on the site of the Limestone City. From a collection of fur traders' huts around the Fort, it passed into a village, to a town, to a centre of commerce with the marks of refinement which wealth can purchase, and with all the accessories our modern civilization demands. The buildings of this university have sprung into existence and stand out prominently in the architecture of the city. In this hall we perpetuate in a modified form the usages and ceremonies which, year by year for many centuries, have been practised in the schools of Europe—and to-morrow we will send to the world young men of Canada distinguished by the graduate's degree, to seal them as scholars according to ancient usage.

We still observe the ancient ceremony of matriculation, by which a youth becomes affiliated to the university. Having passed the prescribed examination and successfully matriculated, the student is privileged to wear the academic gown, a distinguishing mark given to us by mediæval Europe—and in itself representative of the philosophic robe in which the student of classic antiquity was clothed. At different stages of student life the dress has been diversified to denote the rank and scholastic status of the wearer. The title of Bachelor was introduced in the 13th century by Pope Gregory IV., to denote a student who had undergone his first academical trial. At that period the Bachelor's title was not of the same value as it has since attained. It has always been the lowest step in university honors, but at first it simply implied an imperfect or incomplete graduate. The very

term was held to be synonymous with scholar, and the distinction between a Bachelor and Master has been defined that "a Bachelor is a man who learns; a Master is a man who is learned."

The qualifications of a Bachelor's degree were subsequently raised. After the middle of the 13th century it became a regular academic degree and it has always been pre-requisite to the second or higher degree of Master or Doctor. On the distinction of Bachelor becoming exclusively a university degree, the formalities of the Master's degree were multiplied by way of giving it dignity and solemnity.

The degree of Master was granted to those who had satisfactorily completed their university course and who were found capable of teaching others. A diploma or license to teach was given under express Papal privileges as a testimonial or attribute of the academical dignity. The candidate at the same time received a hat as symbolic of his admission among the graduates, and from this circumstance no doubt has sprung the ceremony of "capping" the student observed to the present day when degrees are conferred.

The title of Doctor was held to be in no way superior to Master. However the sound may differ they were nearly synonymous. The term Doctor signified a teacher, and the degrees of Master and Doctor were conferred in the first instances only on those who were qualified by study and training and had naturally the power of communicating knowledge. The distinction was merely in the application of the terms. Those learned men who taught theology and philosophy were commonly designated Masters, while teachers of law and medicine were styled Doctors.

It was this system of which I have attempted to draw a faint outline that has given to universities the perpetual life which they have enjoyed. The training of men qualified to teach others, the conferring on such men the degrees of Master or Doctor as a guarantee of efficiency has indeed been the means by which the institutions of learning have reproduced themselves from generation to generation as the centuries rolled on.

Although all who received degrees were considered qualified to act as public instructors, and those who accepted the distinction were at one time bound when called upon to perform the duties of tuition, the practice became general in course of time to select a certain number of Masters and Doctors remarkable by their powers and attainments to act as authorized teachers. Such as these have been designated Professors.

Academical degrees, originating as described for the purpose mainly of securing competent teachers, afterwards became distinctions which were highly prized, and men competed for the dignity who had no wish or intention to teach.

The universities of the middle ages comprised four distinct Faculties—Arts, Law, Medicine and Theology. The Faculty of Arts was held to be fundamental, and the Master's degree was insisted upon as a necessary preliminary condition for all who designed to take a place in any one of the other Faculties. Thus the Faculty of Arts formed the basis of academic instructions, and it was, indeed, the type and mould in which all professional and technical education was set. The rule may not be rigidly enforced under the altered circumstances of to-day. The necessities of life; the pressure of competition, the claims of individual effort all intervene to give a practical form to technical education; but in the early history of high education the preliminary study of Arts was held to be indispensable; and it may be said that no one who has followed the same course in modern times has ever found that his labor has been given in vain. The typical University, with the four Faculties, has been compared to a

stately edifice of which the ground floor—the very foundation and basis of all—was Arts. The walls being represented by Law and Medicine, while Divinity formed the roof or superstructure, which crowned the whole.

I have alluded to the Professors. I may also refer to another important personage. In the Elizabethan Statutes (1570) it is prescribed that "the Chancellor shall have authority to adorn deserving men with scholastic degrees, and to reject and repel the undeserving;" that it shall be his duty "to punish idle strollers, spend-thrifts, sulky and disobedient, by suspension from their degrees and by imprisonment at his discretion." Fortunately we live in times more propitious for both students and Chancellor. The latter is never compelled to exercise his power in a way which would reflect on the good conduct of the former. In fact, offences of late years have become so rare that the laws relating to punishments have become obsolete. In other respects, the responsibilities of this high functionary have undoubtedly grown to be less grave, and his duties in every respect happily more agreeable. This is evident, when we read the record that during the century in which Henry and Elizabeth reigned, Cambridge lost no fewer than five Chancellors by the axe of the executioner.

Such was the University in past centuries—such the system of degrees, their antiquity, their origin, their value, their uses and some of the customs in conferring them. But before the typical seat of learning became known and recognized as a university, and as such was established throughout Europe, in every land where civilization and religion penetrated, we have a record of schools of an analogous character. Schools at which thousands of scholars met and studied under teachers renowned for their learning and the doctrines they taught. Throughout the world's history there have ever been natures who had felt that life had higher aims and possibilities than mere material success. In the 9th century our own Alfred revived letters and gave a stimulus to the schools of England, which the Danish invasion had almost extinguished. In the 8th century Charlemagne established schools in which the course of instruction embraced all the learning of the age. In the 7th and 6th centuries the Irish monasteries surpassed all others in maintaining the traditions of learning, and in the 5th century, schools were founded in Italy which have been continued up to the present day.

Chronologically as well as geographically we are thus drawn nearer to associations connected with the golden days of Greece and Rome, and to the famous schools presided over by the old philosophers; those sages whose recorded wisdom enriches the literature of every age. The schools referred to foreshadow the University and in some of them may at least be traced the germ of the academic degree.

The Athenium of the Capitol, together with other establishments of learning throughout the Empire, were recognized as important elements in the arrangements of the State. They received the highest patronage, professional chairs were founded by the Emperors and they were perpetuated by princely endowments. The principle was recognized that the future influence of the State was based on the education of the youth of the country.

If Rome had the Athenium of the Capitol, Greece glories in the most perfect training schools at Athens. Those of Plato, Isocrates and Aristotle appeared to discharge the functions of a university in giving to the most distinguished men of the time their mental training. It is held by some writers that even the external organization of the university dates from this period in the history of Athenian culture, and that the educational plan and discipline of these schools represent an early form of the modern Faculties.

If there were no academic dignities precisely similar to our modern degrees, bestowed at those schools of antiquity, we may be sure that the students hailed with no little satisfaction the announcement that they had passed the Trivium or the Quadrivium; and we know that in those days, as at present, it was an object of ambition to claim as their Alma Mater, a school which had established the highest reputation for excellence.

Turning to Egypt, we find at a period when internal animosities and political discords were disturbing all other countries, when the other nations of the world were ravaged by war and were sinking from its effects; literature and science were drawn to Alexandria, and a famous school was founded which kept alive the embers of knowledge and preserved mankind from relapsing into barbarism. Alexandria, founded nearly three centuries before the Christian era, became the repository of all the learning of the civilized world. The library of the Ptolemies destroyed by Cæsar half a century before Christ, was the finest in existence. It is said to have contained 700,000 volumes. This library was attached to a magnificent establishment for the cultivation of learning, in which teachers and scholars were maintained at the king's expense. This establishment, known as the Museum, had a sub-division into departments or schools, where the different branches of education were taught, as in the faculties of a modern university. The schools were Mathematics, Literature, Astronomy and Medicine. Minor branches were classified under one of these general headings, and the schools were presided over by men of great distinction. Euclid was at the head of the mathematical school, where his elements of Geometry were first studied—a work which has held its ground as a text-book for nearly twenty-two centuries. Pre-eminently the school of medicine achieved great renown, and the reputation of having passed as a student at the Alexandrian Museum was regarded as a sure passport to professional success. Late events have particularly directed the attention of the English speaking family to this ancient seat of learning. A few months ago our flag was borne to Alexandria, and the British sailor directed the grandest engines of destruction ever produced by human skill to silence a people but a few degrees removed from barbarism. Such are the vicissitudes of time. When the people of the British Islands were painted savages, and centuries before they ceased to be barbaric warring tribes, the commerce and civilization of all nations converged at Alexandria. Alexandria was then the intellectual metropolis of the world, and it presented an example of a system of education from which it may be said, the university of to-day has been modelled.

I have in a few words dwelt on the antiquity of the ceremony to which every undergraduate looks forward as the step which is indispensable to taking his place in life. Whatever form the conferring of degrees may have assumed, there cannot be a doubt that for upwards of two thousand years some certificate of attendance at a school or college, some mark of proficiency in learning, has been held in reverence. This university strives to follow the principle by which the degrees it grants may have value in the world's estimation. It must be plain that for any honor to be attached to degrees the standard of education should be high and the distinctions should be awarded only to those whose diligence and attention have made them worthy recipients of them. Queen's University presents an example of an institution of learning complete in the four Faculties, and in this respect it is almost singular in the Dominion in retaining in its teaching all that was held to be valuable in the middle ages, so far at least as the course can now be healthily followed. I have mentioned that the early universities obtained their authority from the civil or ecclesiastical sovereign in

whose day the institution was founded. Our own university enjoys its privileges and its rights and exercises its powers under the Royal Charter of Her present Majesty, granted at the beginning of her long and happy reign.

In this as in all modern universities the degrees conferred are of two kinds. The first are scholastic distinctions, denoting the grade of the student and the rank which he has reached in educational progress. Each degree is a guarantee and certificate of the attainments of the graduate. It attests that the university authorities have satisfied themselves, that the holder has been a regular attendant at the lectures and that in the examinations periodically held, he has been found competent to receive it. These degrees are granted as a right to which the qualified student is justly entitled in recognition of his proficiency. The second order of degrees is conferred only on men who have distinguished themselves in literature or science, or who have become eminent in professional life and have gained the world's gratitude. Such honorary degrees are granted without examination. They are based on the common fame of the person to whom they are given and they are esteemed according to the judgment and justice exercised by the university by which they are accorded. Queen's has always been sparing of her honor. The number of honorary degrees at present held from this university are, of Doctors of Law 12, and of Doctors of Divinity 24, while the total number who have graduated is over 800.

As in modern universities which claim to have in view the higher education of youth, the Faculty of Arts with us retains its supremacy and to some extent it is held to be the basis on which special knowledge must rest. I here approach a question on which opinion has long been divided. It has led to discussions between men of admitted learning and ability, of different views, and, it may be added, without in any way leading to unanimity of opinion. It seems to me that these differences are not unnatural and that they must for some time continue to exist, for they depend on the tone of mind and particular training of those whose attention is given to the subject. On a former occasion I have referred to this dissonance of opinion. I did so with extreme diffidence; and with similar hesitation, I revert to the question for it bears directly on the degrees in Arts—Bachelor and Master, which we are now considering.

