

# » QUEEN'S »

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## Queen's University Journal.

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**O**NLY the faithful few remain about the halls. Were they as faithful as they are few, another age of miracles would be upon us. However it is, the absent ones are not altogether absent; although the sanctum has an air of supernatural sanctity like unto Divinity Hall—in the holidays—and although the Majesty of the Concursum is most dreadful when judge and jury are mere spectres and the prisoners beyond “the test of free and open scrutiny,” yet by a hundred marks the comrades of yesterday are with us.

“Heard melodies are sweet, but those unheard are sweeter.”

Let us make believe that this is applicable to the case in hand, and as the unheard melody of 'Xmas homegreeting melts into our hearts, the JOURNAL heartily wishes its constituency a most Happy New Year.

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As the New Year draws near, the JOURNAL would like to suggest *one* “good resolution” to be made by all students. For some years there has been a growing tendency to “cut” classes a day or two before the 'Xmas holidays begin. This year that tendency was probably more marked than ever. Many classes were sadly thinned out a whole week beforehand, while others were completely disorganized for at least three days. These things ought not to be. The Senate has dealt generously with us in so arranging holidays that every student who goes home may have two weeks and an extra Sunday there

without cutting a class. We have always claimed that students should be treated as men, and the Senate of Queen's has from time immemorial recognized that claim. But it should be remembered that the rights of men carry with them the obligations of men. If we act as school boys and persist in doing so, we must expect to be treated in the same way, and it does seem to be rather “a school boy act” to go shirking away from classes three or four days before college closes. We need hardly be surprised if after the experiences of this and past years, steps should be taken to prevent a recurrence of this act, and we would, therefore, suggest that these steps be taken by the students themselves.

In the first place let post-graduate and honor students set the example by being in their places every day of the last week. Then the Senior classes should make it a criminal offence, to be summarily dealt with by the Concursum, for any man to suggest or aid in carrying out a “cut” previous to the Friday before 'Xmas. This being done, the junior classes will readily fall into line, no class will be disorganized before Thursday night and the professors will gladly grant a holiday on Friday.

The JOURNAL, therefore, suggests, as a New Year's resolution, that the students resolve individually and collectively that they will henceforth cut no classes before the Friday previous to the 'Xmas holidays. This, we believe, is a duty which every student owes to his professor, and the recognition of it will tend to preserve the good temper of the professors and the self-respect of the students.

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The recent Knox-Queen's contest has again brought forward the subject of collegiate debates. On the value of debating, as a fine art, we have grave doubts. True, an occasional joust does inspire orderly thought and concise expression, and what is still better it compels a man to grasp a subject in all its bearings. The young debater is often surprised when a weighty argument breaks from the cover of a trivial looking suggestion, just as the early settler was when he found a bush to conceal an armed warrior; in both cases vision is stimulated. So much is true, but when it is proposed to cut

Alma Mater business short in order to make room for debates, etc., we enter an earnest and emphatic protest. Like sparring, such speech-making is good for the wind, but it is questionable if this be our greatest lack. We firmly maintain, whoever says otherwise, that actual business, properly conducted, is the best possible discipline in reading, thinking and forcible speaking. The student who cannot find ideas on the subjects of common interest, weekly discussed at the Alma Mater Society, may conclude that the gift of utterance is denied him. If we supplement this by an occasional debate or written essay, all is done but what the individual himself can do.

The practice of debating or speaking on "stock" subjects undoubtedly does develop sophistic accomplishments, and these are always dangerous. The universities of the Western States revel in such oratorical exhibitions, and their productions remind us of MacAulay's caustic remarks on prize poems and prize oxen. They develop a pretty word fluency which is fatal to true eloquence. If Ingersoll be our ideal orator, by all means go on; but university men should seek a more classic shrine than this cave of the winds.

