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WE have many and good institutions in connection with our University. These are intended as a counteraction to the varied city attractions tending to waylay young men. Our Y.M.C.A. amongst the students does good work; and we are specially pleased to know that many of the Medical College men are now not only members but earnest workers. But it seems to us that the Y.M.C.A.'s work is incomplete without a temperance organization. No one with their eyes open can fail to notice that many of our most promising young men, in all departments of study, are being drawn into evil courses through indulging in strong drink. Temperance and Christianity ought to go hand in hand. We commend this matter to the consideration of the Y.M.C.A. officials.

THE good people of Kingston have always been kind to the students, and we are sure that the boys, on this account alone, will not soon forget their connection with Queen's. But we are not sure that all kinds of social gatherings are beneficial. We have heard of several "full dress shines" of late. Now, to be candid, many of the students are not in a position to accept invitations to "full dress" parties. Yet they go, and present themselves in tip-top shape, clad in the habiliments of their more fortunate fellows. It is somewhat distressing to see the state into which some students are thrown when they receive an invitation with the imperative "full dress" adhibited. Immediately they are on the lookout for the wherewithalls; and, on the afternoon of the grand occasion, they may be seen carrying away in triumph from the boarding-house of one kind brother a black coat, from another a pair of pants, and from a third a tie or shirt. The necessity of this is morally degrading. We are pleased to say that the majority of the "parties" are not of this nature. The "at homes," for instance, savour of comfort; and the definite announcement, "without ceremony," is still more commendable.

STUDENTS were accustomed to look forward to the monthly holiday with much pleasure. Has it become a thing of the past? If so, we are not sure that the substitution of hard study will prove a gain. The Senate may find the session too limited in which to undertake the prescribed work. Students do so, even after including

the holiday in the working days. But where is the necessity of requiring a certain number of lectures to be gone through or books to be read each session? Instead of fighting against time and quantity of work students should be allowed some leisure in which to cultivate their minds. Too much time is taken up with writing, re-writing and comparing lectures, too little with reading and reflection. There are, no doubt, a few students in every class who are able to get up the work and pass a very creditable examination, but the majority never get a thorough grasp of the subjects. Hence we find many degreemen even requiring to study anew some of the subjects in order to benefit thereby. We would suggest that the holiday be continued, and that the first Monday of each month be set apart for that purpose. The leisure will give those who wish an opportunity of revising their work for the monthly examinations, which might be held immediately thereafter. As at present students are forced to cram, since the amount of work is too much for average men.

THE German universities are more remarkable for the post-graduate students, tutors and *privat-docents* that gather round them than for the number of their professors. From the *privat-docent* class, books without number, books on every conceivable subject, books, the majority having only a local and ephemeral life, spring into being; and from the same class professors, as a rule, are selected. Even in Germany, where it is well understood that man needs but little here below, it takes a good many thousand thalers to endow a new chair, and no one expects that there can be as many chairs as there are learned men in the country. Still less has the possibility ever dawned on the German mind of what is a well understood practice in the States, that

a man can, by a regular course of study, fit himself for a professorship. In Germany it is believed that professors, like poets, are born, not made; and among the *privat-docents* and nascent authors there is ample opportunity given to all who may be heaven-born to prove their wind and limb, and show all their possibilities. Prove these they must before they can expect to hear the call, "Come up higher." It is with great pleasure that we note that for the last year or two Queen's has been developing after the manner of the German University. In connection with different departments our best students are taking post-graduate courses, and several of them are employed by the professors to do tutorial or other work in connection with the University. In this way, Robertson in German, Connell and McColl in mathematics, Scott and Nicol in chemistry and botany, Dyde and Shortt in philosophy, have given proof that they can teach as well as learn. Mr. Shortt's class is an illustration of how a university may expand in this way. Although attendance is optional and a special fee is charged, fully thirty students attend. No better proof could be desired that Mr. Shortt knows how to teach. The development of this department since Dr. Watson came to Queen's is very marked. In his first session his class numbered four. This year he has fifty in the junior philosophy; and that a taste outside for philosophical study is being cultivated is proved by the number taking Mr. Shortt's course, and by the success of Dr. Watson's evening class, which he has thrown open to the public as well as to students.

THERE are in the near future prospects of a general conflict betwixt capital and labour. Some men are over-rich, others are sunk in the deepest poverty. The Scriptural injunction with regard to masters and servants is in very few instances observed. The

command, "Masters, render unto your servants that which is just and equal," is very loosely interpreted and acted upon. Masters generally err in making "that which is just and equal" square with their own personal interests. Servants are commanded to obey "not with eye-service, as men-pleasers." But, how many so act? The tendency now-a-days is for masters to get as much as they can out of their men at the least possible cost; and in return men perform their work in order to gratify the demand of the master, and so gain favour. We think the church is not wholly blameless for this state of matters. She panders to the wishes of the wealthy, for the sake of riches. The workingman and the poor are very much disregarded. The cents of the commonalty are despised and the dollars of the rich prayed for. What has made the British nation what she is? The artizans and men of enterprize, not the landed proprietors. What fills her exchequer? Not the pounds of the comparatively few wealthy people, but the pence of her teeming artizan population. Why should the church disregard this lesson? Would our churches not be better attended by the working-classes were they treated in a becoming way? Would the miserable system of continual begging not cease if less dependence were put upon the dollars of the rich few, and more attention given to the steady contribution of cents by the working-classes? Working men have more common-sense than that with which they are generally accredited. And ministers do not sufficiently instruct their people as to the mutual obligations of master and servant. Masters, and men in authority, in many instances, lord it over their servants and subordinates with a peevishness only becoming children; and yet they are lauded because of their social position. And do we not find even men of culture bowing before this mammon of unrighteousness, and demeaning themselves by unworthy acts?

IN most men there is an inherent disposition to rejoice over another's failings. The editor of the *Acta Victoriana* is no exception to the rule. Some busybody has been giving him information exceedingly over-colored and imperfect. He says: "We have been informed that 'Outis' has been devoting some space in the *Educational Weekly* to the criticism of college journals. 'Varsity and QUEEN'S COLLEGE JOURNAL have been examined, and not a few egregious mistakes were discovered and explained. We trust that the December number of *Acta* will not fall into the hands of 'Outis,' for by an unfortunate accident there was not sufficient time for proof-reading." After reading the foregoing, we became interested in the "egregious mistakes," and set ourselves to find out the real facts upon which *Acta's* informant based his unjust statement. *Acta* represents 'Varsity and QUEEN'S COLLEGE JOURNAL as being the only two at fault among college journals. But *Acta* should be slow to write on the information of others. We have traced the matter, and find that "Outis'" purpose is not wholly to criticise college journals. The article referred to is styled "Correctness in Writing," and begins thus: "Our esteemed contributor, 'Outis,' is intent upon remedying some common abuses of our good English speech." "Outis" does indeed criticise 'Varsity and the QUEEN'S COLLEGE JOURNAL; but instead of pitting us against the *Acta* or any college journal whatever, we find ourselves brothers in error with "Arnold's Latin Prose Composition," "The Graphic," "Blackwood's Magazine," etc. We admit that the editorial referred to as having appeared in the JOURNAL was not over-elegant, there being a superfluity of "that's" and a "don't." These "Outis" notices; but this fact scarcely justifies *Acta* in saying "there were not a few egregious mistakes." We would recommend the editor of *Acta* to read

for himself before writing disparagingly of any journal; and we earnestly endorse his prayer, "that the December number of *Acta* will not fall into the hands of 'Outis.'" The editorial criticised by "Outis" appeared in JOURNAL No. 9, 11th April, 1885.