The basis of the Faculty of Arts, indeed of the whole scheme of academic education, has long been the language and literature of the ancient Greeks and Romans. No one questions the necessity of these studies at a period some centuries back when there was no modern literature worthy of the name, and when a man, ignorant of the classic languages, had no key to the recorded wisdom of the world. In the middle ages Latin was the language of the Church, of Law, of Medicine, of Diplomacy, of Courts even to some extent, and a knowledge of it to any one entering any of these spheres of life was indispensable. But the times in which we live are no longer the same. Principles of Government, new sciences, schools of thought, powers of movement and means of intercourse then undreamed of, comforts and conveniences at one time utterly unknown in palaces are now found in some of the humblest homes. These and a thousand changes have step by step, modified all the features of life and with them its necessities and requirements. The learned professions and their accessories have not remained stationary. Theological, medical and legal works are no longer written and read only in Latin. The laws of our country have largely sprung from sources which it requires no classical erudition to penetrate. Other professions have grown up that are by no means classical, and yet they are not necessarily or in any case wholly un-

learned. The modern languages have brought forth a most varied literature. There is much of little value, much which is ephemeral, but there are numberless works on every subject which will endure forever. Indeed no one life can compass the standard volumes already written in our own tongue, and day by day valuable additions are made in every sphere of thought in science and literature.

Then as to the literature of antiquity. What is valuable as a record of the past as history or philosophy, and what is pleasing and charming as the works of the imagination and fancy, can be read in translations. The English rendering should place the English reader for all practical purposes on a level with the classical scholar.

Is it then necessary? and, if unnecessary, is it wise? in the case of every individual student to devote so much of the most impressionable and valuable years of his life to a grammatical study of two dead languages. It is stated, perhaps, fairly, and with reason, that translations do not disclose the full beauty of the original writings. It is urged that translations give no better idea than plaster casts afford of the ancient sculptures. Let us judge by this standard of comparison. Any one who has seen the renowned marbles in the richest collections of the world—in the great galleries of the Vatican in the *Ufficio* of Florence and the Museum of Naples; any one who gazes upon these priceless treasures of ancient art must confess to a feeling of regret and disappointment. Disappointment that the originals before his eyes are so little better than the casts with which he is familiar. The surface of the work is injured by the tooth of time—it is blurred and blotched; in some cases the sculptures are defaced and not unfrequently clumsily repaired. Hence it happens that the mind reverts to the carefully formed artistic casts by which we have learned to know and estimate the original, forming, as it would seem, too high an ideal. Who amongst us has seen those pure and stainless modern reproductions, faultlessly brought out with all the care and taste of patient genius, would say they are in point of real beauty in any way inferior to the originals. There are casts quite the opposite to those I describe sold by itinerant vendors of cheap goods and to be found in the shops of the image makers. The copies I speak of are the work of educated artists.

Similarly with ancient literature. Is it not quite possible for a well executed translation to reveal to the ordinary reader the obvious meaning of the original, and to set before him the author's thoughts in much of their vigor and beauty? It is only the classical scholar of the highest attainments who can enter into the delicacies and fine peculiarities of the language in which the creations of antiquity are given. Such scholars are exceptionally few. These translations must far surpass the rendering of the generality of students who have devoted years to the study. Is it not possible to find in the reproductions of these learned men a direct path to the learning, the poetry and the history of the past? A path, which the many who can never distinguish themselves in Greek or Latin, may easily follow.

If this be possible we must enquire for another reason why the Latin and Greek languages continue to hold a fundamental position in academic studies.

It is evident to us all that education consists of two parts: First, that by which the mind and character of man are formed, by which he is taught habits of thrift, or self control, of industry and effort, by which he is fitted to fill an honourable place in life and become a worthy member of society. Second, the technical knowledge of a calling by which he may have to get his bread and live.

The advocates of the ancient languages appear to me to rest their argument principally on the ground that their

study forms the best means of attaining culture. They assert that the study of classics furnishes the best mental discipline, and that it is preferable to any other training for the permanent beneficial influence which it exercises on the character of the individual. The argument is as powerfully contradicted by authorities equally commanding respect. They contend that a training in the laws and principles, and known facts of science, exercises an equally beneficial influence on the mind, and that for the purpose of attaining true culture a familiarity with modern literature and with the various branches of practical and theoretical knowledge is as efficient as a classical education.

It may be asked what is the precise meaning of the word culture? It is indefinite, and hence may be understood in different forms. But be the meaning what it may must it not depend to a great extent on individual capacity and power of mind which the effort is required to develop and direct? May not the peculiarities of one mind suggest that it will derive advantages from the pursuit of classical studies, while in another case they point to the benefit of making modern researches the key stone of the arch we wish to construct? Physically how rare it is we see two people in every way resembling each other. Mentally the diversities are perhaps as great. Do we not find natural aptitudes and incapacities in the same individual, which cannot be materially changed by any effort of education? We meet men in the possession of powers which find their place in one sphere—marked by weakness in another direction. Some natures are logical, philosophical and contemplative to whom the gift of fluent speech is denied. Scotchmen are laughed at by men of vivid imagination for their tendency to indulge in metaphysical speculations. There are gifted men and women who have a keen perception of all that is pleasant to the eye or ear, in form or in sound, others have a high sense of the beautiful in colour or in words, who have no relish or capacity for the solid attractions of science. Our experience tells us that there are natures in whom some or all these delicate perceptions are weak or wanting, and faculties of another kind predominate. How many of us are deficient in appreciation of music? Johnson's insensibility to it is well known. Luther delighted in it. But in accordance with the beneficent law of compensation, minds constituted like that of Johnson may be distinguished by great intellectual power. We have only to suppose that proficiency in music was made the test of passing a matriculation examination to conceive the difficulties that would result. Men such as Johnson would undoubtedly be rejected. The Greeks taught music as a science, indeed the main subjects taught in Greece up to the days of Aristotle were music and gymnastics. Of course all are aware that music with the Greeks implied much more than with us, but the illustration is the same. Whatever it implied its theory and practice were regarded of the first importance in training the intellect and in advancing morality. Music was held to have a humanizing effect on the man in performing all the social and public duties of life. Such was the Greek theory. Suppose music again obtained the same distinction and was placed in the prominent position in the curriculum which classics hold. What shipwreck would there be to many a brilliant youth of high endowments and deep feeling, but weak in the perception of harmony? Indeed, had music in modern days been raised to the supremacy which classics have long held, the portal of the university would have been practically closed against many men who have become illustrations in the annals of their country.

It has been said that a defect in one faculty is compensated by a redundancy of power in another direction. One man may be colour-blind, but have the keenest perception of form—one unimpressed by music have a gift for mathematical analysis. A third to whom the study of a

language is weary and unprofitable, may be an untiring devotee of science. Men are not mentally uniform. It is wisely ordained that we differ in our tastes, in our capacities, in our power to undergo different kinds of mental labour, and it seems to me that these differences claim fuller recognition from universities. No man or class of men should be placed in a disadvantage by the course of studies prescribed for them. The curriculum should be equally just to all. So far as it is practicable to do so, the scheme of studies should be framed with a view of bringing out the best mental endowments of the students, and academical degrees should be conferred in accordance with this principle.

In this University, the Arts course, in addition to the ancient classics, includes the study of modern languages and English literature, mathematics and natural science, physics and chemistry, mental and moral philosophy, history and political economy. An ample range of subjects for a liberal education. The days are not the same when classics comprised the education of a gentleman, and when it was held that if he knew nothing else but Latin or Greek even in a perfunctory way—the individual was educated.

The traditional system of centuries back is departed from here. The teaching of this university establishes that the value of science and modern thought is recognized, and the staff has been strengthened in that view. Even since last Convocation two professors in science have been added to our number—men of high attainments, trained in the best schools of Europe. The Senate is step by step removing the embargo as the new calendar about to be published will show. Men reading for honors in Mathematical or Physical, or Natural Science, will hereafter be obliged to study classics only the first year, and even in that year they may take Latin, French and German instead of Latin and Greek; hence it follows that men of this class may take Latin and no Greek.

Looking at the advances which have been made in the proper direction and the spirit of progress which has been evinced, I feel warranted in saying that the determination of this University is, that it shall in no way be behind the demands of the time and the needs of the country in which we live. That the great aim is to maintain a high standard of education, and as speedily as it can safely be done to introduce all proper and desirable changes to render the teaching as unrestricted, as liberal and enlightened as possible.

In considering what further change it may be wise to introduce, or if any further modification in the teaching be called for, it may be well to ask ourselves the question; what course would probably be followed under like circumstances by the Greek philosophers themselves? In this we can only judge by the course which they actually followed in their own day. Did the Greeks enforce the study of the languages and literatures of nations which flourished before them? Where in their writings do we find the annals and histories of the Chaldeans, the Assyrians, the Babylonians, the Medians, the Persians or the Egyptians? Have the Greeks transmitted remains of the literature of these old civilizations or the still older civilizations of Central Asia? It is left to the distinguished scholars of this age to decipher the papyri of Egypt and the tile-libraries of Babylon, and to exhume from the ruins of dead empires a rich mine of literary treasure. By the cuneiform decipherments of late years we are carried back as far before the Greeks as the Greeks are anterior to ourselves, to learn of the existence in prehistoric times of a great Turanian civilization in the plains of Mesopotamia; to learn of the "Accads," a people allied to the Fins and Laplanders, who laid in Central Asia the foundation of a high civilization; who invented the most complex system of writing that human ingenuity has ever devised. Is there any mention made by the classic writers of the litera-

ture of this and other early civilized races? If the Greeks were unconcerned about the older civilizations of the ancient world, if they studied no language but their own, would they in our circumstances adopt the course which we have followed? If such as Plato, Isocrates and Aristotle and others who moulded the minds of the youth of Greece, lived amongst us to-day; if such men were in fact Canadians, would they teach languages no longer spoken by any people? Would they insist upon every Canadian youth, whatever his powers, going through a compulsory drill in the language of two pagan nations who flourished 2,000 years back? Does not the wisdom of such men, did not the practice of the old philosophers dictate that the reading of the ancient languages in the original should be entirely optional, and that it should generally be left to those students who have a marked taste and talent for the study?

If I be permitted to remark, personally I would deeply regret to see any change attempted in the teaching of this University, which would in the least lower the standard of education. Rather it should be our effort to widen its basis and raise the structure to a higher elevation than ever before. The Arts course as it now exists, need in no way to be interfered with. In my judgment it is inexpedient at this time to make any radical change.

The Arts course should be maintained in its integrity in order that every student whose turn of mind leads him to the study of the classics, should have an opportunity of perfecting himself in ancient literature as fully in Queen's University as in any sister institution. I believe, however, equally the interests of the university would be consulted and benefit extended to many among the youth of Canada, if another complete course was instituted. The course suggested should be at least equal in rank and status to the Arts course; in it the study of the ancient languages should not be enforced; it should be marked by the special study of modern languages and modern literature and modern science, and it should embrace all subjects calculated to accomplish the objects of a genuine and generous education and fit a man, intelligently and honorably, to perform every public and private duty in the twentieth century, now so soon to dawn upon us.