Now this is all true of inter-collegiate debates, but they have obvious advantages as well. They unite sister colleges by actual contact, and so afford an opportunity of comparing and contrasting different types of college men. For here, as elsewhere, we develop along different lines, and an occasional brush with other students reveals our weakness and perhaps our strength too. It excites a generous rivalry, which pursued on worthy lines always has a beneficial effect, either by well-earned success or manfully accepted defeat. In a continued rivalry, victory cannot be expected to remain long with either party.

Knox and Queen's feel a closer bond to-day because of their friendly contest, and a similar one might profitably be arranged for, with Toronto University or McGill, another year. Again let us repeat a warning, an annual contest in football or other athletic sports is desirable, but not an annual debate. Here the art is not so natural nor so fine and therefore more open to prostitution—and even football can be degraded by too frequent and keen competition. Once a year is too often, but once in ten years is too seldom.

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President Cleveland, by his rashness, has called forth an expression of public opinion which reveals how alien to the best thought of the day is the notion of war between the United States and Great Britain. A noble example of this is the appeal of British authors to their American confreres, which

illustrates also the unifying and peace-loving spirit of modern English Literature. Among the 1,300 who signed the appeal are Sir W. Besant, Jno. Ruskin, Jno. Morley, Hall Caine, Rider Haggard, Sir Edward Arnold, Thos. Hardy, Blackmore, Black and Austin. We quote one of their arguments: "If war should take place between England and America, English Literature would be dishonoured and disgraced for a century to come. Patriotic songs, histories of defeat and victory, records of humiliation and disgrace, stories of burning wrongs and unavenged insult—these would be branded deep in the hearts of our people. They would make it impossible to take up again the former love and friendship. For the united Anglo-Saxon race that owns the great names of Cromwell, Washington, Nelson, Gordon, Grant, Shakespeare and Milton, there is such a future as no other race has had in the history of the world; a future that will be built on the confederation of sovereign states, living in the strength of the same liberty."

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Tradition says that some years ago there was a golden age of music at Queen's, but that time is so remote that even our veteran students entered in time to catch only a faint gleam of its departing radiance. But to these few how questionable is the pleasure of having to listen to such inharmonious cries as "Give him the axe," "We're on the bum to-day," etc., in which a degenerate age delights. Last year, though perhaps the darkest in our musical annals, witnessed the rise of the "Phœnix" in the shape of resurrected Glee and Banjo Clubs, albeit so very delicate and retiring a Phœnix, that some sceptics pronounced it no Phœnix at all.

Not long ago one of our oracles remarked that Queen's in her development was in a stage of transition from the bright, joyous and unthinking spirit of the nineteenth century to the philosophic and critical spirit of the twentieth century, and that for the future our popular compositions would be of the nature of adaptations of the words of Kant and Hegel to the music of Wagner. Though rather strongly put, we must admit that there is more than a sprinkling of truth in the observation, but we also believe that the carolling of Kant and Hegel need not crowd out other music altogether. It is true that our prevailing spirit is analytic, but that is only the mere reason for a determined effort to preserve the artistic side from entire suppression. Those critics must also bear in mind that a spirit which has so thoroughly died out, or has lost so completely all effective organization, cannot be revived at a moment's notice, but that abundance of time and patience is required, not only to develop the crude material, but even to get students sufficiently inter-

ested to attend at all. This year the prospects are decidedly brighter, as last year's work in the Glee Club and Banjo Club has resulted in a decided increase of musical enthusiasm, which promises well for the future. Last year the JOURNAL suggested the formation of a College Orchestra and we understand that some public-spirited men are now at work on the matter. We wish the Glee Club, the Banjo Club and the future orchestra every success, and while knowing that they have many difficulties to contend with, we venture to predict that they will soon offer opportunities for a training in music as thorough as is now given our men in business, literature and science, and athletics, by the various clubs and societies of the university.

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The annual meeting of the Ontario Rugby Football Union was held in Toronto on the 14th of December, when a number of amendments was made to the rules. By far the most important of these amendments was one defining who shall be eligible to play on (1) University and College teams (2) City teams.