WHATEVER destiny may be in store for Canada, it is now clear not only that its determination will be left to herself, but also that those who are in favor of preserving the present connection with the mother country, and of making the connection more a reality all round, will have the active support of the best men in Britain. The action of the Conservative government in putting on record before they left office their sense of the importance of the C. P. R'y. as a highway between Hong-Kong and Liverpool is sufficient to indicate how they stand. In Mr. Gladstone's government the two most important seats in the cabinet are to be filled by Lord Roseberry and the Right Hon. H. C. E. Childers, both pronounced Federationists, while men like W. E. Forster, Cowen, Howard-Vincent, Baden-Powell and others, who sit on both sides of the house, and on the cross-benches, may be depended upon to do everything that can be done to strengthen the links that bind together the mother country and her great colonies. It is clear to every thinking man that for Canada independence means not her present freedom and power but a humiliating dependence. How absurd it would be for us even to try to defend our fisheries if we were separated from Britain. Senator Fry may assure his brother senators and the Gloucester fishermen that Britain will not interfere even now; but he and they know better. Everyone knows that Britain is not a quantity that can be ignored. There remains for us then only the choice between annexation and closer connection with the mother country.

It may be said that neither presses, and that the one question before us now is a reciprocity treaty. True, but it is coming to be seen that a reciprocity treaty cannot be had except at the price of discriminating against Britain. Are we prepared to pay that price? If so, no matter how Britain might act, we in honor would have to go further. We could not possibly continue the connection and ask that its benefits—real or supposed—should be continued to us while we discriminated in favor of another country and against her. That is clearly impossible. If then, there is no hope of extending our trade with the United States while our present political relations continue, we must seek to extend it elsewhere. And what promises so well for such extension as that proposal of fair trade which is coming to the front in England, a system that to begin with would include Britain and her colonies, and that would take in gradually all other countries that would agree to trade fairly with them.

IT has been a standing complaint of the graduating class of the Royal Medical College that, while their examinations were over and the results announced by the first week in April, they were required to wait until Convocation in order to secure their degrees. The final-class of this year, to remedy if possible this state of affairs, sent in a petition to the Senate requesting that a special Convocation be held immediately after the medical examinations. The Senate replied, stating that they had not the power of granting a special Convocation, but that this power was in the hands of the Board of Trustees. The Senate, however, kindly consented to confer degrees at the next regular Convocation in the absence of successful students in medicine, at the same time not exacting the usual fee. In all probability the Board will grant in future a special Convocation for the Medicals.

POETRY.

A LITTLE STUDY OF ANATOMY.

HOW many bones in the human face?
 Fourteen, when they're all in place.

How many bones in the human head?
 Eight, my child, as I've often said.

How many bones in the human ear?
 Four in each, and they help to hear.

How many bones in the human spine?
 Twenty-four, like a climbing vine.

How many bones in the human chest?
 Twenty-four ribs and two of the rest.

How many bones the shoulders bind?
 Two in each—one before, one behind.

How many bones in the human arm?
 In each arm one; two in each forearm.

How many bones in the human wrist?
 Eight in each, if none are missed.

How many bones in the palm of the hand?
 Five in each, with many a band.

How many bones in the fingers ten?
 Twenty-eight, and by joints they bend.

How many bones in the human hip?
 One in each, like a dish they dip.

How many bones in the human thigh?
 One in each, and deep they lie.

How many bones in the human knees?
 One in each, the kneepan, please.

How many bones in the leg from the knee?
 Two in each we can plainly see.

How many bones in the ankle strong?
 Seven in each, but none are long.

How many bones in the ball of the foot?
 Five in each, as the palms are put.

How many bones in the toes, half a score?
 Twenty-eight, and there are no more.

And now altogether these many bones wait,
 And they count, in a body, two hundred and eight.

And then we have, in the human mouth,
 Of upper and under, thirty-two teeth.

And now and then have a bone, I should think,
 That forms on a joint or to fill up a chink—
 A Sesamoid bone, or a Wormain, we call;
 And now we may rest, for we've told them all.

Recess!

VARNO THE BRAVE :

A TALE OF THE
 PICTS AND SCOTS.

BY THE LATE D. M., PERTH, N. B.

SCARCELY did the sun set than huge volumes of black clouds, heavy and deep, began to crest the Grampians, and low thunder reverberated along their lowering range. By degrees the clouds spread south and around till the sky was covered as with a blanket, through which lightning sported in awful loneliness and thunders uttered their voices, while the rain poured down in torrents as if threatening a second deluge. But with night the storm passed away, and the morning sun discovered the fiery Kenneth and his savage Scots in possession of the heights above the Pictish host. Varno groaned at the sight. With feverish haste he clutched his spear, and would have pressed to the aid of his countrymen, but an impassible barrier was now betwixt them. The storm had swollen the Tay beyond her boundaries, and made her sweep onward with a force that no strength could stem. Kenneth quickly perceived the bad position and the divided powers of Drusken. But a short time was given for parley. "Remember Alpin!" was shouted along his van, and with a shout they rushed to the onset. The Picts received the charge with silent firmness. "Death or victory!" was their cry. Wives and daughters followed them to the field, and urged the warriors on to desperate deeds. Long and doubtful was the strife, but the impetuous ardour of the Scots, kept burning by the never ceasing cry, "Remember Alpin,!" at length turned the tide of war.

Varno saw his country's last hope driven from their vantage ground, and borne back almost to the river's brink. The women, screaming, attempted to escape; but the foe was on every side and the whirling torrent behind. In despair they rushed amongst the combatants, where Drusken and Garnard still maintained the strife. All became confusion. "Remember your mangled Alpin!" again burst from the pressing foe, and once more a shout, savage and shrill, reverberated along the hills. Wildly and fierce the claymore was seen to flash; and crowds of women and warriors sank beneath the bloody steel or plunged headlong into the careering torrent to meet only a milder death. Garnard was seen to fall; the stroke of a battle-axe strewed his grey hairs on the ground. For a while Drusken kept up the unequal fight, and was lost sight of behind a wood; but he too must have fallen, for Pictavia's last king was never heard of more.