The practical effect of this proposition would be the division of the scheme of teaching into two main fundamental branches or twin faculties; "Arts Classical" and "Arts Modern."

The former with Latin and Greek as its right arm would carry with it the prestige of centuries and the traditional excellence and influence of its teaching. The latter need not necessarily exclude ancient literature, either in the original or in translations; but the supremacy of classics would not be asserted and the acquirement of the ancient language would be entirely optional. The students without aptitude for the study, who derive no appreciable benefit from the efforts given to its pursuit would no longer be compelled to pass what they hold to be so much unprofitable time of college life in the attempted acquisition. They would have an opportunity of knowing their own language thoroughly instead of being imperfectly acquainted with languages no longer spoken or used in daily life. The time gained by the abandonment of this study would be profitably turned to more congenial efforts and, by concentration of attention, lead to a higher standard of excellence. There is a wide range of choice in the biological sciences and in the new fields of thought which the mental activity of the last fifty years have opened up for cultivation. Modern languages may claim attention, but, I venture to express the opinion that they should be held in secondary place. The student should be led thoroughly to master his mother tongue—that language which in schools of Northern Europe is now taking the place of Greek and Latin; that language, in the

words of Macaulay, "less musical indeed than the languages of the south, but in force, in richness, in aptitude for all the higher purposes of the poet, the philosopher and the orator, inferior to that of Greece alone." No limit would be imposed to the student's enquiry in Arts Modern. Philosophy could be studied side by side with the book of nature and the knowledge which relates to the phenomena of the universe. History, Art, Jurisprudence, Political Science, Philosophy, and the whole circle of the sciences, mental, moral and physical, would be made open to him, and his attention would be specially directed to "that noble literature, the most splendid and most durable of the many glories of England."

These two main branches of teaching, the one based on the modern, the other on the ancient learning, would, although perfectly distinct, run in harmony side by side, as twin sisters under the nurturing care of the one loving mother. Their institution would conserve the venerated ideal of culture, the ancient literature which has come down to us encircled with a mystic antiquarian halo. The classics would be studied and continue to be valued as they have always been, as scholastic accomplishments of great intrinsic worth. Free scope and opportunity would be given to every variety of intellect to develop itself. The newer knowledge which is becoming of greater importance year by year as the world rolls on, would receive full and complete recognition and the whole fabric of tuition would be calculated to meet every possible demand in this intensely practical age—in this essentially practical country.

I have dwelt at some length on this topic, but I trust the interest generally taken in the question of higher education with special reference to the peculiar circumstances of this country; together with an earnest desire to increase and extend the public usefulness of this institution, may be accepted as my justification. I am satisfied that the greatest elasticity possible in the teaching must undoubtedly result in the greatest good to the largest number of students. A university cannot bring into existence those gifted beings who now and then appear upon earth to exercise mighty influence and shed lustre on the human family. It cannot create a Shakespeare or a Burns, it cannot send out many unrivalled, Admirable Crichtons, but it can call into action the mental faculties of ordinary mortals, and the attainment of their highest capabilities should be its aim.

In this institution we have a staff of professors with sound principles, high attainments, and on a level with the most advanced knowledge of the day. It will be their aim to call into activity the mental endowments of the students and direct them to the highest and noblest efforts. In unfolding the beauties of literature, the truths of science and the lessons of history, these learned and enlightened men will always be animated by high ideals of true culture. The culture to inspire the mind with lofty conceptions of the infinite Being who has placed us here for a brief moment in endless time. The culture to lift the veil which conceals our own imperfections, and which opens our eyes to our own insignificance. The culture which broadens our vision of humanity and enables us to discern the merits of others, and gives us a living sympathy with our fellows, in whatever station—of whatever race or faith.

I cannot venture to detain you by saying much about a somewhat novel, although not unprecedented feature in scholastic pursuits. I refer to the higher education of women, and the experiment which has been made in this institution, I am glad to say, with a measure of success.

The objects of institutions like this being twofold—general and technical—the one to cultivate and enrich the intellect, the other to qualify for professional life—they should be considered separately. The training of women

for professions is debatable ground into which I shall not now enter, although, for my part, I have no hesitation in confessing my inability to perceive that even the mysteries of medicine should be concealed from them. Be that as it may, who, possessed with common justice, would urge that if the object of study be to inspire the mind with love of wisdom, of beauty, of goodness and truth, the inspiration should be withheld from women? If the object of education be culture, it may be a courteous compliment to the graceful sex to say that they need it not; it certainly cannot be urged that a monopoly of it should be retained by men. If our sisters or daughters desire intellectual discipline—if they seek to enrich their minds from the treasure house of learning, surely they should have open to them equal opportunities and advantages to those which our brothers and sons enjoy. I know of no reason why the women of Canada should not aim as high and have equal privilege accorded to them as in other countries. Not long since I read the announcement that a woman had won for herself an academic degree at University College, London. Many learned women have acquired distinction as teachers in the University of Bologna, and some of them have occupied the Chair of Anatomy. In Germany learned women have shared the honors of the Doctorate in Philosophy and Medicine. It would be exceedingly appropriate if this institution, bearing the title of our Sovereign, noble in her womanhood, should take a leading part in the higher education of the sex of which Her Majesty is so illustrious an example. It will be an event pleasing to us all if this University be the first in Canada to enroll the gentle sex among its graduates. It certainly will be a proud day for the Chancellor when he is privileged to encircle the head of some fair student with the laureate wreath as the emblem and reward of her academic success.

CHANCELLOR'S CONVERSAZIONE.

THE conversazione of the Chancellor on Tuesday evening was a repetition of closing entertainments so popular at the University for years past, but it is a repetition that never tires. The halls were crowded—it was a crush in places—but the warm welcome of the entertainers adjusted itself gracefully to its enlarged opportunity. These gatherings are essentially reunions of university men and those in sympathy with them, but they also draw together representatives of every class in the city. It was again noticed that year by year more visitors are attracted from a distance: The roll of students and interest in old Queen's is yearly expanding and with this grows the importance of the closing Convocations.

Among those present at this or other of the closing ceremonies were noticed: The Moderator of the General Assembly, Bishop Cleary, Revs. A. Young, J. Burton, B.D., D. J. Macdonnell, B.A., Prof. McLaren, M. W. McLean, M.A., E. D. McLaren, B.D., Dr. Kemp, Dr. Jardine, Father Twohey, F. McCuaig, Dr. Smith, Dr. Bain, Dr. Wardrope, E. C. McColl, B.A., M. McGillvray, M.A., R. Campbell, M.A., Donald Ross, B.D., R. J. Laidlaw, J. C. Cattnach, M.A., J. Stuart, B.A., J. Cumberland, B.A., Hon. O. Mowat, LL.D., Hon. A. Morris, M.A., D.C.L., James MacLennan, M.A., Q.C., D. B. MacLennan, M.A., Q.C., Dr. Bell, F.G.S., P. C. McGregor, B.A., Judge Macdonald, A. G. McBain, B.A., A. T. Drummond, LL.B., J. McIntyre, Q.C., R. V. Rogers, M.A., G. M. Macdonnell, B.A., A. P. Knight, M.A., etc.

Hundreds were presented to the Chancellor and Mrs. Fleming, and were also warmly received by Principal Grant, Miss Macdonald, Mrs. Grant and other ladies and gentlemen prominent in the circle. The Band of Battery "B" occupied the museum and put forth its best programme. The entrance, stairways and lobby up stairs were decorated, so that under the flood of light the handsome and imposing building, with its moving panorama of bright faces and still brighter costumes, presented an attractive and prepossessing view.

CONVOCAATION HALL

and its platform were the centre of attraction. The room, already handsome, was decorated with colored waves of cloth, festooned here and there, which brightened it up greatly, but did not improve the acoustic properties. The Chancellor presided, and a charming musical programme was rendered under the direction of F. Heath, B.A.:

Solo and Chorus, "Sailing"—H. Rathbun and Glee Club.

Solo, "My Queen"—J. Sherlock.

Piano Duet—Misses Snook and Agnew.

Solo, "Ave Maria"—Major Taschereau.

Song Valse, "Magnetic"—Miss M. Bamford.

Quartette and Chorus, "O"—Glee Club.

Solo, "I am Content"—Mr. Twynning.

String Quintette—Telgmann family.

Solo, "Rhymes and Roses"—Miss Bates.

This programme was interspersed with short addresses by the Hon. O. Mowat, Dean Baldwin, Judge Macdonald, Rev. Mr. Burton, the Principal and Rev. J. C. Cattanaeh, M.A.

The museum was turned into a refreshment room and thrown open throughout the evening. In two of the classrooms the ubiquitous reporter declares that dancing was indulged in to the music of the band.

Experiments were conducted in the Chemistry and Physics rooms, the electrical exhibition by Prof. Marshall being a rare treat. Prof. Dupuis and Dr. Max Dupuis gave one of their fine exhibitions of views by calcium light in the mathematical room.

The entertainment, which commenced at 7 P.M., lasted till midnight, and the evident reluctance with which the visitors left the pleasant halls was the best testimony to the excellence and the success of all the arrangements.

CONVOCAATION.

ON Wednesday afternoon Convocation Hall was packed with a fashionable audience.

The students were seated in the gallery, and were more than usually enthusiastic, giving snatches of glees and choruses before the proceedings began and afterwards, which were much appreciated.

The members of Convocation arrived in procession, headed by the Chancellor and took their seats on the platform. The Chaplain, Dr. Jardine, opened with devotional exercises, and then followed the distribution of prizes to the successful students in the various classes, by the professors.

The winners of scholarships were announced, and gold medals presented.

The ceremony of laureation was then proceeded with, Rev. Dr. Williamson presenting the respective graduates to the Chancellor for "capping," and repeating the regular form on submitting each one. The graduates were addressed by the

REV. DR. COCHRANE.