In the early days of the Union, college teams were allowed to play graduates and under-graduates only. The rule was considered to be a hardship by the college teams, because they had to play in a union with city teams, who were not equally restricted. Hence a few years ago the rules were amended and college teams were allowed to play, in addition to graduates and under-graduates, any players not playing on any other team in the Union. The city teams had the same privilege.

Thus college and city teams were placed on the same footing. The city teams now consider that the change unduly strengthened the college teams, and this year at the annual meeting successfully combined to limit the field from which the colleges should draw their players.

A player to be eligible for a university or college team must be a "*bona fide* student in actual attendance at lectures at the university or college . . . and an actual resident during the academic year in the city or town in which such university or college is situated."

By this radical change the college teams are not only debarred from playing outsiders, but also graduates, who are not in actual attendance on classes; but this is not all. The student must be an actual resident of the city in which the college is situated. It is very easy to imagine a case in which a student fulfils all the other requirements of the rule, but is not an actual resident of the city. The rule may suit the colleges in a large city like Toronto, but it does not suit Queen's. In fact a member of Queen's team, a *bona fide* student in actual attendance on

classes, would be debarred by the rule, as he resides beyond the city limits.

Let us see how the city teams fared by this amendment. To be eligible for a city team, a player must "reside within a radius of seven miles of that city for a period of at least two weeks immediately preceding the match in which he is about to compete." Why not grant the privilege of the seven-mile limit to city and college teams alike?

Again, why require the college players to be *bona fide* students and residents and not require city players to be *bona fide* residents of the city, or the city plus the seven-mile limit?

Instead of this we find that two weeks' residence within the seven-mile limit before a match entitles an outsider to play with a city team. The city teams, therefore, can still play outsiders. The two weeks' residence is not a sufficient bar to this, as residence for "at least two weeks" is necessary, if the player is to be in condition and understand the play of the team.

We would have favored an amendment restricting the choice of college teams to students and to graduates who are residents of the city in which the college is situated. This, we think, would have served "to eradicate any tendency towards professionalism." But there should have been a like limitation of city teams to *bona fide* residents.

We are glad to see that the Union is jealously anxious to keep the grand old game free from professionalism, but they should have dealt the same measure to both college and city teams.

As yet the Alma Mater Society has been unable to appoint a successor to our late Editor-in-Chief, and the remnant of the staff has had to edit this number of the JOURNAL as best it could. We trust that those deficiencies and transgressions which can be traced to inexperience may be adjusted by the exercise of the readers' charity.

"Every work of opposition is a negative work, and a negation is a non-entity. When I have called the bad bad, have I gained much by that? But if, by chance, I have called the good bad, I have done a great wrong. He who wishes to have a useful influence on his time ought to insult nothing. Let him not trouble himself about what is absurd, let him consecrate all his activity on this—on the bringing to light of new good things. He is bound not to overthrow, but to build up."—GOETHE.

"Truth is the wide, unbounded air.  
The varied mind of man  
Is but a bubble which contains  
A breath within its span.  
The bubble breaks, its round is lost,  
Its colours fade and die;  
But truth remains as infinite  
As our eternity."

## LITERATURE.

## THE DAYS OF AULD LANG SYNE.

PERHAPS no living writer enjoys a more widespread or a better merited popularity than the author of "Beside the Bonnie Brier Bush." Though but a chronicle of the simple and uneventful life of the parish of Drumtochty and its thrifty and hard-handed inhabitants, though the book is without a plot and its sketches are linked together only by the introduction of common characters and common scenes, yet its reflections upon and descriptions of the simple, rural life of the dwellers in the Glen have a sweetness and a pathos, a truthfulness and a humour, which appeal to the human heart more powerfully than the productions of the most sensational novelist. An old physician of our acquaintance, a man who knows by experience the trials of a country doctor's life, prizes the book as the greatest that has appeared within his recollection. "Why man," he says, "I never feel prouder of my calling than when I read those stories of Maclure and his work. 'Tis the like of that that braces a man, when the world goes hard with him and he feels that he is working for nought."