Osbeth beheld the slaughter and waited patiently till he saw the last victim of his hatred perish, then, wheeling, he began to defile rapidly around the hill, unobserved as he supposed by the Scots. But other eyes than Kenneth's, and as keen, watched his motions. "Ho! my warriors!" cried Varno, "Let us honor the blood of our sires once more! See yonder is the perfidious Saxon who betrayed our country to the Scot. Shall he pass unpunish-

ed? Will the crown of Drusken be the reward of his treachery? Soldiers, forward to the onslaught, and down with the horse of Northumbria!"

Osbneith's troops were winding with hurried march through a deep narrow glen o'erhung with beetling cliff and dark pine, when a flight of arrows made his vanguard recoil and fall back on the main body, which they had scarce reached when rugged masses of rock, thick as hail, and with a noise like thunder, careering from the heights above, carried death and destruction through his thickest ranks. "Onward, Saxons!" shouted the chief, and again his warriors rushed onward. "Remember Varno!" was shouted in reply, and Pictish battle-axes instantly flashed death on the disordered Saxons. Osbneith escaped; but the best of his bowmen were left in that narrow glen.

The sun of Pictavia was now setting. She had put forth all her strength at Scone; but as the tempest overturns the oak of a thousand winters, and strews its honors to the gale, so sank she beneath the fury of her implacable foes.

Varno hastened to the capital, there to make a last stand for the honor of his fatherland, if not for its salvation; and there too hastened the vengeful Kenneth. Varno found the city deserted by all but the aged and feeble, and the ramparts too extended for his little band of patriots to make even a show of resistance; but resolving to brave the tempest to the last, he stationed his devoted followers behind the western gate of the city. The day faded into darkness; but well could he perceive the onward march of the Scot by the flames of burning castles and cottages. At length the venerable seat of Pictish power and regal splendour shook with the war-yell of the enemy. Wildly did it ring from tower to turret; but no warlike response flung back defiance. Now and then might be heard the screams of women as they pressed in frenzied despair their infants to their bosom; or the stifled lamentations of old men as they felt the weakness of their arms and thought of the strength of their youth; but no sound to stir the spirit to mighty deeds resounded through the deserted streets and silent palaces. Her pride had passed away; her strength had withered beneath the dreaded claymore; the cup of her destiny was filled to the brim, and another day's sun would behold her one blackened mass of smouldering ruins.

Kenneth had anticipated but slight opposition. He knew that Drusken had thrown his entire resources on one chance, and that chance had operated to the complete destruction of his kingdom; but when he approached the gate and saw it open, and no warrior to dispute the entrance, he shrunk back, awed by such a dark picture of extreme helplessness. He listened; but the hum of multitudes had given place to the deep voiceless silence of the wilderness. The faint distant whistle of a plover among the hills was heard above the murmuring of the city, and everything around betokened the lifelessness of the grave.

"Advance, Scotchmen! the saucy Picts are ashamed of

their visitors!" was the half-solemn, half-elated command of Kenneth. His foremost ranks rushed within the gate with a faint straggling cheer, that was instantly drowned in the unexpected counter-shout of "Pictavia! Pictavia!" Silence fled, and the cry and horrid clang of deadly conflict rent the air. "Forward! forward!" cried Kenneth, and the Scots pressed on; but the battle-axe of Varno waved like a thunder-bolt, and his trusty followers, aiding his energies with kindred courage, hewed down rank after rank of the pressing foe. But onward still rushed the Scot, and faint and fewer waxed their rival blades. Kenneth pressed forward to the conflict. By the fire-flash of steel he perceived his last antagonist. "Alpin!" he exclaimed, and hurled his spear. A groan, a rush, a shout, a sparkling-shivering-rattling of swords forced the Picts backward until resistance ceased. "Alpin! Alpin!" again shook the skies, and in a few hours Abernethy made the clouds lurid by her burning palaces.

The spear of Kenneth had pierced the heart of Varno. His few remaining vassals bore away the body of their lord. Ere morning light his body was laid near the brae that bounds the burn, and for many a century it rested there in peace.

"And does it not rest there still?" I asked. "O no," replied my companion. "Twelve months ago the place of his repose was profaned for the purpose of making improvements. A rude coffin composed of a number of flat stones was then formed, and many came long distances to view the bones it contained."

"And where now are the relicts of the chief?"

"Ask the winds where are the clouds of yesternight."

THE END.

IS MOMENTARY PLEASURE THE END OF LIFE?

WHEN doubt is cast upon a man's traditional beliefs he is apt to feel as if he had been cut loose from his moorings, and were drifting helplessly into an unknown sea. Hence to the conservative Greek the Sophists seemed to have torn up society from its roots. Still their philosophical doubt was necessary, because the law of human progress is first construction, second destruction, and third reconstruction. We may even say that the Sophists were not sceptical enough. They ought to have carried their scepticism to the point of doubting the stability of a society held together solely by the principle of private interest. The Cyrenaics had the "courage of their opinions," and expressed in a precise doctrine the ideas which the Sophists held as vague and ill-defined convictions. Aristippus of Cyrene, the founder of the Cyrenaic school, was superior to his predecessors in three things. (1) He was not content to regard conduct as governed by a number of *special* rules, but he held that all conduct is directed to a *single* end, viz., pleasure. Why should a man be pious, or just, or patriotic, if not because piety and justice and patriotism, as he believes,

will bring him satisfaction? (2) Aristippus reduced knowledge to feeling, thus carrying out to its issue the doctrine of Protagoras that "man is the measure of all things." Some men cannot distinguish one colour from another; the varieties of taste are notorious; and the same water which to one finger is hot to another is cold. Colour, taste, sound, odour, hardness and softness, are merely our sensations of things. We cannot come in contact with things in themselves, but must be contented with our own sensations, which alone we directly know. Nor can we show that our own sensations are the same as another's. You and I may both call sugar sweet, but what guarantee have we that the word 'sweet' stands in each case for the same sensation? The use of a common name does not prove a common feeling; in fact, could we both be conscious of a feeling, shared by us in common, this consciousness would itself be an individual feeling, and the same difficulty would again arise, that your feeling cannot be identical with mine. This is a doctrine shocking to common sense, but it is far ahead of no doctrine at all. The modern followers of the Cyrenaics—our Lockes, Humes, Mills and Spencers—endorse it in a modified form, and it is a favorite view of our Lydalls, Huxleys and Helmholtzes. (3) Aristippus was ahead of Protagoras in boldly affirming that the end of life is to obtain individual pleasure. No other answer would have been consistent with his theory of knowledge. If I can know only my own feelings, by my own feelings must my actions be determined. Why do I keep my hands out of my neighbour's pocket if not because it would *pain* me to take what is not mine? Why do I do a kindness to another if not because in so acting I feel a glow of *pleasure*? Feeling are either (a) pleasurable, (b) painful, or (c) neutral. Now as nobody desires pain, or wishes to have no perceptible feeling at all, every one must desire pleasure and nothing but pleasure. Aristippus asks any one to "look into his own breast," and say if in every act he does he is not seeking to get pleasure and to avoid pain. His proof that pleasure is the end is of the same nature as John Stuart Mill's. "No reason," says Mill, "can be given why the general happiness is desirable, except that each person, so far as he believes it to be attainable, desires his own happiness." Granting to Aristippus that we know only our own feelings, that those feelings are either pleasurable, painful or neutral, and that we always in point of fact desire pleasure, the next question is, What sort of pleasure is the best? What is the highest good, the *summum bonum*? The highest good, Aristippus answers, is neither (i) the mere feeling of tranquility nor (ii) is it the greatest amount of pleasure that we can extract from life as a whole. The pleasure to be sought is positive pleasure, and pleasure which is here and now. His view is not inaptly expressed by Horace, Odeo I, 9., in words thus paraphrased by Allan Ramsay:

"Let next day come as it thinks fit.
The present minute's only ours;
On pleasure let's employ our wit,
And laugh at fortune's reckless powers."

All pleasure is a good, all pain an evil. People think that because some men take pleasure in preying on society the pleasure itself is evil; but the evil lies in the fact that they run counter to the interest of society, not in the pleasure which is felt in so doing. Here we have Hedonism in its unsophisticated form. Is it valuable? Is it true? (1) It is valuable as showing the self-developing power of a new thought. "Ideas," as Luther said, are "living things with hands and feet." Protagoras had said that morality is conventional. Aristippus took hold of this thought, turned it round and round, looking at it on all sides, and, lo! almost before he knows, it has changed under his very eyes into the doctrine that the only reason for obeying the laws of morality or religion is the pleasure that such obedience brings with it. As society is nothing but "anarchy *plus* the street-constable," and religion the "hangman's whip to hold the wretch in order," what a man does he does for his own pleasure and for that alone. Individualism is no longer "wrapt in a robe of rhetoric," but stands forth "naked and unashamed" before the eyes of all men. (2) In his theory of knowledge Aristippus has made an imperfect analysis of sensation. He does not see that color, taste, heat, sound and smell may be states of the organism, while yet extension, motion and weight are properties of things. It is on this distinction that modern sensationalists like Locke rely for the preservation of external reality. As it will come before us in its modern form I will refrain at present from saying more than that Aristippus' doctrine, that we know only our own feelings, leads when carried out to a more complete scepticism than he had any notion of, the scepticism which denies that there is any reality at all. (3) As a matter of fact we seek nothing but pleasure, Aristippus affirms. I deny that. If that were true there would be no distinction between honesty and dishonesty, justice and injustice, chastity and unchastity. As all men act from what appears to them as desirable, i.e., as pleasurable, the poor man who toils from morning to night to support his wife and family is, on that view, no better morally than the "loafer," with whom work is a "last infirmity," and who spends the stray coppers he begs, steals or borrows, in whiskey. What is the use of saying to him, "Go and dig—for pleasure?" His miserable soul is not affected by a "pleasure" so tame. I do not think that this theory of Aristippus can be true. (4) Why is it not true? Because it is self-contradictory, and because it is false to the nobility of human nature. It adopts the advice offered by Byron in his mocking way

"Carpe diem, Juan, carpe, carpe,"
"To-morrow sees another race as gay
And transient, and devoured by the same
happy."

But (a) this is virtually to say, "Seek pleasure by not seeking it; look neither behind nor before, but straight before you." But to the man of a reflective turn of mind the advice is useless, because he cannot follow it, and to a light-hearted Autolycus, who skips along the highway of life, it is superfluous, because reflection is not his

peculiar weakness. (b) The theory overlooks the source of man's superiority to lower forms of being. There are things which "we should choose even if no pleasure came from them." Sometimes a man goes to his duty anticipating such pain as the martyr bears. I shall be told that there is such a thing as "pleasure-seeking." I deny it. That the so called "pleasure-seeker" does not make mere pleasure his end is plain from the fact that when he gets the pleasure he had anticipated he is not satisfied. He tries one thing after another; he chases the butterfly of pleasure only to find it elude him; he redoubles his efforts, but they only bring disappointment and despair. Try as he please he cannot blot out the *ideal of himself*, which shines out anew with every attempt to efface it. It is man's nature to strive after the infinite. Could the Cyrenaic principle of living in the moment be really adopted, the result would be spiritual death, absolute stagnation, the complete arrest of all progress, moral, political and religious. If we are forbidden to "move about in worlds not realized" our life would become purely mechanical. Worn with the stifled yearnings after a higher life we should at length be compelled to strike off the fetters which we had ourselves forged and fastened on our spirits, or despair would drive us to the deep, where, as we might hope, the restless strivings of a useless life might be stilled for ever.

THE WOMAN OF POETRY.

TO my mind no more entertaining task can be found than to take a glimpse at woman through the eyes of the poets, and to mark how exalted a position they give her. We find Coventry Patmore bemoaning his inability to frame

"A worthy hymn in woman's praise,
The best half of creation's best,
Its heart to feel, its eyes to see,
The crown and complex of the rest,
Its aim and its epitome."

They have searched the universe in their endeavor to find fit comparisons for her excellences. We find them lauding the "ruby lip," the "alabaster skin," the "dimpled cheek," the "raven hair," the "plump, round arms," the "lightsome step," the "eyes as stars of twilight fair."

Herrick gives us a glimpse of
"Her pretty feet,"

That
"Like snails did creep
A little out, and then,
As if they played at bo-peep,
Did soon draw in again."

Sir Buckling found his admired one both
"Pretty to walk with,
And witty to talk with,
And pleasant, too, to think on."

Could anything excel the charming way in which Douglass describes his "Annie Laurie?"

"Her brow is like the snaw-drift,
Her throat is like the swan's;
Her form, it is the fairest
That ere the sun shone on,
Like dew on the gowan lying,
Is the fa' o' her fairy feet;
And like winds in summer sighing,
Her voice is low and sweet."

Shakespeare, too, makes her voice
"Ever soft, gentle, and low."

"A low and gentle voice—dear woman's chiefest charm."
But the comeliness of the outward form must not excel the inner beauty of character. Longfellow bids his "Maiden"

"Bear thro' sorrow, wrong and ruth,
In thy heart the dew of youth,
On thy lips the smile of truth."

Lowell speaks of "Earth's noblest thing,—a woman perfected." Thomas Carew warns against trusting to the "rosy cheeks," the "coral lip," or "star-lit eyes;" but can safely counsel confidence in

"A smooth and steadfast mind,
Gentle thoughts, and calm desires."

Wm. Browne discovers that

"Wit she hath, without desire
To make known how much she hath."

Could the "Ideal Woman" be better portrayed than in the words of Wordsworth:—

"A creature not too bright or good
For human nature's daily food,
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles.
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned
To warn, to comfort and command."