He said: The day was a momentous and eventful one. They and their friends had been looking forward to it for years and now they testified that they had not studied in vain, having secured the honors given to successful students. He had a number of practical points to touch upon, and they were: (1) Seek the highest attainments possible in the profession you are to enter upon. Dr. Cochrane spoke of the failures that had occurred in professions. In the ministry there were too many preachers without churches, in law too many lawyers without briefs and in medicine too many doctors waiting for patients. (A voice—Amen.) In politics there were not enough men of independent principles. He hoped the motto of all would be "Excelsior" and that wherever their lot was cast the graduates of Queen's University would tower over all others, in their profession. (2) They should endeavor to seek celebrity in the professions chosen. They should become specialists, keep their ears and eyes open and learn everything by which they can come closer to men. There were many failures, not from a lack of knowledge, but because they knew not how to handle men in the affairs of life. They should understand human nature. (3) Regard all professions as on the ground of equality. This was necessary for the growth and stability of the country. The ministry was looked up to as the highest profession, yet, he thought, legal and medical men were only a niche below it. While they did not preach Christ they fought for justice against oppression, for truth against error, and what was grander than to be able to offer consolation to the afflicted? They must regard each other as working for the permanency of this great country. Dr. Cochrane spoke of the University as one of the noblest in the land, where all denominations met together and a spirit was propagated that all were brothers working together for the good of Canada. He urged the graduates to bear a strong love for the University and its professors. In no university was there such *esprit de corps* on the part of the graduates as in Queen's University. (Cheers.) They would not fail if they followed in the footsteps of their predecessors. He urged the graduates to look up to the College and "send your sons when you have them to be educated here." (Cheers.) The mere fact of being identified with Queen's would lift them high in the estimation of the people. "Do not disgrace your diplomas," he said, "be men of honour, purity and integrity." The speaker concluded by urging the graduates to give themselves to God, and when all the strife and turmoil of life was o'er the best of all judges would say, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

On behalf of the graduating class J. V. Anglin then gave the following

VALEDICTORY:

Some things are given us often, some only once. The seasons return again and again, bringing back the same round of memorial occasions. But the emotions we now feel belong to this day alone. The sun rises every morning and finds most of us asleep; but in Lapland, after a six months' eclipse, all the hardy tribes flock to see the sunrise. To this epoch in our lives, the consummation of days of toil, we, graduates of Queen's, have looked forward through our youthful years. Now, that it is ours, we prize it, and to it we shall ever revert as one of the red letter days. But our joy is not unmixed. Honored by my class-mates with the duty, I present the valedictory of '83. *Ave et Vale!* is our covenant of life. Hail and farewell! We have met to part; some of us, mayhap, never to enjoy each other's society again. Even on this bright day the cloud comes. Alternation of shadow with sun is the law for us as for the physical world. We are not without consoling, however. Rains beautify and fertilize; scenery is enhanced by clouds.

We to-day separate ourselves in a degree from collegiate associations. We leave the scene of a four years' victorious struggle. "Here we have fought together and into manhood grown." That one's college days are his happiest, is true. In after life there may come serener happiness, flowing from success in greater duties, but the exuberant joy of college life is never surpassed. One seems to forget, upborne by the sympathy of his chums, that he must soon enter a broader, sterner conflict, single-handed. We say farewell to this historic city, beautiful for situation. To the citizens of Kingston, to the ladies, to the students who remain, to the officers of the institution, to each other, which, perhaps, is the most painful necessity. But farewell between lovers means anything but the ejaculation of *vale! vale!* So we have something to add. We have reached a halting place and pause to scan the past and look on to the future. On this occasion our thoughts take a sweeping range. With the brush of memory the past is canvased before us. For some the retrospect is a bright one; for others the picture is not all light. We recall the first instillations of knowledge at a mother's knee, the encouraging smile and more substantial "confectionery plum," the dreaded school, the dog-eared grammar, the classic legends, the tears so often shed, so quickly dried, the first prize, the longings to be a man, at last the proud day when we were sent to college, the meek freshman, the saucy soph, the junior, careless and free, then the year of seniority with its gravity, and now the red is rent from our gowns! The years of our quadrennium have been most fortunate in the University's history. We have been spectators of, or co-operators in, many changes. We saw these walls assume their stately form, a monument that Kingston appreciates this seat of learning. This is the last graduating year that knows of the good old college days as they were in the respected

pile to the north of us. There where the knife has succeeded the lexicon we spent our freshman days. 'Twas, then, sir, we heard of your election to the Chancellorship. Now we have seen your installation again, on which we congratulate you, proud to receive our degree at your hands. We saw the first ladies venture on the campus after the forbidden fruit. It is yet early to pronounce on the success of the departure. Perhaps we have the distinction of being the last class to go hence in which no sweet girl graduate shall be. Though the few fair undergraduates have in cases been keen rivals for honors there is no need of alarm, since it is not likely the women will come in as a flood. The majority wishing a higher education will seek something more conducive to their future bliss than a B.A. course. Doubtless it would add to the pleasures of life to have a wife able to describe the anatomy of the oyster in the soup, or give the chemical ingredients of your pudding, but if this be at the sacrifice of good house-keeping then woe is me! for

We may live without books; what is knowledge but grieving?
 We may live without hope; what is hope but deceiving?
 We may live without love; what is passion but pining?
 But where is the man that can live without dining!

Queen's certainly deserves the credit due to those who prove a thing good or bad. Each fall has brought a large freshman class, and with the increased numbers we gladly see an enthusiastic college spirit.

Many changes have been made on the teaching staff. Several lecturers have been added to it. More prominence is being given to science, showing that the University endeavors to offer the best facilities for the pursuit of every branch of knowledge, giving no undue prominence to one, which tradition may have invested with a fictitious virtue.

Yet some Professors are overworked. Though, doubtless, time will produce necessary funds to meet present wants. Especially should greater advantages be offered for the mastery of our own language. A dignified D. D. explained "epitome" to a Sunday-school thus—"By epitome, children, I mean—that is, it is synonymous with synopsis." How many are there who converse in Greek derivatives, yet cannot interpret themselves in Anglo-Saxon, which is so strong in its simplicity!

With a more thorough English training should be permanent attention to elocution. If Whitfield by a word could melt the listening throng; Booth by the repetition of the Lord's prayer bring sneering voluptuaries to their knees, they did not gain the talent without training.

Considering the efficiency to which we approach, soon to rise above mediocrity, the student will not have to spend some years in Britain or Germany.

One Professor, whom we loved, has resigned active duties. Another is no more. It is an honor that we are the last class that was under the late Prof. Mackerras. Those following us know nothing personally of this inspiring teacher. Never can he be forgotten, for the existence of Queen's is a monument to his memory.

To-day we set sail on the voyage of life, out of the

building yard of early years, streamers flying, but before us what changes; some too light, may tip over with the first wind; some go down battling bravely in the wild sea, others reach the haven, grey and weatherworn. That desired haven is "success." Some may return hither, to learn of the saving of the soul, or of the body; for others the scene of noble labor may be the school, others may follow a mercantile calling; but whatever our life purpose we have one common end. Since each has his own ideal, success is hard to define. The only success worth the name is when a man gets what he desires, be it wealth or fame or power without paying too dearly for it. If the gain be at the price of physical, intellectual or moral health we give, like the ignorant negro, pearls for a bauble. Though the future is an impenetrable curtain which no human being can draw aside, success is rightly to be expected. Just as morning opens with painted clouds so does life.

"Youth is a breeze mid blossoms straying
Where hope clings, feeding like a bee."

The best of men have failed, however, in trying to succeed. Macaulay's college poem missed the prize. Cobden's first speech was a total failure. Than Bulwer Lytton few have won greater distinction, yet his first, a poetical effort, was a failure, his second, a novel, a failure too. Misfortune causes some to sink, foolishly, to listless depression, but it is often essential to success by stimulating to renewed efforts, the sinking into the earth to lay a sure foundation. Some students entering life stumble because they expect the homage due asenior, whereas, as at college, they must begin as freshmen in the world.

Let us consider some apparent factors in a life that ends well. Firstly, considering my platform, is a higher education essential to success in life? Scotland 200 years ago was, perhaps, the poorest country that could lay claim to civilization. So degraded were the common people that it was proposed to make thousands of them slaves. But, instead, the Parliament established schools, and what followed? Let Macaulay answer: "Soon, in spite of the rigor of the climate, in spite of the sterility of the earth, Scotland became a country which had no reason to envy the fairest portions of the globe. Wherever the Scotchman went (and there were few places he did not go), he rose to the top as surely as oil rises to the top of water. And what produced this revolution? The Scotch rocks were still as bare, the air as cold as ever. The State had given him education." Thus the better instructed the higher will the nation rank, and the national is the reflex of the individual character. True, many a successful man never had opportunity for higher education, for education alone is insufficient. A man might have all the learning any college ever taught condensed into his head, and yet prove a fool. Old Plato first expressed the idea that slowly obtains, that the accumulation of facts is not education. Discipline is the grand end; training and not smattering. Therefore the better one is instructed the less liable is he to fail; but if he does, he will more easily

get out of the groove that led him to misfortune, being liberal and versatile, not hidebound. For a mercantile life a higher education is beneficial, for the man's capacities are enlarged; even if he break stone he has the advantage of his illiterate neighbor. Imagine the delight he may derive from the crystals, or speculating on the date when the rocks he is pulverizing were formed.

Without persevering toil we gain little. Though we have just finished a "year's grind" we shall have to rest ourselves as the Indian who runs when he tires walking. There is no elevator to take us up to the pinnacle of success. How often in college have we seen work outstrip lazy talent? Genius is a capacity for taking trouble. "A good poet is made as well as born." Biographers discourage youth, extolling the gifts, underrating the toil, giving shrewd sayings of the child. Any mother could repeat striking speeches of her boy. Some, to shirk work, seek the "liberal professions." Such is the listless student who spends his nights in pleasure, crams up 40 per cent. of nebulous ideas, tells you college would be a fine place only for exams. Every step of another upwards he attributes to luck instead of to work. "It is just my luck," he says; "there wasn't a question I knew anything about. I crammed up conics and logarithms and we got solid geometry. I was always unlucky."

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

It would seem that obstacles to be surmounted is the indispensable condition of success. Garfield, teaching to pay his fees; Burns, a day laborer; Demosthenes, impeded by natural defects, conquers them. See him declaiming by the sea with pebbles in his mouth to correct his utterance; practising with naked blade above his shoulder to check an ungraceful motion. What results? Magnificent eloquence overpowering all who hear it, so that when Demosthenes spoke no sound was heard in Athens but the echoes of his voice.

Towering above other factors for success is a group centring about the will power, the faculty separating man from nature, giving him personality. Such are self-reliance, strength of determination, energy of purpose. In some strength of will seems inherent; others have but the germs. But it may be cultivated. A man of consummate talent, devoid of character, is like a steam-engine without a driver. "Where there's a will there's a way." The French proverb says "One gets the standing he claims." Gambetta, whose sensational death has lately been gossip, how did the great Frenchman rise from a poor shop boy to be the idol of the mob that gave him power? He is characterized as having no refinement of mind, and little of conduct, with moral and physical strength used up. 'Twas his over-mastering will power that kept him above his fellows. Napoleon would have the word "impossible" banished from the dictionary. When told the Alps stood in the way of his armies, "There shall be no Alps," he cried, and a road was made. Some mistake other gifts for strength of character.

There is a deep meaning term, a synonym for audacity, viz., "cheek," without which some say we cannot prosper. The less one has the better, though for a time it has sway. The full head of wheat hangs low. Yet each should have proper self-esteem. It is as injurious to underrate as to overrate one's self. Aristotle ranked the vain and the mean man together. Some mistake obstinacy for manly decision, and blindly self-confident reach the ditch. Men without self-reliance are like trees in sand, with roots in every direction, but with no grip, the sport of every wind that blows. To prosper all one's efforts must be "levelled at one common aim." Dryden says no man need ever fear refusal from a lady if he only give his heart to the getting her. There is no blessing equal to the possession of a stout heart. Pluck is a grand helper. "If we should fail!" suggested the conscience-stricken Macbeth. "We fail," echoed tauntingly his wife; "but screw your courage to the sticking point and we'll not fail."

While stress has been put on the intellectual, moral character is no less important. Our name, like Caesar's wife, must be not only above blame but above suspicion. And, further, without Christian faith there comes a paleness on the lustre of the proudest fame. It becomes a man in these days of non-faith to take a stand when society is being undermined by anarchy and nihilism that flow from agnosticism, which recognizes no God, no life beyond.