Ian Maclaren's latest work, "The Days of Auld Lang Syne," a continuation of the chronicles of Drumtochty, in our opinion falls no whit short of its predecessor in beauty and impressiveness. Here is the same original humour, a humour which springs from a keen perception and observation of men's characters, and which bespeaks for its author a sincerity, a human sympathy, and a dramatic insight rarely found except in our best writers. The oracular Jamie Soutar with his "nippy tongue," his dry and caustic humour, Drumsheugh sharp at a bargain and close in money affairs, again figure prominently, though we see them now in a different light. Maclure, too, appears incidentally, and his reminiscent talk with Drumsheugh at the latter's fireside, is one of the finest passages in the book. A new character, and one of the most striking, is that of Posty, who holds heterodox views on "the maitter o' tastin'," and whose popularity is such that the whole parish interests itself in his reform, until his death in a gallant attempt to rescue Elspeth's child puts him "past redemption." Cunningham, "the Free Kirk minister, and shyest of men," after much preliminary skirmishing, finally inveigles Posty into his study preparatory to lecturing that worthy on the errors of drunkenness. Posty seats himself and Cunningham bashfully attempts to explain matters:

"What's yir wull, sir," inquired Posty, keeping Cunningham under his relentless eye.

"Well, it's simply," and then Cunningham detected a new flavour in the atmosphere, and concluded that Posty had been given into his hands, "that there's a very strong smell of spirits in the room."

"A' noticed that masel', sir, the meenut a' cam in, but a' didna like to say anything about it," and Posty regarded Cunningham with an expression of sympathetic toleration.

"You don't mean to say," and Cunningham was much agitated, "that you think—"

"Dinna pit yirsel' aboot, sir," said Posty in a consoling voice, "or suppose a' wud say a word outside this room. Na, na, there's times a'm the better o' a gless masel', an its no possible ye cud trachle through the Greek without a bit tonic; but ye're safe wi' me," said Posty, departing at the right moment, and he kept his word. But Cunningham was so scandalized that he let out the conversation, and the Glen was happy for a month over it, for they loved both men, each in his own way.

Blended and interfused with his humorous descriptions and touches of comedy, is a wealth of the truest and most touching pathos that is still more distinctive of our author's genius. From the tale, "For Conscience Sake," which, perhaps, illustrates Mr. Watson's powers as well as any sketch in either of the two volumes, we venture to quote an extract to show how easy and how natural is the transition from the humorous to the pathetic in his pages, and yet with what truth, what absence of effort, the narrative proceeds. Burnbrae and his wife Jean are walking homeward after listening to Cunningham's sermon. On the morrow they must make the final choice between Kirk and farm. The heart-broken old couple gaze fondly on the scenes familiar to both from earliest childhood, scenes to which they must bid farewell forever, unless Burnbrae consent to "buy ower dear" the lease of his farm, and smother his conscience at the factor's mandate. Finally they halt before Woodhead, Jean's birthplace, where her relatives are still living:

"Div ye mind the nicht, Jean, that ye cam doon the road wi' me and a' askit ye tae be ma wife? It wes aboot this time."

"It 'ill be forty-five year the mornin's nicht, John, and a' see the verra place fra here. It wes at the turn o' the road, and there's a rosebush yonder still. Ye pluckit me a rose afore we pairtit, an' a' hae the leaves o't in the cover of ma Bible, and the rose at oor gairden gate is a cuttin' that a' took."

The old schoolhouse was not visible from the road, but on sight of the path that turned upward to its wood Jean looked at Burnbrae with the inextinguishable roguery of a woman in her eyes, and he understood.

"Aye, ye were a hempie o' a lassie, Jean, making faces at me as often as a' lookit at ye, an' crying 'Douce John Baxter,' till a' wes near the greetin' on the wy hame."

"But a' likit ye a' the time better than ony laddie in the schule; a' think a' loved ye frae the beginning, John."