Yet Pope declares

"Ladies like variegated tulips show,
'Tis to their changes half their charms we owe."

So it seems that the poets have not always seen woman through rose-tinted glasses, for we find Shakespeare wailing, "Frailty, thy name is woman," and describing her as formed "to beguile many."

Otway questions,—

"What mighty ills have not been done by woman?
Who was't betrayed the Capitol? A woman!
Who lost Mark Antony the world? A woman!
Who was the cause of a long ten years' war,
And laid at last old Troy in ashes? Woman!
Destructive, deceitful woman!"

So perchance Pope is right:—

"And yet believe me, good as well as ill,
Woman's at best a contradiction still."

An old soldier, though not given to drink, nevertheless loved his dram, which he usually got when despatched on a message. Being asked if he would have his usual dram now or on return from his errand. "Lod, mem," said he, "I'll jist tak' it noo, for there's a pooser o' sudden deaths."

REPORT OF Q. C. MISSIONARY ASSOCIATION.

THE Students' Missionary Association of Queen's College and University presents the following report for the year ending Dec. 31st, 1885:

The aim of the society is to preach the gospel in fields not otherwise provided for by the church.

The following fields were supplied by the Association during the summer of 1885:

ONTARIO.

1. Sharbot Lake and Picadilly. This field is situated on the K. & P. Railroad, about forty miles north of Kingston. There are four stations in the field. Owing to the roughness of the country, and the distance between the stations, Sabbath service can be held in each only once a fortnight.

2. Mississippi. About twenty miles further north is another group of stations, McLaren's Mills, Hannah's school-house, Wilbur and Mundell's school-house. This field, which has been worked by the Association for a number of years, is an important mission. Twenty-three new members were received into church fellowship last summer, and a new church was erected at McLaren's Mills.

3. Poland. This field consists of a large stretch of rocky country lying east of the K. & P. RR. There are six stations, Poland, South Lavant, Parks, Clyde Forks, Thurlow and Flower Station. There are 150 families in all, and in only one of these stations, Clyde Forks, is there a missionary of any other denomination. During the summer eleven persons were admitted to the church on profession of their faith in Christ. There is need of earnest work here, else the young people will eventually drift away from the faith of their fathers.

4. Mattawachan. Leaving the K. & P. RR. at Mississippi, and taking stage for 40 miles, we come to Mattawachan. This is the most difficult field to work in the Presbytery of Kingston. There are four stations, and supply can be given only during the summer months and Christmas holidays. The work is encouraging, and the people give the missionary every support in their power.

5. Demorestville. This is a small village in the county of Prince Edward. At one time there was here a flourishing Presbyterian congregation, but owing to various causes it grew weaker and weaker, till last summer the Kingston Presbytery requested our assistance to work it. It is hoped that before long the congregation will again have a settled pastor.

MANITOBA AND NORTH-WEST.

1. Elkhorn Mission Field, Elkhorn, a village on the C. P. Railway, 197 miles west of Winnipeg, is the central station in the field. During the summer, besides Elkhorn, five settlements were supplied, viz., Roselea, Two Creeks (east and west), Dunblane and Jaffray's settlement. Service was held in each of these places fortnightly. In Elkhorn and Roselea Sabbath-schools have

been organized and are well attended. An effort is being made to build a church in Elkhorn. The total number of families in the field is about sixty, and the number of single persons having homesteads about fifty. The Sacrament was dispensed by Rev. J. M. Sutherland, of Virden.

2. Tarbolton. The field known as Tarbolton is a part of Rev. James Duncan's, on Oak River, (Man.) Besides it and Daley's schoolhouse, two other places were taken up, one on the Oak River and one on the Little Saskatchewan. At the request of the Brandon Presbytery supply was given for most of the summer at the mouth of the Little Saskatchewan, and occasionally at Rapid City and Minnedosa. In all eight points were supplied, most of them fortnightly. Three Sabbath-schools and a Bible-class were conducted within the field. The Lord's Supper was observed in three places. Provision was made by the Presbytery for winter supply.

3. Alameda is situated in Assinaboia, N.W.T., about 240 miles west of Winnipeg and 80 miles south of the C.P.R. In the field are seven preaching stations for a people scattered over a fertile prairie thirty-five townships in extent. Dalesborough, on the west, is about sixty miles distant from the eastern station Winlaw. The people are young, intelligent and ambitious settlers, chiefly from Ontario and Scotland. Those adhering to the Presbyterian Church are more numerous than those of any other denomination, and will come as far as sixteen miles to divine service. Only in one corner of this wide field was there a missionary of any other denomination. A log church was erected this summer, and a communion roll formed, when forty-one united with the church. The people are crying for the gospel and gladly hear the message whenever it is proclaimed.

FINANCIAL STATEMENT.

The following sums have been received by the Association:

Madoc, \$18.40; Knox church, Picton, \$14.00; East Lanca-
 cester, \$9.00; Miss M. Oliver, \$2.00; Dougald McPherson.
 Esq., Glamouth, \$5.00; Friends, \$2.00; Williams-
 ford and Berkley, \$22.80; Smith's Falls Sabbath-School
 \$15.00; Wanbuno, \$8.50; Miss A. Fowler, B.A.,
 \$5.00; Prof. R. C. Harris, R.M.C., \$5.00; Douglas,
 \$3.50; Collection in Convocation Hall, \$78.27; Rapid
 City, \$5.20; Chesley, \$5.80; Bothwell, \$11.50; A friend,
 \$1.00; Prof. Harris, R.M.C., \$5.00; Students' work in
 St. Andrew's church, Kingston, \$30.00; Douglas & Barr's
 Settlement, \$30.00; Mrs. A. Buchanan's S. S. class,
 Hespeler, \$1.50; Johnson, \$5.24; Glen Morris, \$11.50;
 Dumfries Street church, Paris, \$36.00; Singhampton
 and Maplevalley, \$9.00; Two Kingston friends, \$2.00;
 St. Mark's Mission church, Toronto, \$21.05; Ballantra,
 60c; Demorestville, \$7.20; West Toronto Junction and
 Dixie, \$10.00. Balance from Home Mission. \$16.50.
 Total, \$397.56.

From Colonial Committee of Church of Scotland,
 \$243.02.

From mission-fields worked by the Association: Sharbot Lake, \$50.00; Mississippi, \$143.75; Mattawatchan, \$127.00; Poland, \$172.00; Demorestville, \$192.00; Tarbolton, \$178.30; Elkhorn, \$144.64; Alameda, \$155.20. Total, \$1,162.89.

Total receipts, \$1,803.47.

Expenditure for services, board and travelling: Sharbot Lake, \$217.00; Mississippi, \$222.00; Mattawatchan, \$180.00; Poland, \$172.00; Demorestville, \$192.00; Tarbolton, \$255.10; Elkhorn, \$304.41; Alameda, \$274.05.