This day formally ends our education under guidance. We go to a wide field. Queen's graduates have happy homes in other lands, some making their mark at the antipodes; but what a widening field have we at home! Here educated men are needed more than ever. Were I capable of a "Fourth of July" oration, there would be as inspiring a theme in my native land as any American has. While we may laugh at the Republican's innocent egotism we cannot but admire his inexhaustible patriotism. We should be equally patriotic, since ours is the task of building up a nationality in which justice and freedom, arts and sciences, good government and domestic happiness may grow unchecked. Let party be second to a passionate love of country! To Canada's crude soil is coming the sturdy Britain, the restless Irishman, the stolid tribes of the old continent, and even the olive-browed native of the "gorgeous east." Soon will her broad acres resound with the tread of millions.

England, the pride of the deep, it is said, was calculated to be the seat of a mighty race, on account of its immense mineral resources. May not the same be prophesied of our Dominion, when we consider its natural wealth, its forests, its virgin mines, its boundless garden, enriched by wastefulness, while only the lone Indian scoured the plains. With a soil so suitable for the best of cereals, with a stern climate, there must grow up a vigorous race. Here a man must work or perish. Men who have but to tickle the soil to make it fruitful, who sit beneath the swaying palms, enjoying nature's unsought bounties, these are not the highest types. 'Tis here where necessity bids us labor or die that men develop. In this land which reaps all the benefits of monarchy without its caste, where the nuptials between liberty and order are solemnized, where civilization and knowledge fix their abode along its fertilizing rivers, may be developed a pride of race holier than Rome or Sparta knew.

As a son leaves his fond mother, so do we now part with our Alma Mater, who has nurtured and trained us. We go to push through the throng to the crown of success. Then shall we become thy *decus et tutamen*. Like oak and ivy shall we ever grow. We shall promote thy glory as in us lies, loving thee as a Roman the city of the seven hills, till dust to dust conclude our work, and we pass where farewells are never known. And when the end shall come, may it of each in '83 be said not that he did well or ill,

but that he did his best.

"Tis not in mortals to command success,
We will do more—deserve it."

DEGREE OF D. D.

The Vice-Principal read the following: In accordance with their minutes the Senate resolved to confer and hereby do confer the degree of D. D. upon Rev. W. Grant, M.A., of Shoalhaven, New South Wales, and upon Rev. Wm. McLaren, Professor of Theology in Knox College, Toronto, the degree of LL.D. on Robert Bell, M.D., of the geological survey of Canada.

Prof. McLaren was presented to the Chancellor by Principal Grant in the following terms:

Mr. Chancellor,—I have the honor to present to you the Rev. William McLaren, Professor of Theology in Knox College, Toronto, and to ask you to confer upon him the honorary degree of Doctor of Divinity. In this case the Senate desires to honor, as far as it lies in their power, not only Dr. McLaren, but also Knox College, for it is well known that its students, past and present, unanimously declare him a worthy representative of that sister theological institution which has done so much for the establishment of the Church in Ontario. Dr. McLaren's ministerial career, from his ordination, was marked by pre-eminent success as pastor, preacher and teacher or Doctor. The evidences of his faithful activity and large powers of organization are to be found to this day in the congregations to which he ministered. On account of his abilities as a teacher, and his acquirements in the special department of systematic theology, he was appointed Professor in his Alma Mater, Knox College, and the expectations formed of him have been amply fulfilled. Indeed, during the last ten years he has discharged all the functions of a true doctor of divinity. His published treatises on important themes prove him to be possessed of a logical and vigorous mind, and ripe and accurate scholarship, while his devotion to the cause of Foreign Missions shows how deeply his heart is interested in the grandest of Christian enterprises. The Senate believes that the conferring of this degree will commend itself to all the ministers and members of the Presbyterian Church in Canada, and trusts that it shall be considered to symbolize in some measure those sentiments of friendship and esteem which are cherished by the Senates of institutions which have so much in common.

DR. McLAREN'S REPLY.

As Dr. McLaren advanced to speak he was received with loud cheers. After returning thanks for the honor conferred upon him and the kind words which had been spoken concerning him, and of the institution with which he was connected, he said he accepted the honor, not only as a valuable academic distinction, but as a token of the kind feeling they cherished towards Knox College. He hoped that the two institutions, having so much common, would work harmoniously to advance the work of Christ and for the advancement of those who attended them. The speaker referred at length to the requirements for teaching theology and the great amount of work requisite to make the ministry successful. The degree conferred upon him he would look upon as a new call, and he would make additional exertions to sustain the favourable opinion they had of him as a churchman. He was proud to be connected with Queen's University and wished it prosperity, and at the same time hoped that its influence would widen and deepen with each new accession of graduates. (Cheers.)

The Principal then read the following, but the gentleman to whom it referred was absent in his distant home:

Mr. Chancellor,—I have the honor to present to you the name of the Rev. Wm. Grant, Minister of Shoalhaven, New South Wales, as one adjudged by the Senate worthy of the degree of Doctor of Divinity. Dr. Grant graduated in 1829 as Master of Arts at King's College and University, Aberdeen. He was ordained Minister of the Parish of Tenandy in 1837, and in 1853 offered himself for the Colonial field. For the last 30 years he has rendered most valuable services to the church in New South Wales. His brethren esteem him for his elevated and refined manner, his scholarship and theological attainments, his wisdom in council, and his ministerial labors, while he has won the love of his people by his fidelity, ability and unbounded goodness. During the negotiations for the union of churches in New South Wales, his weighty character influenced many who would otherwise have stood aloof, and his selection as Moderator of the General Assembly in 1869, showed how highly he was respected by the church generally.

DEGREE OF LL.D.

Professor Williamson read the following statement:

Robert Bell, assistant director of the geological survey of Canada, is one of the few native Canadians who have devoted their entire lives to scientific pursuits. He comes from a family, the members of which have always been remarkable for the interest which they have taken in the objects of natural science, and the valuable geological and mineralogical collection presented by his late father formed the nucleus of the museum of this University. Dr. Bell graduated with distinction in McGill College, Montreal. While still a very young man he was employed on the Geological Survey, and enjoyed for many years the teaching and example of the distinguished geologist, Sir William Logan, its first director. He is now the oldest member of its staff, having been appointed more than a quarter of a century ago. Dr. Bell is a practical naturalist, geologist and geographer. A large proportion of what is definitely known of the geology of Canada and of the topography of the more remote parts of the Dominion is due to his assiduous labors. His accounts of these investigations contained in annual reports of the Geological Survey, and his numerous articles on zoology, botany, geology and mining, published in other forms, have added greatly to the credit of Canadian science. Dr. Bell is a Fellow of the Geological Society of London, and of the Royal Society of Canada, and a member of the various other learned societies, but has been deemed peculiarly fitting that he should receive from this University in which he was formerly one of the professors, the honorable academical degree of Doctor of Laws.

The proceedings were brought to a close by the Chancellor's Chaplain pronouncing the Benediction.

BANQUET TO THE CHANCELLOR.

A COMPLIMENTARY Banquet was given by the Council and undergraduates to the Chancellor in the College on Wednesday evening. R. V. Rogers, M.A., occupied the chair, supported on his right by Chancellor Fleming and on his left by the Right Reverend the Bishop of Kingston. Dr. Williamson occupied the first vice-chair, and the President of the Alma Mater Society the second.

After the cloth had been removed followed a variety of speeches, spicy and eloquent, in proposing or in response to the toasts.

"The Queen," proposed by Mr. Rogers from the chair, was duly honored. "God Save the Queen."

The Chairman toasted the guest of the evening, in hon-

oring whom the students honored themselves. Mr. Fleming, though not to the manner born, had lived so long in Canada, had done so much for it, that Canadians claimed him as their own. He had stretched the ribbons of steel which hold the panting, puffing, steaming iron horses as they rush from Toronto towards the North, from Halifax to Quebec, from Winnipeg towards the setting sun. He had made himself a name in literature, in science and in the history of the day, and the fame he has gained has redounded to the glory of Canada. The College, her interests, her welfare, her advancement, have at all times been in his mind and heart. He has worked for her on both sides the Atlantic, in Ottawa and in Washington. He has given of his own freely and he has begged and borrowed from others for her. Mary Tudor said that upon her heart after death would be found the word "Calais," but upon Sandfield Fleming's larger and softer heart there is even now imprinted the words "Queen's College." The toast the speaker proposed was received with great enthusiasm.

The Chancellor responded in the following words:—

"I only wish I was able to acknowledge in suitable terms the extremely kind compliments which you have paid me.

If there is anything to lessen the very great satisfaction which I experience on the present occasion it is my inability to express with sufficient earnestness how highly I appreciate the honor which has been conferred upon me by making me so conspicuous a guest at this splendid entertainment.

I am well aware that it is not so much to the humble individual as to the exalted position which he occupies that so many gentlemen are met around the banquet table to pay a tribute of respect. I regret the more therefore that I am not gifted with the eloquence necessary to speak in fitting terms on the present occasion. No one knows better than I do how unable I am to fill as I would wish the distinguished position I have been called upon to occupy. No one knows better than I do how imperfectly I have performed the duties of Chancellor for the past three years, and no one I fear will so much need your most generous indulgence during the three years now entered upon.

You have referred to the fact, Mr. Chairman, that it has not been my good fortune to be born in Canada. In the kind and cordial remarks which have fallen from your lips you have alluded to a land beyond the sea. That land where I first saw the light is indeed very dear to me. There my happy boyhood was spent among scenes of legendary interest; but this thought takes me back to pre-historic times as far as Queen's University is concerned, and I will not therefore farther allude to it. If the remembrance of the land of hill and heather brings from the spring time of life a fresh sweet fragrance, I cannot forget that another land has strong attractions and peculiar charms. In Canada it has been my good fortune to find a home and many warm-hearted friends. Here I have spent the greater part and the best years of my life. All who are dearest to me are here; any small success I may have gained has been here, and it is extremely gratifying to be identified with Canada even in a limited way. I am proud to be considered a Canadian, and I sincerely trust that all Canadians may esteem as highly as I do the advantages we enjoy in this fair land.

I do not propose to take up your time by dilating on the free institutions, the geographical extent or the physical structure of our country. I will leave it to others better able, to describe all our peculiar advantages, to dwell upon our prairies teeming with fertility—our inland seas, our fish pastures on three oceans, our mighty rivers, our ample forests, our lofty mountains, our exhaustless coal-fields, and, generally, the extraordinary magnificence and

wealth of our Dominion and the abundant space and resources for the overflowing millions of Europe.

I shall only, and that in a brief sentence, allude to one of the many advantages which we are privileged to enjoy in this country of ours. I refer to the peculiarly happy and promising ethnological conditions which obtain. We find everywhere in Canada, we find in this very room representatives of all the great European races—English, French, Irish, Scotch and German. Here we have men whose forefathers were separated by feelings of hatred, meeting and intermingling socially or in peaceful emulation. There is a peculiar and most important kind of education going on inside and outside of universities in this country. We are all sprung from races which, in the past centuries, continually warred against each other and looked upon each other with the bitterest aversion. Here we come into peaceful contact, in the college, in the market, in the municipal councils, in the legislatures and in the social gatherings.