"Wes't luvè gared ye dad ma ears wi' yir bukes at the corner and shute me in amang the whins? but ye'll hae forgotten that, wumman."

"Fient a bit o' me; it wes the day ye took Weg Mitchell's pairt, when we fell oot ower oor places in the class. A' didna mind her bein' abune me, but a' couldna thole ye turnin' against me."

"Hoo long is that ago, Jean?"  
 "Sax and fifty year ago laist summer."

Perhaps no writer, except Stevenson, has such a deep insight into the hidden mysteries of the character of the reserved and undemonstrative Scot; certainly no one has expressed them with such vividness, such drollery, and withal with such unvarying kindness and sympathy, as has Mr. Watson. The story from which the above quotation is taken affords many striking instances of his keen appreciation of the peculiarities of Scottish character. Jamie Soutar's impassioned harangue, after his announcement of the factor's injustice: "Ilka man has a richt tae his ain thochts an' is bund to obey his conscience accordin' tae his lichts, and gin the best man that ever lived is tae dictate oor religion tae us, then our fathers focht an' deed in vain," has, in its rugged independence, all the spirit of the men who swore to the Solemn League and Covenant. The description of its effect upon his hearers is one of the strongest passages in the book. "It was the danger signal of Scottish men, and ancient persecutors who gave no heed to it in the past, went crashing to their doom." The freemasonry or "clannishness" of Scotchmen is illustrated in several passages, notably in the description of the united stand taken by Auld Kirk and Free against the "domineerin' upstart of a factor." In this connection the disinterested kindness and zeal of Dr. Davidson, the minister of the Established Church, and his protests against the violence done to the religious principles of Burnbrae, "the best man in the parish," give the old man a place in our affections second only to that held by "Weelum" Maclure. In Whinnie's slowness to see the point of a joke, and his irrepressible delight when its significance finally dawns upon him, in the cannie business methods of Hillocks, Drumsheugh and Mrs. Macfadyen, who could "get her livin' among ither fouks' feet," in numerous other tricks of manner, speech or temperament, the national characteristics are noted with a dramatic power and truthfulness which is never suffered to lapse into the grotesque or into caricature.

The characters throughout are treated with an unflinching tenderness, charity and sympathy. The factor alone, of all the personages brought prominently before our notice, is suffered to depart unforgiven and unexcused. Drumsheugh, whom in the "Bonnie Brier Bush" we looked upon as a grasping, hard-fisted, though conscientious man, is here shown in his true character, as a hero whose life has been one long round of self-denial and sacrifice. Jamie Soutar, who, in spite of his "nippy tongue," has always been a favourite with us, reveals, beneath a cynical and sarcastic exterior, a heart leal

and faithful, a wealth of love and tenderness, the full depth of which is discovered only on his death-bed. Only a man possessed of rare kindness of heart and of the deepest sympathy could have told the story of the loves of Drumsheugh and of Jamie Milton, who, long time the black sheep in the Drumtochty flock, is at last converted by deeds, not words, and in whom the Glen finds the making of a man. Finally, in the last tale of the series, "Oor Lang Hame," Charley the wanderer, whom Jamie Soutar had long ago driven forth in disgrace from the Glen, and whom we hold in unpleasant remembrance from the tragedy of his sister, Lily Grant, returns a broken, penitent man, and is welcomed and freely pardoned by the aged Drumsheugh.

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## CONTRIBUTIONS.

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### PHASES OF WESTERN LIFE.