Total expenditure, \$1,816.56.

Deficit for 1885, \$13.09.

The Association desires to acknowledge with gratitude the contributions received from friends and congregations, and especially the donation from the Colonial Committee of the Church of Scotland. The Association is receiving calls to extend its work during the coming summer, and as it depends for its support on the voluntary aid of its friends, any who wish to help in the good work may do so by sending their subscriptions to the Treasurer.

J. McLEOD, B.A., President.

J. H. BUCHANAN, B.A., Treasurer.

ACADIAN CLUB.

AT a meeting held on the evening of Friday, February 5th, the members of the Acadian Club discussed the merits and demerits of the poem "Evangeline" and its author. An instructive paper was read by H. R. Grant, B.A., and several members of the club took part in the discussion which followed. The question of the expulsion of the Acadians naturally received some attention, and the mode of carrying out that expulsion was generally condemned. The discussion on the whole was interesting and instructive.

It may be well to remind those who are in any way interested, that all natives of the Maritime Provinces and of Newfoundland, of both sexes, residing in Kingston, are eligible for membership in the Acadian club. The only distinction between ladies and gentlemen is that the former are admitted to membership without the payment of fees. As the club is a branch of the Queen's University Endowment Association, each member is expected to contribute annually to the funds of that Association.

COLLEGE MISSIONARY ASSOCIATION.

A MISTAKE seems to have arisen in the minds of some as to the report in the December number of the JOURNAL *in re* students going to fields along the K. & P. during the college term. It was reported that these fields gave little or nothing to the student. Nor do they *per se*, but the Presbytery of Kingston gives \$3 per Sabbath to the student who supplies. This is paid in March. The Association thought that a long time for some of the students to wait, so it resolved as far as possible to pay the students at the time of service and get them to return the money when they (the students) receive it from the Presbytery.

St. Andrew's church, Smith's Falls, Rev. S. Mylne pastor, at its Missionary meeting on the 8th inst., gave a collection of \$465.75. Revs. S. J. Macdonnell and D. J. McLean were the speakers. Union church, Smith's Falls, Rev. J. Crombie pastor, at its Missionary meeting on the previous week gave a collection of \$366.35. Revs. John Ross, of Perth, and Dr. Cochrane, of Brantford, were the speakers.

Where is the town of 2,500 inhabitants that can touch Smith's Falls with its handsome missionary contribution of \$832.30 to the funds of the Presbyterian church in Canada. There was no canvassing for the money. It was the contents of the plates passed round for the collection in the usual way. If a few of our wealthy congregations would respond to the appeals of the Home Mission Committee in this way there would be no fear of the Augmentation Fund passing away.

THE CHANCELLOR'S ACKNOWLEDGEMENT.

AT a meeting of the Council of Queen's University on the 16th of January last it was moved by Rev. Prof. Williamson, and seconded by Rev. Prof. Ferguson, and unanimously resolved: "That a committee be appointed to draw up minutes of a resolution to be introduced at the next meeting of the Council expressive of the sense entertained by all the members of the University of the valuable services rendered by Chancellor Fleming, C.E., C.M.G., during his second term of office."

In conformity with this resolution the committee drew up the following expression of opinion: "The Council in re-electing Mr. Sandford Fleming, C.E., C.M.G., to the Chancellorship, desire at the same time to express their high sense of the very able manner in which he has discharged its duties and of the valuable services which he has rendered to the University during his previous terms of office. Experience has more than justified their former choice in him of one, himself of scientific standing and tastes, and inheriting from the land of his birth a love for the promotion of all useful learning, to fill the position which he has occupied during the last six years. While these years have been a period of much and increasing prosperity to Queen's, they have also latterly been a time of critical importance with regard to matters vitally affecting its interests as well as those of the whole system of higher education in the country. And the Council feel it to be only their duty to acknowledge with gratitude the wise and generous efforts which Mr. Fleming, at the sacrifice of his time and labour and means, has throughout made for the benefit of the University over which he presides."

A copy of the above was sent to the Chancellor, who replied as follows:—

OTTAWA, 3rd February, 1885.

To R. W. Shannon, Esq., M.A., Registrar of the Council of Queen's University:

SIR—I have the honor to acknowledge the receipt of your letter of the 1st instant, notifying me of my re-

election to the office of Chancellor for another term of three years, and enclosing a copy of a resolution adopted by the Council with reference thereto. I have always felt that my claim to the honor of filling the Chancellor's chair was extremely weak, and that in the interest of the University it would have been better to select one of the many friends of Queen's, who are so much better qualified to fill the high position, than a humble individual like myself. During the past six years all I have been able to do has been to give proof of my sympathy with the noble work of the Principal and Professors, of my deep interests in the aims and objects of the University, and my abiding faith in the future.

In again accepting the honor which has been so graciously bestowed on me, I need scarcely give assurance that my warm and constant sympathy will remain unchanged.

I have the honor to be, Sir,
Your obedient servant,
SANDFORD FLEMING.

EXCHANGES.

THE *Acta Victoriana* for December is a very creditable college paper. The tone of its editorials is good. Under the heading of "Only a Girl" the editor makes some very sensible remarks on woman's sphere in life. An article entitled "The demands and prospects of Methodism" is a little too heavy for college journalism. This number fully sustains the *Acta's* reputation as one of the best of our exchanges.

The second number of the *Manitoba College Journal* is a decided improvement on the first. As it now appears the *Journal* is a spicy, readable and interesting paper, and we shall be glad to hear of its continued success. The lack of college news, to which we took exception in our last number, has been rectified in the December number by the insertion of various articles on "Our Literary Society," "Foot Ball," "Local Notes," and other subjects interesting to students and their friends. We bespeak a prosperous future for the *Journal* and wish it all the success that the heart of the most sanguine editor could desire.

The *Acta Columbiana* as it now appears, diminished in size and degenerated in quality, seems but a vision of its former self, and the exchange editor sighs as he glances over its uninteresting pages, for they are uninteresting. The *Acta* of Jan. 6th contains a review of the events of the year and the President's annual report, which are, perhaps, interesting to students, though we doubt it, and also editorials and a few college notes. There is no fun, no college news of any account, and no light reading. The *Acta* must brace up if it would be perused with the same avidity as characterized the reading of the effusions formerly contributed by T. Carlyle Smith and his confrères.

The *Delaware College Review* for January, with its peculiarly colored cover, has arrived in due time at our Sanctum. From a cursory glance over the *Review* we have come to the conclusion that the editors have all been home on their holidays and have left the January number to "come out" in the best way it could. There really is not much in the *Review*, and a great deal of what there is might be beneficially left out. We would take exception to the practice of putting small advertisements at the bottom of the pages which are supposed to be devoted to literary contributions. If the editors of the *Review* are hard pushed to fill up their space, let them steal a joke from some other paper and put it in the place now occupied by tobacco advertisements.