Education leads us to feel respect for each other and gives mutual confidence. It melts down the hostile elements of former times, it effaces the enmity of creeds, it destroys the national antipathies, the animosity of races, and slowly, yet certainly, the antagonism once wide as the poles, is entirely lost sight of.

The character of men becomes more powerful for good by the mingling of diverse elements, and we are warranted in thinking that the blending of races amongst us will result in incalculable benefits. The very differences in the elements will be sources of strength to the people of Canada—different characters, different traditions, different faiths and different ruling qualities will give variety to the component parts, and striking and distinguishing characteristics to the whole.

A generous education will greatly promote the blending process and assist in combining all the best qualities of each of the races which go to form our population. Such an education as Queen's aims at, must greatly aid in breaking down the barriers which no longer should exist among men enjoying, in common, the same blessings and breathing the free air of Canada.

I am imbued with the idea that this University has important public functions to perform in burning out prejudices and old hatreds. Its objects will be to create humanizing tastes and give rise to feelings of confidence and friendship between the good and noble minded of every race and creed in the Dominion.

Our population in one respect resembles the great St. Lawrence which flows in front of us. It comes from various remote sources, separated by broken wilds, by rugged rocks, or by dark and deep morasses. The streams may have foamed from many a cataract; they may be laden with sediment and be tinged by different hues. United in a broad and placid body impurities settle down and the whole sparkles with brilliancy. The various waters together form a noble expanse to float on its bosom the industrial wealth of half a continent.

Again, Mr. Chairman, I thank you most cordially. I thank the Council and graduates and friends of Queen's University for the reception they have given to the toast, and for this crowning mark of their kindness and regard. It will be my earnest endeavour in some degree to prove deserving of what has been said and done. It will be my highest ambition to be able faithfully to serve the University in the exalted office in which I have been placed. My deepest regret is that my ability falls so far short of my desire to fill my obligations.

"Sister Institutions" was proposed by Rev. Dr. Williamson in an eloquent speech, and Major Walker, R.E., responded on behalf of the Royal Military College.

"The City" was proposed by Rev. Dr. Cochrane and responded to by the Mayor. The former referred to the

hospitality which he had so often experienced at the hands of Kingstonians, and the latter gave some good advice to the students.

Judge Macdonald in toasting "The Trustees" paid an eloquent tribute to the services rendered by these gentlemen to Queen's University.

A. T. Drummond, LL.B., replied on their behalf.

Principal Grant, in replying to the toast of "The University," said: The object of a University is to develop mind, in order to the development of character to all its rightful issues. That object may be expressed in the word, culture. From that object, several conclusions as to the nature and scope of universities follow. Universities should have self-government. They should be characterized by the utmost catholicity, including all types of men and making all feel at home. Every science should be studied in a complete university, and therefore if theology be a science, its exclusion from the curriculum leaves the institution in a truncated condition. Again, a university should not shut out from the benefits of culture one half of the number of minds in the world on the mere ground of sex. Every one knew that Queen's gloried from the first to the last of her history, that she had been true to those characteristics.

Rev. Dr. Jenkins gave "Our Guests." Bishop Cleary, who had been called upon by the proposer of the toast, was greeted with cheers: He said that he represented by his presence, not his own feeling and sentiment only, but those also of his Catholic congregation in Kingston, who would not be a little pleased by his expression of good will and sympathy with the labors and literary triumphs of Queen's University. He would further say that, unworthy though he was to be numbered among the Bishops of the Church, he officially represented an ancient and glorious hierarchy, who throughout all ages and in the midst of gravest difficulties attending educational efforts before the Northern hordes of barbarians who had settled upon the plains of Europe had submitted to her civilization or the art of printing had yet been invented, had planned and encouraged everywhere schools of sacred and profane learning with a measure of success that can be appreciated by none so well as by the students of mediæval history. Yesterday he had listened with extreme gratification to the learned address of Chancellor Fleming in which was traced the origin and progress of high education from the renowned school of Alexandria in the first four centuries, to the learned sanctuaries of Ireland in the sixth, seventh and eighth, and thence to the formal institution of universities in the period immediately following the establishment of the Christian Empire of the west under Charlemagne. The Chancellor gave just and generous praise to the Popes and Bishops for their admirable zeal in the interest of those grand centres of intellectual activity and virtuous training of men in Christian character. He (the Bishop) was proud to say that the historic robes he wore that night were the cynosure of learned spectators at the ceremony of blessing and laying the foundation stones of twenty universities between the days of Charlemagne and Charles the Fifth.

Principal Grant had specified two characteristics of this University which attracted the Bishop's attention. The first was the "catholicity of sentiment" pervading the institution. He begged to say that he was there that night because of his belief in the reality of that sentiment and to mark his recognition of it. The Principal would bear witness that on the occasion of his soliciting voluntary aid from the public to erect this noble pile the Catholic people of Kingston extended to him cordial encouragement. The distinguished Principal declared a while ago the supreme necessity of maintaining the right of religion to direct and control and sanctify the whole order of education, and that Queen's University affirms this principle as the basis

of its charter. To this truly catholic declaration the Bishop heartily subscribed. It is a dogma of his faith. It is an heirloom of his office. For it his church has fought against the powers of this world, and shall continue to fight evermore. It is because Queen's University embodies this sacred truth he took his place, as a Catholic Bishop among the Senate, professors and graduates. Secularism is the cry of the age. It is modern Paganism. It is the war-cry of unbelief against Christ and His Kingdom. It is a preamble to the oppression of religion, the corruption of the Christian conscience and the destruction of human liberty. In illustration of his position the Bishop adduced the religious and political theories of the philosophers of the pre-Christian period and those of the Voltairian school of the last century, who were men of mighty intellect indeed, the highest types of human reason, as the guiding power of society, apart from the influence of religion. Their main principle has been formulated by Plato, "The evils of States will never be remedied till philosophers become kings, or kings philosophers." The maxim is, at all times, true in the abstract, and now-a-days, more truly than at any former period of political history, it is practically realized. For now "philosophers are kings." That is, ideas now govern the world, and men of ideas determine the fate of ministries and dynasties. Hence the greater necessity of impressing upon the youthful mind in our universities true and just and lofty ideas, lest the false and glittering philosophy of ancient Paganism or modern Free Thought should usurp the functions of royal wisdom. See how fatally it acts upon the life of mankind when philosophy divorces the wisdom that comes from above, from Him who glories in His titles of "Lord of the sciences," and "the Father of lights." He referred to the religious, moral and political debasement of the individual man in Athens and Sparta and Rome under the legislation of philosophy. He quoted the "Divine Plato" and his pupil Aristotle, the preceptor of Alexander, who utterly ignored the dignity of man, as man, and subordinated his intellectual and moral rights, his very right of existence, to the supposed rights and utility of the State. Man was allowed no sphere of his own, no liberty to develop his own energies of mind or body, to choose his own walk in life or regulate his own family and the education of his children. Is it not an appalling evidence of the depths of infamy to which dialectics without religion would degrade society, that master minds would insist upon claims of State to absolute and irresponsible power over each individual's life before his birth, at his birth, and throughout his whole course of existence? In the days of philosophy uncontrolled by religion there was no dignity in individual man, no personal liberty or right, no sacredness in family life, nor any political freedom of thought or action. After seventeen centuries of Christian enlightenment Philosophy again raised its proud head in Europe, and has not the world witnessed the revival of those shameful theories and their deplorable results? The Bishop referred to the teachings of Voltaire and Rousseau, and the frightful ruin worked by them in France and all over the continent of Europe. What political liberty did they allow to individuals, or sacredness to religion, or decency to the order of public morals? The best blood of citizens flowed in torrents under the guillotine; thrones, altars and schools were swept away or perverted to infamous uses; and the votaries of education without religion saw the full development of their system solemnized in State rejoicing, when the obscene goddess was enthroned, under the title of Reason, upon the Altar of Christ in the Cathedral of Notre Dame in Paris, and Sardanapalus slept upon the couch of St. Louis.

Jas. MacLennan, Q.C., proposed the health of the Pro-

fessors, to which Professors Fletcher, Sullivan and Saunders replied.

Other speeches followed from Rev. Mr. Cattanach, Rev. D. J. Macdonnell, Dr. Bell, A. Shortt, B.A., W. G. Anglin, M.D., Jas. A. Brown, B.A., A. McLachlan and others, till about one o'clock, "God Save the Queen" concluded the ceremonies.

RESULT OF EXAMINATIONS.

Passmen in Arts.

JUNIOR MATHEMATICS.

H. Horsey, J. McKinnon, J. V. Anglin, O. Bennett, S. Gardiner, E. Corkhill, E. Elliott, J. Armour, F. Young, T. W. R. McRae, M. G. Hamilton, J. G. Dunlop, G. R. Lang, equal; H. Folger, W. McClement, equal; J. Miller, H. H. Pirie, equal; N. S. Mullan.

SENIOR MATHEMATICS.

J. M. Dupuis, A. E. McColl, equal.

JUNIOR ENGLISH.

A. McLachlan, J. Rattray, W. G. Bain, J. C. McLeod, D. W. Stewart, G. F. Cameron, G. Chown, J. Skinner, H. Pirie, J. P. McNaughton, J. Ashton, Miss F. Britton, M. S. Hamilton, R. Whiteman, J. M. Shaw, S. H. Gardiner, F. W. Kelly, R. J. McLennan, M. H. Folger, A. D. Cartwright, E. C. Shorey, A. E. McColl, H. Halliday, W. J. Drummond, N. M. Grant, H. Westlake, D. J. Hyland, R. J. Gordon, J. Macnee, J. F. Carmichael, Gordon Smith, E. Ryan, F. M. Young, M. Dupuis, J. Dow. D. M. Robertson passed a special examination.

SENIOR ENGLISH.

W. Clyde, J. E. Duclos, M. McKinnon, R. Gow, J. Henderson, W. Wright, R. J. Sturgeon, J. Milne, W. P. Chamberlain, W. J. Kidd, L. Irving, G. R. Lang, W. G. Mills, J. Armour, G. Mitchell, J. McNeer, F. W. Johnson, J. McNeil, I. Newlands.

JUNIOR LATIN.

W. G. Bain, J. Rattray, R. Whiteman, O. Bennett, E. Elliott, J. J. Ashton, E. C. Shorey, J. G. Dunlop, J. C. McLeod, J. McKinnon, H. E. Horsey, Miss Greaves, N. M. Grant, H. H. Pirie, E. Corkill and J. Foxton, equal; M. G. Hamilton, W. McClement and J. Miller, equal; E. Ryan, N. S. Mullan and J. M. Dupuis, M.D., equal; D. G. Munro, L. Irving, E. W. Rathbun, T. W. Kelly, G. J. Smith, D. M. Robertson, F. M. Young, J. C. Booth. W. J. Shanks, passed a special examination.

SENIOR LATIN.