IT has been my privilege to spend a year in the far West, engaged in mission work in the foot-hills of the Rocky Mountains. It is my purpose in this article to describe some phases of life there as they effect the student. And first as regards the country itself, the scenery is rightly described as magnificent. The daily sight of the mountains, their snowy peaks towering above the foot-hills is an aspiration in itself. One never tires of the scenery; every day is a new revelation. To ride along the verdant slopes of the foot-hills in June, when the prairie is a veritable hot-bed of gorgeous flowers, with the mountains towering above, glistening with a fresh coat of snow, gives one a strange sensation of pleasure and awe. The mountain streams are beautifully clear and green, indicating that they are fed by melting snow. Game and fish also abound. I have caught—but here I am treading on dangerous ground, and will pass on to say that the climate also is almost perfect, being bright and dry. In the summer it is hot sometimes, but never sultry and the nights are always cool. In winter the cold spells are frequently broken by the warm winds which sweep through the mountains and lick up the snow off the hills, restoring for a few days at a time, even in mid-winter, the balmy days of autumn. Of the social condition, however, we cannot speak in the same terms of praise. The occupation of the people is chiefly ranching, and the nationalities represented are mainly English, Irish, Scotch and Canadians from the eastern provinces. Here we find the erstwhile respectable young Englishman transformed into the would-be lawless and daring cow-boy. Of the real cow-boy there are very few specimens and they are not English, yet even this counterfeit individual is interesting. He has all the brag, bluster and affected bravado of the

real article. He jumps into bed and shoots out the light, and often makes the door of his neighbor's shack the target for rifle practice. The dime novel and the six-shooter are always in evidence, and quite generally he does his best to keep up a "wild and woolly" reputation, though the wooliness is usually out of all proportion to the wildness. The young Englishman is very fond of going into town. The length of time he spends there is generally in proportion to the amount of his remittance. While the remittance lasts the daily programme is pretty much the same. "Rum-punch all the morning, then brandy and soda till 3 or 4, when they are paralyzed and have to sleep some hours; then whiskey toddy till bed-time." This is the description given by an hotel-keeper in a typical instance. Drunkenness, however, is not confined to the Englishman, but is a common curse. Indeed, it would seem that the absorption of spirituous liquors has been reduced to a science in the west. An old hand has told men of occasions when he was just drunk enough to talk and sober enough to know what he was saying. The prohibition era was the drunkards' paradise, when, it is said, intoxicating drink could be had at any store in Calgary.

The student always find a warm welcome with the ranchers, who are noted for their unbounded hospitality. As a rule they are a rather intelligent class of men, many of them having had the advantage of a good education. We find here and there the practised cow-puncher and it is interesting to watch him at his work. I have seen one of them, who is the acknowledged champion of that district, lasso a wild steer, throw it and tie up its legs in 50 seconds. This roping contest is a feature of the annual fair at Calgary and attracts large crowds. Sometimes the tables are turned and the infuriated steer becomes the pursuer, in which case the sport becomes much more exciting, especially to the lassooer. Riding the bucking broncho is another phase of cow-boy life, and the student is lucky if he escapes a shaking up from one of these brutes. I had an experience in this line that I have no desire to have repeated. On that occasion I had no sooner mounted the seemingly docile animal than I had it clearly demonstrated that I was not in harmony with my environment. The forcible way in which I hit that saddle every one-quarter of a second I can compare to nothing except perhaps the old time dash-churn. Strange as it may seem I did not study how best I could stick on, my only thought being how to get off. I found it impossible, however, to do this with any degree of safety when—happy thought—if I could urge him into a run I would be saved. In this I succeeded "not wisely, but too well," and for several minutes I rehearsed the John Gilpin act in imminent

peril of my neck. That I came out unscathed at last is little short of a miracle, and I vowed never, never to renew the acquaintance of the treacherous broncho, nor again mount the horse of a stranger. The missionary is held to be the lawful prey of the festive cow-boy. He dubs him "pilgrim" and "sky-pilot," and will let no occasion slip for playing a practical joke on a student.