Among the many attractions to be found in the pages of the *Columbia Spectator* are the illustrations, concerning which a great deal might be said, but a very little is sufficient. Some of them are good, and some are—well, indifferent. The *Spectator* is a carefully edited journal, full of college news and college jokes. Heavy literary articles are conspicuous by their absence, and for this reason the *Spectator* should be appreciated by all whose good fortune it is to read it. Just in a friendly way we would like to ask the *Spectator* if it could not get a coat of one color. We know that variety is said to be the spice of life, but a garment the half of which is of one color and the half of another is too strongly suggestive of a penitentiary to suit our taste.

Having plenty of spare time on our hands just at present, and feeling that our nerves are firm and our general physique good, we venture to read through the exchange column of the *Niagara Index* of January. The charming and modest youth—of the first year, presumably—who wields the caustic pen that sways the college world of America begins his semi-monthly scrawl by giving his readers a large amount of information about himself and his doings during the Christmas vacation. This is very kind of him, but, perhaps, it is not as fully appreciated by his readers as he imagined it would be. That the *Index* man is a student and lover of the higher branches of English literature, and an earnest and devoted exponent of purity of expression, is abundantly evidenced by the following, taken from the exchange column of the *Index*:—"In fact, we never liked such confounded stuff as slang in a college paper, and you can bet your last nickle we never will." Again, the exchange editor laments that "the college press has always set him down as the most sarcastic of mortals." We would not say as much as that, we would only say he tries to be. But stop! We feel that our strength is failing, and we can read no more but simply say that in all the list of our exchanges there is no paper whose editor thinks so much of himself as does the exchange editor of the *Niagara Index*.

DIVINITY HALL.

KNOX College has 15 students in the first year, 18 in the second, and 17 in the third.

As one of the results of affiliation with Toronto University, a number of Knox students are taking Apologetics and Church history as optional subjects in their Arts course. Will Queen's in future allow these subjects to be taken by candidates for the ministry in lieu of metaphysics and modern history?

Knox College Monthly (Toronto) and *Presbyterian College Journal* (Montreal) are "pitching in" to the General Assembly's resolution making it compulsory for students after graduating to labor six months in the mission-field before being ordained to a pastoral charge.

I didn't say, your honor, that the minister was intoxicated; no, not by any means! But this I will say, when last I saw him he was washing his face in a mud puddle and drying it with the door mat.—*Presbyterian*.

In a Scottish town, where were a large Established and a small Free Kirk, on opposite sides of the same street, the beadies of the same were once comparing notes. Said the Free Kirk beadie: "D'ye ken what thon muckle great ding dong bell o' your aye minds me of? It's aye sayin' 'Cauld kail het again! Cauld kail het again!'" The other replied: "Ay, ay, but do ye no ken what your wee tink-tinklen bell's aye claverin?" "Na; what is't?" "C'lection! C'lection! C'lection."—*Presbyterian*.

The Presbytery of Montreal has published the authors on which those coming up for license this spring will be examined. The Presbytery of Kingston has taken the hint, and our seniors will be examined on the following on March 13th and 15th:

1. Latin—Daniel in Vulgate and Cicero In Catalinam, 1st Oration. Retranslation of easy passages.
2. Greek—Galatians to II. Thessalonians, inclusive. Introduction to New Testament and Criticism. Retranslation of easy passages.
3. Hebrew—Leviticus, chap. 19; Numbers, chaps. 16 and 17; Psalms 135 to 144.
4. Chaldee—Daniel, chap. 2.
5. Church History—Centuries 6 to 10, inclusive. Reformation period. Scottish Church history.
6. Outlines of Bible history and Geography—Handbook by Rev. A. Henderson. M.A.
7. Philosophy.
8. Systematic Theology.
9. Personal Religion.

The requisite certificates will be called for and the examination conducted in writing.

S. HOUSTON, M.A.,

Convener Examining Committee.

Y. M. C. A.

A REGULAR business meeting of the Association was held on the 6th inst. The report of the Religious work committee was very encouraging. Never before in the history of the Association has the Friday afternoon prayer meeting been so largely attended. May this stimulate the members to put forth greater efforts than ever before for the advancement of the good work. The President, together with Messrs. McAuley, Scott, Hall and Potter, were appointed as delegates to attend the annual convention of the Y.M.C.A. of Ontario and Quebec, which is to be held in Hamilton, from the 18th to the 21st of February. The students in the Medical College, who belong to the Association, reported that they had formed an auxiliary for the purpose of extending the work in their college. The Association heartily approved of the plan, and guaranteed their sympathy and support. It is hoped that much good may result from this new departure.

GYMNASIUM CLUB.

THE following are the officers of the Queen's College Gymnasium Club:

President—THE PRINCIPAL.

Vice-President—PROF. WATSON.

Sec. Treasurer—D. M. ROBERTSON.

Instructor—SERGT. MAJOR MORGANS.

Committee.—J. M. SHAW, H. L. BURDETTE, J. M. MINNES, Athletic Association.

L. IRVING, G. J. SMITH, J. J. MCLENNAN, S. S. BURNS, Alma Mater Society.

ALMA MATER.

A REGULAR meeting of the A.M. Society was held on February 6th, with the President in the chair. The subject for debate was "the cry against the nobility," and very forcible and eloquent addresses were given by Messrs. Irving, Robertson, Smith, Pirie, Miller, Strahan and Chambers. Mr. J. J. Ashton officiated as chairman. Mr. Ed. Pirie favored the society with a reading, which was well received.

A meeting of the A. M. Society was held on the 31st ult. in the Science classroom, with President Heath in the chair. After the conclusion of the business part of the programme, the President delivered his annual address. The subject was "Success and how to achieve it;" and it was handled in splen lid style by Mr. Heath, and was much appreciated by those members of the society who had the good fortune to hear it. A unanimous vote of thanks was tendered Mr. Heath for his efforts on behalf of the society, to which he made a neat reply. At the conclusion of the address Mr. H. Phalen and Mr. T. G. Marquis favored the society with several recitations, which were received with much appreciation.

→*COLLEGE WORLD*←

THERE are thirty-one colored students in the freshman class at Yale.

The average age of the young ladies at Vassar is said to be twenty-one.

The \$100,000 needed for Yale's new gymnasium has been nearly all subscribed.

Gymnastic exercises at the University of Pennsylvania are obligatory.

The University of California is the only absolutely free university in the world.

The annual value of the bursaries, scholarships, etc., of Edinburgh University is over \$55,000.

Dr. Geddes was formally installed Principal of Aberdeen University on the 7th ultimate.

Harvard supports fifty-three student organizations, the largest has seven hundred and fifty-three members.

Hereafter, professors at Cornell will have one year's leave of absence on half pay after a service of seven years.

No less than sixteen colleges in America are now in need of Presidents. Among them are the Universities of California, Chicago and Cornell.