J. M. Snowden, G. W. Mitchell, Miss J. A. Hooper, W. J. Drummond, W. Clyde, R. M. Dennistoun and M. H. Folger, equal; J. Henderson, A. D. Cartwright, H. V. Lyon, E. H. Britton, J. J. Douglas, M. McKinnon and J. J. Wright, equal; I. Wood, J. McNeil and S. Crawford, equal; G. R. Lang, J. R. Shannon, R. J. Sturgeon, S. Childerhose. G. G. Marquis and A. McAuley passed a special examination.

JUNIOR GREEK.

W. G. Bain, E. C. Shorey, J. C. McLeod, R. Whiteman, H. E. Horsey, O. Bennett, J. Henderson, J. McKinnon, E. Ryan, J. Kennedy, J. J. Wright, D. G. Munro, J. Dow, H. P. Thomas, D. M. Robertson, W. J. Kidd, W. J. Shanks and J. A. Grant passed special examination.

SENIOR GREEK.

A. Gandier, J. M. Snowden, G. W. Mitchell, W. Clyde, W. J. Drummond, J. W. H. Milne, H. V. Lyon, R.

Gow, M. McKinnon, F. W. Johnston, N. Campbell.
E. H. Britton passed a special examination.

JUNIOR FRENCH.

J. G. Dunlop, E. Elliott, Miss L. Mowat, Miss H. E. Mowat, J. Foxton, Miss J. F. Britton, John Miller, R. M. Dennistoun, Æ. J. Macdonnell, J. C. Booth, E. W. Rathbun. Special examination, E. Dupuis.

SENIOR FRENCH.

M. H. Folger, Miss J. A. Hooper, G. F. Henderson, J. R. Shannon, Æ. J. Macdonnell, J. F. Carmichael.

JUNIOR GERMAN.

J. G. Dunlop, J. Miller, T. W. R. McRae, E. Elliott, Miss A. Fowler, R. M. Dennistoun, Jos. Foxton, Æ. J. Macdonnell. Special examination, E. Dupuis.

SENIOR GERMAN.

M. H. Folger, Miss J. A. Hooper, Miss Jennie Greaves, J. E. Duclos and G. F. Henderson, equal; J. R. Shannon. A. McLeod passed a special examination.

HISTORY.

W. Nicol, H. V. Lyon, H. Halliday, Miss A. Fowler, Jno. McLeod, James N. Grant, H. R. Grant, A. McLachlan, J. Henderson, J. M. Sherlock, J. E. Duclos, Jas. P. McNaughton, A. G. Farrell, W. McNee, Jas. F. Carmichael, A. Patterson, Jno. McNeil, G. R. Lang, D. J. Hyland.

NATURAL SCIENCE.

H. R. Grant, John McLeod, R. J. McLennan, A. J. Goold, John M. Shaw, A. McAuley, J. D. Kennedy, Isaac Newlands, J. A. Brown, W. Hay, W. Spankie, E. H. Britton, A. Patterson.

JUNIOR PHYSICS.

Alfred Gandier, G. Y. Chown, A. G. Farrell, A. E. McColl, Robt. Gow, W. P. Chamberlain, I. Newlands.

SENIOR PHYSICS.

J. C. Connell, A. Givan.

JUNIOR CHEMISTRY.

Miss Fitzgerald, J. Cooke, J. M. Snowden, J. J. Ashton, L. Perrin, E. Corkill, N. M. Grant, W. McClement, G. F. Henderson, N. S. Mullan, Miss J. F. Britton, Miss Hooper, J. R. Shannon, R. M. Dennistoun, R. M. Gow, F. W. Johnson, A. Hobart.

SENIOR CHEMISTRY.

A. Shortt, J. V. Anglin, W. Chambers, D. E. Mundell and J. S. Skinner, equal; Miss Greaves, D. W. Stewart and H. E. Young, equal; J. Shaw, H. B. Rathbun, A. J. Goold, H. M. McCuaig, I. Newlands, A. McAuley. Jas. A. Brown passed in the 1st division, organic chemistry.

JUNIOR PHILOSOPHY.

Miss Fitzgerald, J. Connell, G. Y. Chown, W. C. Chambers, A. McLachlan, D. E. Mundell, R. J. McLennan, H. Halliday, Æ. J. Macdonnell, D. W. Stewart, W. Nicol, J. Cooke, J. P. McNaughton, I. Wood, J. M. Sherlock, H. M. McCuaig, L. Perrin.

METAPHYSICS AND ETHICS.

C. J. Cameron.

POLITICAL ECONOMY.

J. V. Anglin.

SENIOR PHILOSOPHY.

S. W. Dyde, Alex. McLeod, Jacob Steele, Alex. Smith, S. Childerose.

HONOR LIST.

History, 1st Class—A. Gandier and A. L. Smith.
Mathematics, 1st Class—A. Givan.
Chemistry, 1st Class—W. Nicol.
Philosophy, 1st Class—A. Shortt.
Political Economy, 1st Class—D. McTavish, H. W. Westlake, 2nd class.

GOLD MEDALISTS.

Mathematics, A. Givan.
Philosophy, A. Shortt.
Political Economy, D. McTavish, M.A.
Chemistry, W. Nicol.
History and English, A. Gandier.

Passmen in Theology.

Biblical Hermeneutics—John Hay, Jas. Murray, John Robertson, A. R. Linton, R. C. Murray, A. K. McLeod, John Young, P. M. Pollock, W. S. Smith.

Greek Testament Exegesis—J. Moore, A. R. Linton, P. M. Pollock, D. McTavish, John Young, P. F. Langill, J. A. Brown, John Hay, J. C. Anderson, L. W. Thom, W. Hay, W. S. Smith.

Hebrew, jun. div.—P. F. Langill, J. Hay, P. M. Pollock, R. C. Murray, J. Young, N. Campbell, A. McAuley, W. Hay.

Sen. div. do.—J. Murray, J. Robertson, A. R. Linton, D. McTavish, J. Moore, J. Somerville.

Apologetics, sen.—A. R. Linton, J. Murray, D. McTavish, J. Bennet, J. Moore, P. M. Pollock, J. Robertson. Junior division—John Hay, B.A., R. C. Murray, B.A., J. C. Anderson, W. Hay, John Young, B.A., P. F. Langill, B.A., A. K. McLeod, J. A. Brown, B.A.

Systematic Theology, senior—A. R. Linton, B.A., D. McTavish, M.A., and Jas. Murray, B.A., equal; James Bennett, B.A., James Somerville, B.A., John Moore, B.A., and John Robertson, equal.

Junior division—John Hay, B.A., R. C. Murray, B.A., J. Young, B.A., P. F. Langill, B.A., J. C. Anderson, W. Hay and A. K. McLeod.

Church History—James Murray, B.A., P. M. Pollock, B.A., D. McTavish, M.A., John Hay, B.A., James Bennett, B.A., L. W. Thom, John Moore, B.A., R. C. Murray, B.A., Wm. Hay, John Young, B.A., P. F. Langill, B.A., J. C. Anderson, A. K. McLeod, A. R. Linton, B.A., John Robertson.

Medicine.

HONOR LIST.

J. F. Kidd and J. Young—Certificate of Honor for having meritoriously discharged the duties of House Surgeon of the Hospital.

W. G. Anglin and T. A. Moore—Prizes in cash of \$60 each for their efficiency as Demonstrators of Anatomy.

MEDALISTS.

J. F. Kidd—Gold medal for excellence in the subjects of the final examination.

W. G. Anglin—Silver medal for excellence in the subjects of the final examination.

Alice McGillivray—Silver medal for excellence in anatomy, histology and physiology.

Scholarships.

ARTS.

W. J. Drummond (St. Andrew's Church, Toronto) Senior Greek.

A. Gandier (Toronto, with honor of St. Andrew's, Toronto), Junior Physics.

J. McKinnon (Glass Memorial), Junior Mathematics.

J. M. Dupuis (McIntyre), Senior Mathematics.

R. Whiteman (Church No. 1), Junior Greek.

- A. McLachlan (Church No. 2), Junior Rhetoric and Eng. Literature.
 S. W. Dyde (Buchan No. 1), Senior Philosophy.
 W. G. Bain (McGillivray, with honor of Church No. 1), Junior Latin.
 E. L. Fitzgerald (Grant), Junior Chemistry.
 Hugh R. Grant (Nickle), Natural Science.
 W. Nicol (Catarqui), History.
 M. H. Folger (Kingston), Senior French and German.

THEOLOGY.

- John Hay (Anderson No. 1), Sessional Examination in first year Divinity.
 Peter M. Pollock (Hugh MacLennan), Church History.
 Paul F. Langill (Church of Scotland No. 3), Sessional Examination in first year Hebrew.
 D. McTavish (Anderson No. 2), Sessional Examination in Senior Divinity.
 James Bennet (Anderson No. 3), Sessional Examination in Senior Divinity.
 John Moore (Mackerras Memorial), Greek Testament Exegesis.
 J. Murray (Spence, with the honor of the MacLennan and Anderson No. 3).
 A. R. Linton (Leitch Memorial, with honor of Anderson No. 2).
 R. C. Murray (Church of Scotland No. 4)

Prize Essayists.

- "The Spectroscope and Spectrum Analysis"—W. Nicol.
 "Recent English Psychology"—A. Shortt.

Graduates.

DEGREE OF B. A.

- J. V. Anglin, Kingston.
 J. A. Brown, Beaverton.
 Neil Campbell, W. C. Chambers, Kingston.
 S. W. Dyde, Kingston.
 A. M. Ferguson, Kingston.
 A. Givan, Campbellford.
 A. J. Goold, Kingston.
 Robert Gow, St. Thomas.
 H. R. Grant, Halifax, N.S.
 Wm. Hay, Alex. McAuley, Halifax, N.S.
 A. McLeod, Manitoba.
 John McLeod, Charlottetown, P.E.I.
 D. E. Mundell, Kingston.
 Wm. Nicol, Catarqui.
 H. B. Rathbun, Deseronto.
 J. M. Shaw, Kingston.
 A. Shortt, Walkerton.
 John S. Skinner, Kingston.
 A. L. Smith, Cornwall.
 J. Steele, Tatlock.
 W. H. Westlake, Montreal.
 H. E. Young, Napanee.

DEGREE OF LL.B.

- John Strange, B.A., Kingston.

DEGREE OF M.D AND C.M.

- | | |
|-----------------|---------------|
| W. G. Anglin. | C. Clancy. |
| J. Cryan. | L. Davis. |
| H. M. Froiland. | D. C. Hickey. |
| J. F. Kidd. | G. S. McGhie. |
| A. McMurchy. | T. A. Moore. |
| T. Page. | R. A. Smith. |

W. J. Young.

TRUSTEE MEETING.

At the meeting of the Trustees of the College held on the 26th, Rev. Donald Ross, M.A., B.D., of Lachine, was appointed to the Chair of Greek Exegesis and Apologetics. As to the Chair of Chemistry the appointment of a Professor therefor is to be made not later than the 1st September by a Committee.

John McIver was made Treasurer, and the appointment of Dr. Bell, as Registrar and Librarian, confirmed.

The following Trustees were selected for four years: D. B. McLennan, M.A., Q.C., Rev. R. J. Laidlaw, Sandford Fleming, C.E., C.M.G., N. J. McGillivray, B.A., and Dr. Neil.