A healthy public sentiment, which insures the just administration of the laws, is wanting in this new country. It is not altogether surprising then when I say that the administration of justice (?) there is almost a farce. For example here is a man who is committed to gaol to await his trial at the assizes for appropriating to his use an old pair of boots which the owner had thrown away; while another is acquitted for starting a destructive prairie fire, though the evidence is overwhelming against him. The secret is that the latter is a friend of the J.P., the former is not. The magistrates of Alberta are not a stupid lot generally, but many of them are dishonest and unprincipled, and almost all are drunkards. Many appeals have been made to the Legislature to reform the magistracy, but in vain, though promises to that effect are embodied in every speech from the throne, and it stands to reason, at least political reason, that the Government of the Territories will take no steps in the matter until forced to do so by the growth of a healthy public opinion. These are some of the draw-backs to religious work, but the missionary has a high duty to perform in endeavoring to mould the public sentiment of this new country, a task that requires tact and patience in a pre-eminent degree. The newspapers, it must be confessed, are not doing much good along this line. They reflect chiefly the personal spleen and vanity of their respective proprietors. No epithets are too vile with which to characterize the "esteemed contemporary." They are all open to bribery and will change their principles and policy at a moment's notice if sufficient of the "needful" is forthcoming. But 'twas ever thus with the western paper.

It will be seen from what I have said that the work of the missionary is not all sunshine, neither is it without its pleasant features. To one who has the happy faculty of forgetting what is painful and remembering only what is pleasant a summer's experience in the foot-hills is one to be recalled with pleasure and with a desire to revisit a spot so interesting in many ways.

#### AMONG THE MORMONS IN ALBERTA.

On coming in contact with the Mormons or Latter Day Saints, as they prefer to be called, the first thing one notices is that they have mainly been

gathered from the European countries, chiefly Norway, Sweden, Denmark, Germany and England. I met no Irishmen, and few Scots, one of whom is, perhaps, the greatest schemer in the colony. The United States also have contributed their share.

The Mormons, as a rule, are exceedingly illiterate. Comparatively few can read with any degree of intelligence. Even the bishops and elders form no exception. One bishop is said to be of the latter class, while another, an ex-bishop, was not aware till a short time ago that North and South America were connected by an isthmus. President Card, Mrs. Card, Apostle Taylor and a few others of course received a better education. Mrs. Card is a daughter of the late Brigham Young, and is a woman of exceptional ability. She is the strongest character in the colony, and does more than any other towards keeping the people united. In her home she is most hospitable.

The people are generally kind and hospitable, but simple and credulous. They are industrious in a way, but unsystematic and unambitious. The simple life and crude faith and knowledge of the fathers satisfies the sons. From what had been written of the advances made in Utah, one naturally expected a thrifty and ambitious people. The Mormons appear to have been accustomed to mixed farming, but this portion of Alberta is not adapted to it without irrigation. The gentiles, on the other hand, devote their attention rather to raising beef-cattle, for which the district is best adapted. (The Mormons are "God's elect," or "Israel," while all who are not Mormons are called gentiles).

Now as to their theological ideas:—

Conception of the Bible. The Mormons claim to accept the bible "in so far as it is correctly translated," as the Word of God. When it fails to agree with their system, the inconsistency is attributed to a false translation. The revelation of the Bible is incomplete, but is supplemented by the "Book of Mormon" and the revelations of Joseph Smith, Brigham Young, and later presidents and apostles.

Conception of God. God is to them simply a big man, "having a body of flesh and bones as tangible as man's;" so also the Son; "but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit." In fact, Brigham Young identified God with Adam. God was once finite and perfect;—"as man is God was, and as God is man may become." Therefore there are many Gods. They ridicule the idea of a Spiritual God, and also that of a Spiritual Trinity. They claim to believe in Christ as the Son of God, but his life and character is not held up before the people nearly as much as that of Joseph Smith or Brigham Young.

Baptism. According to Mormonism the only baptism valid is that by immersion. No one can be saved who is not immersed by one of the bishops or elders of the Mormon Church duly authorized. There is also what is termed "Baptism for the Dead," which consists in the baptism of a living person in order to save a friend who died without a knowledge of the true gospel (*i.e.*, the Mormon conception of the gospel). This ceremony can only be performed in a temple. The apostles and bishops forgive sins.