The most remunerative professorship in the world is that of Professor Turner, the distinguished anatomist of Edinburgh, which yields \$20,000 per year.

The total number of graduates on the register of the General Council of Edinburgh is 5374. This year 3525 students matriculated. Of these 1829 were medicals.

On recommendation of a committee on athletics, composed in part of undergraduates, the faculty of Harvard have voted to rescind the rule passed in January of '85, prohibiting intercollegiate foot ball matches.

In England one man in every 5000 takes a university course, and there are about 5000 students in the great universities of that country. Scotland has 6500 students in her universities, and it is estimated that one man in every 615 embraces the opportunity. Germany boasts that one man out of every 213 takes a university course. She has 23,000 students in her various universities, about 6000 of whom are Americans. In this country one man in every 2000 takes a university training.

PERSONALS.

MR. NEIL CAMPBELL occupied the pulpit of the Third Methodist church on Sunday evening, the 7th inst.

We are pleased to see Dr. Mowat around again. A severe attack of quinsy interfered with his professorial work for a few days.

Mr. W. G. Mills and Mr. J. M. McLean, who were also "under the weather," are back again at lectures.

Capt. J. S. Skinner, of the 14th P.W.O.R., who was recalled from Toronto to take command of his company, which is now doing duty in Fort Henry, has been granted his second intermediate law examination by the law examiners at Osgoode Hall. Capt. Skinner had to leave just five days before his examination was to have taken place. He has our heartiest congratulations.

Mr. Max G. Hamilton has returned home, and will not be back to college until next session.

The Rev. J. Carmichael, Lecturer on Church History, preached in Carleton Place last Sabbath.

The Rev. Mr. Elby, of the Methodist Church, who has been laboring in Japan as a missionary for nine years, gave a very interesting address to the students on Tuesday evening, the 9th inst. He emphasized the fact that the Japanese are a very shrewd, intelligent class of people, and that no "half-baked" men need apply as missionaries.

The Rev. James Robertson, Superintendent of Missions in the North-West, paid his annual visit to Queen's last week. He gave quite a lengthy address on the Indian question, showing very clearly the deplorable condition in which the Indians are at present, and the great need of missionary work among them. Mr. Robertson stated that the church would require forty missionaries from Ontario this summer, and he was especially anxious that members of the graduating class should volunteer.

OSSIANIC SOCIETY.

A regular meeting of this society was held on the evening of Feb. 6th. The attendance was much larger than usual, probably owing to the very attractive programme that had been prepared. The meeting was opened by the President, Mr. M. McKinnon, giving a short and very interesting Gaelic address. The old Scotch song, "An neighn dhonn Bhouigh," was ably rendered by Mr. D. McDonald, and Mr. D. L. Dewar sang in his usual pleasing manner "Tha n' intinn trom vho'n caill me ceum na hoigr." Mr. N. McPherson also favored the society with several Scotch violin solos. The meeting was carried on in "ta Gaelic."

DE NOBIS NOBILIBUS.

NOT long ago our glee-club went out to sing to the Newburghers. It was a long cold drive out, and nearly all the boys were shivering when they reached their destination. One of the warblers, whose head wears a perennial blush, was warming his shins at the stove in the hall in which the performance was to take place. Around him sat some who had come early to secure the best seats. One of these was an old man from whose head Father Time had, with his scythe, shaved every vestige of hair. Our musical friend (who, by the way, is a keen observer in the matter of physical peculiarities in others) was gazing with evident curiosity on the bald head, when its owner asked, rather abruptly, "Well, sonny, what's the matter?" "Oh, nothing, governor, nothing. But I was just thinking that you mustn't have been around when they dished out hair." "Oh, yes, I was there, but they offered me a lot of red trash, and I told them to burn it, for I'd take none of it."

"Now, you young scamp," said Blinks, sen., as he led his youngest out into the woodshed and prepared to give him a dressing down, "I'll teach you what is what." "No, pa," replied the incorrigible, "you'll teach me which is switch." And then the old man's hand fell powerless to his side.

"When does school commence again?" The freshman turns up his nose and says he does not know. The sophomore laughs uproariously and does not answer at all. The junior smiles politely and explains that "we generally say college here;" but the senior answers promptly "next Thursday."

Plain-spoken minister (to a Bacchanalian aboard the train): "Do you know, my friend, that you are on the road to h—1?" Bacchanalian: "Just my (hic) luck; bought a ticket to (hic) Napanee!"

'Twas near our college campus,
I cannot tell you where,
There dwelt an aged gentleman
With thirteen daughters fair.

I called upon the youngest,
And sat with her one night,
Till pater came and found us
In the morning's early light.

Do you think he raised a rumpus,
And kicked me through the door?
Oh, no! "Come 'round again," he said,
And bring a dozen more.

Student, after examination, to professor: "What rank do you give me, professor?" Professor: "I have put you down as captain of cavalry. You seem to ride a horse better than others."

Deputation from large city church to Q. M. A.: "Our beloved pastor is poorly, and has been advised to rest for some time. Have you any good men?"

"Yes; a few."

"Do you think they could fill our pulpit for a few Sundays?"

"Oh, yes; preach anywhere."

"Send a man right away."

"But——"

"Oh, the usual six dollars, and pay your own traveling expenses."

(Aside.) "We'll send the duffers."

She—"Do you make any reduction to clergymen?" Gallant old confectioner—"Always; are you a clergyman's wife?" She (blushing) "Oh, no; I am not married." G.O.C. (becoming interested)—"Daughter, then?" She (blushing deeper)—"No, but I—I am engaged to a theological student."

"Step right into the parlor and make yourself at home," said the nine-year-old son of the editor to his sister's best young man. "Take the rocking chair and help yourself to the album. Helen Louise is up stairs and won't be down for some time yet—has to make up her form, you know, before going to press."

Our esteemed Professor of Physics warned his class against placing too much confidence in cheap thermometers, and added in a jocular way that just as there are students and students, so there are thermometers and thermometers. A ruthless destroyer of human happiness has been assiduously circulating the report that the professor gets off this joke every session sometime during February. The above mentioned destroyer adds, moreover, that he by chance saw the professor's note-book, and that on the margin of one of the leaves was written with a blue leadpencil the inscription, "Put in joke here about students and students and thermometers and thermometers." Now we suspected all along that this was merely a cock and bull story, and most diligent inquiry has only confirmed our belief. There is not a tittle of evidence to show that there is any such inscription written with a blue leadpencil or with a leadpencil of any color in any note-book, and last year's class, to a man, state positively that such a remark as the one in question never was made before.

An idiot of a Senior went down into the Sanctum a few days ago, and, just for fun, picked up a glass inkbottle and dashed it and its contents violently against the wall, shattering the bottle into a thousand pieces. We fail to see where the fun lies in such a manifestation of lunacy. We would expect such an action from an inmate of Rockwood, but certainly not from a Senior of Queen's College.