Hon. A. Morris was unanimously elected Chairman of the Board. It was resolved to equip the museum and the laboratories. The financial statement showed a small balance to the credit of the College.

COLLEGE SOCIETIES.

Y. M. C. A.

The annual meeting of this Association was held in Divinity Hall on the 17th of March. Reports were heard from the conveners of the different committees. The work carried on in the city and vicinity by the Religious Work Committee is in a prosperous condition. The new station opened on Ontario street can be made a success by prayer and visitation. The Friday evening prayer meetings had been well attended. More life and earnestness had been manifested than ever before. The Bible Class on Sabbath mornings had been most instructive, and had impressed upon the students the necessity of private bible study.

The retiring officers reported: The President stated that our meetings had been characterized by a great deal of enthusiasm. He believed that a noble influence was exerted in the University, even upon those who were not members of the Association. The evangelistic meetings held in the Opera House had been a means of blessing to many.

The following officers were elected for the coming year:

- PRFIDENT—S. W. Dyde.
 VICE-PRESIDENT—D. Munro.
 RECORDING SECRETARY—M. McKinnon.
 TREASURER—J. BROWN.
 CORRESPONDING SECRETARY—J. W. H. Milne.
 LIBRARIAN—O. Bennett.
 DELEGATE to Intercollegiate Convention held in Milwaukee—A. Gandier.
 DELEGATE to Dominion Convention held in St. John—A. McAulay.

Mr. D. McTavish has agreed to send a circular monthly to each of the students engaged in mission work who will send him any items of interest bearing upon the work. His address, till further notice will be Chesley, P.O., County Bruce, Ont.

During the summer would each member of the Y. M. C. A. who desires to see the work of the Association prosper next session send to the convener of the De

T. H. McGUIRE, B.A., '70, of this city, has been visiting during the month at Grand Forks, Dakota, and we hear that he has had a call to the bar there.

votional Committee one topic (with passage of Scripture), for a Friday afternoon prayer meeting; also make any suggestions as to the best manner of conducting the Sabbath morning Bible Class? With such assistance the committee will be able to prepare a suitable programme of religious meetings, and will have it ready for distribution at the beginning of the session. Address—Alfred Gandier, Fort Coulonge, Quebec.

OSSIANIC SOCIETY.

THE annual meeting of this Society was held in Divinity Hall on the 17th of March. Professor Nicholson gave an interesting and spirited address on the object and working of the Society.

The following staff of officers was appointed for the coming year:

PATRONS—M. C. Cameron, M.P., and Rev. N. McNish, LL.D.

BARD—Evan McCall, Esq.

HON.-PRESIDENT—J. S. McDonald, Esq., Found. In. Soc., Wis.

PRESIDENT—James Brown.

VICE-PRESIDENT—R. C. Murray, B.A.

SECY.-TREASURER—M. McKinnon.

LIBRARIAN—D. M. Robertson.

EXECUTIVE COMMITTEE—Profs. Nicholson and Harris, and J. McLeod.

ATHLETIC ASSOCIATION.

THE following officers were elected for 1883-4.

HON. PRESIDENT—Prof. McGowan.

SEC.-TREASURER—R. J. McLennan, '84.

EXECUTIVE COMMITTEE—Divinity—A. Linton, B.A. Arts—G. Mitchell, '83; J. Booth, '82. Medicine—A. Forin, '84; T. A. Bertram, '83; W. F. Coy, '82.

→ DE + NOBIS NOBILIBUS. ←

WE would call the attention of students to the advertisement in the advertising columns of the Public School Journal Teachers' Agency, Cincinnati. Intending teachers may gain considerable by sending for the circular of this firm.

ARISE YE GOths,—Prof:—"What does Condillac say about brutes in the scale of being?" Student—"He says a brute is an imperfect man." Prof.—"And what is man?" Lady Student—"Man is a perfect brute." (No applause from the male students.)

DONATIONS TO THE MUSEUM.—Mr. Isaac Newlands, one small snake preserved in alcohol; Mr. Daniel McTavish, a collection of ores (principally silver) and minerals from Colorado and Wyoming.

In the extracts from the Calendar for the coming session, which the Senate has printed for the special use of intending matriculants, there are several changes that are gratifying to us, not only because they are in the right direction, but because we think they are partly due to our continued agitation for them through the columns of the JOURNAL. Another week has been added to the session, and though we have not as yet had all we want, still we do not despise the day of small things, but we

trust the Senate may see its way to add at least three weeks more to the session. Be it understood, however, that we do not advocate a lengthened session if that means more work. Our idea is that we should have seven months at the very least to prepare the work which is now done in six. If the Senate should think well to make the change suggested above, as also to print an outline of the subjects to which we have frequently referred, we could scarcely say that all our wants and wishes were satisfied but we would certainly regard it as a red letter day in our Collegiate history. Additional subjects for examination have been added to the matriculation examination work for those who wish to take honors, and as an incentive to students to take this course after this year, honors and scholarships will be awarded on the continued result of the pass and honor examination.

Prizes in books were given at Convocation by those Professors in whose classes there still are students of varied ability. The binding of the books was more handsome and expensive than that of former years. It was Turkey morocco instead of calf. The work reflects much credit on H. Staleraffe Smith, of this city, the binder.

The following of the medical grads of '83 passed the Council examinations: W. G. Anglin, J. Cryan, D. C. Hickey, J. F. Kidd, A. McMurchy.

W. G. ANGLIN, M.D., a distinguished graduate of this year, and a member of the JOURNAL staff, leaves shortly for England and the Continent, where he will continue the study of medicine for a year or more.

ALEX. G. FARRELL AND JAS. P. MCNAUGHTON, both of '84, have received appointments on the Government's surveys in the great Northwest. They left for their posts last Wednesday. Donald M. McIntyre, B.A., '74, received a similar appointment and left to join his party at Winnipeg the early part of the month.

It is with much regret that we announce the death of Andrew Moore, M.D., '65, of Cartwright. He died at his home on the 8th of this month.

THE Rev. T. G. Smith, D.D., has accepted the call of St. Andrew's Church, St. John, N.B.

DR. A. J. THIBODO, M.A., '51, of Tuscarora, Nevada, was lately in the city visiting his friends and relatives.

REV. JAMES ROSS, B.D., B.A., '78, has decided not to accept the call extended to him by St. Andrew's Church, Ottawa, much to the loss of his congregation in Perth.

WE are very sorry to hear that the Rev. Jas. W. Mason, B.A., '78, after fifteen months sojourn in Colorado in search of health, has returned to Providence, R.I., in a precarious condition. For the benefit of his many friends and class-mates we may add that his address is 24 Jewett street.

REV. A. H. SCOTT, B.A., '75, is meeting with marked success in his pastorate at Owen Sound. His congregation is now the largest in the Presbytery and the largest in that section of Northern Canada.

INDEX.

EDITORIAL—	PAGE		PAGE
Alma Mater	15	Tax on Books	127-140
" " Elections.....	51	U. C. Residence	93
" " Society	29	Vexed Question A	93
Anti-Cram	116	Visitor A	103
Apollonian School	79	Weekly Holiday	53-91
Change in the Staff	79	What is a Model Student?	80
Christmas Holidays	79	ADDITIONS TO THE FACULTY	17
Class Memorial	128	ADDRESS OF WELCOME	37
" Picture, '82	63	ATHLETICS	12
" Suppers	64	AS OTHERS SEE US	131
Closing Ceremonies	115	BANQUET TO THE CHANCELLOR.....	156
College Societies	16	BY-LAWS RE CHANCELLOR'S ELECTION	86
" Songs	27	CAMPUS THE.....	19
Compliment A	28	COLLEGE SOCIETIES	44, 60, 75, 88, 98, 111
Critical Spirit	127	CONTRIBUTED..	19, 40, 56, 84, 99, 110, 141
Dialectic Club	63	CONVERSAZIONE	151
Double Number	30	CONVOCATION	152
Dun A	92	CORRESPONDENCE..	20, 41, 55, 75, 85, 99, 111, 123, 135, 143
Edinburgh Canadian Club	139	CURLING RINK..	105
Editorial Course	103	DE NOBIS NOBILIBUS..	13, 24, 48, 61, 77, 90, 101, 113, 125, 136, 161
Editors' Association	51	DONATIONS TO MUSEUM..	122
Education Department	80	EMERSON, THE PHILOSOPHER	118-129
Egypt..	5	ENDOWMENT.....	6
Elections	28	ETIQUETTE	120
Election of Chancellor	80	FACULTY THE	6
Elocution	115	FOOTBALL	9-22
Entertainments	15	FREEWILL OFFERINGS	96
Exams	16	HERBERT SPENCER	30
Exchanges	140	HONORS TO OUR CHANCELLOR	53
Followships	128	INSTALLATION	145-151
Football	16	ITEMS.....	14, 25, 50, 62, 78, 90, 102, 114, 126, 138
Football Colors	127	LADY MACBETH	18
Football Club's Suit	139	LATE HON. JOHN HAMILTON	7
Freshmen The..	4	LATE JAMES MICHIE	7
Gymnasium	15	MATRICULATION	12
Honor Matriculation.....	128	" EXAMINATIONS	48
Journal Prize	139	MAXIMS FOR FRESHMEN..	23
Late Trouble in Royal College.....	64	NEW CURRICULUM THE	65
Lecture System A	94	NEW STUDENTS	11
Little Late A	52	OSSIAN AND HIS SONGS	55
Longer Session A	129	PATIENCE	46
Misrepresented	91	PERSONAL	12, 24, 48, 89, 100, 113, 125, 136
Mistake A	63	PETITION OF SENATE TO PARLIAMENT	122
Monthly Exams	104-139	PLACE OF WOMAN IN SOCIETY THE	95
More Time at Exams.....	92	POETRY	23, 48, 76, 124, 136
Museum	115	POWER IN PREACHING.....	133
New Divinity Professor..	140	PRIZE POEM.....	144
Oil Painting.....	16	QUEEN'S COLLEGE LIBRARY	87
Opera House Services.....	91	READING ROOM	23
Our Chancellor	91	REFLECTIONS OF A COLLEGE MOUSE	104
Our Staff	15	RESULT OF EXAMS, '83	158
Pay up	12	ROYAL COLLEGE	8, 21, 45, 57, 73, 84
Petition	103	SHELLINGS IDEALISM	67
" to Parliament.....	116	SENATE'S CORRESPONDENCE WITH THE EDUC. DEPT..	97
Philosophical Society.....	27	SENIOR RE-UNION	87
Recent Lecture	115	SUGGESTIVE SERIES OF ESSAYS.....	81
Reduced Rates..	51	TO OUR SUBSCRIBERS.....	126
Revival A	92	TRANSIT OF VENUS	68
Rifle Company..	79	TRISECTION OF AN ANGLE	39
Rugby Union	27	TRIP TO COBOURG	42
Sanctum	52	TRUSTEE MEETING	160
Shorthand for Students..	104	UNIVERSITY BANQUET	122
Skating Rink..	92	UNIVERSITY SERMON	38, 82, 107
Society Meetings	27	" COUNCIL	112
Study of Philosophy	117	USURPED RIGHT	76