Visions and dreams. The Mormons believe in visions and dreams; the leaders especially frequently have visions that are very convenient. On one occasion a worthy elder, wishing to confirm the faith of his audience in visions, appealed to brother O—, who was beside him on the platform, saying "Brother O—had a vision some years ago that he should come up to Alberta and establish a permanent home for the 'Latter Day Saints.'" Bro. O—, with a very bland smile, nodded assent, but those who know the circumstances claim that the vision belonged to a lower realm. The people, however, seemed perfectly satisfied that the vision was from a higher source, and had not materialized in the form of one of Uncle Sam's marshals.

Healing by laying on of hands. Wonderful cures are claimed to have been wrought by anointing with oil and the laying on of the hands of the elders. They do not believe in medical attendance. One old elder tells of a wonderful cure which he witnessed. A woman having fallen from one of their wagons was run over by a heavy load. Both lower limbs were broken. The elders gathered round, administered to her, and next day she walked on with them as if nothing had happened. The people in their ignorance and superstition regard this as a wonderful indication of God's favor.

Union of the sacred and secular. Their churches, here at least, are used for dancing and other purposes. Dances are opened and closed with prayer. Last year a new church was opened one afternoon with some ceremony and in the evening with a large ball. I believe that the Christian church has often maintained a false separation between that which is secular and that which is sacred, but I fear that the Mormons have united them by levelling down instead of levelling up. All their church services seem to lack that dignity and reverence which should characterise the approaches of man to God, in fact in their whole life one feels there is a lack of reverence for womanhood, and for that which is holy and sacred.

Moral condition. Their moral condition is certainly not high. Some are trying to live up to the standard of morality they have, and be truthful,

honest and pure, but many of them, I fear, are not so. A justice of the peace said he never met people whose testimony upon oath was of so little value. Their distinction between mine and thine is often very hazy. Unfortunately, however, all this could be said of some Gentiles as well.

Polygamy. Do the Mormons practise polygamy? I scarcely think they do. Probably some live at alternate intervals with one wife here and one or more others in the United States. Some of the young people innocently say, "Oh, brother so and so has gone down to see his other wife." Many of the old men brought their youngest wives into Alberta with them, while the old ones were forsaken and left behind in sorrow, if not in want. While polygamy is not practised, still it is taught, but at the same time the people are enjoined to keep the law of the land for the Bible tells them so. The court of final appeal is an external authority.

In the way of establishing and conducting schools in the Mormon district, nothing systematic has yet been done. Sometimes schools are opened for a few months but they are of a very inferior standard, as they have no properly qualified teachers. The North-west Assembly offers very good inducements for the establishing of public schools, giving 70% of a teacher's salary, but for some reason the Mormon leaders seem unwilling to take advantage of it. The result is that their schools, where they exist, are much inferior to those in other portions of the North-west, and their children are growing up in ignorance of even the simplest elements of an education.

## COMMUNICATIONS.

### LETTER FROM T. L. WALKER, M.A. (1890).

**T.** L. WALKER has betaken himself for the second time to Leipsic, to continue his studies as an exhibitor. The following extracts from a letter to the Principal are interesting:—

"There is a Canadian colony here, ten are University students, two of these Queen's men, and the Conservatory of Music has twice as many. I am working in a chemical laboratory which has twenty students, just one half of these are foreigners—two Dutch, one Russian, one Scotch, two English, three American and two Canadian. Quite a number of students hail from South Eastern Europe, particularly from the Balkan provinces. Women now have the right to become students. For years past, a few attended without having the privilege of registering and paying fees, but now they enter on the same conditions as men.

The students here have no field sports. There are many student clubs and societies, but none wide

enough to be regarded as representative of the whole body of students. The "*vereins*" are numerous but in only about one-third of them are fighting and duelling regarded as essential. The members of these fighting corps are, as a rule, drawn from the wealthier classes. A student seldom spends his whole university life as an active member. After a few semesters of "sport," he generally settles down to work. Here, however, the corps student is at a great disadvantage, since duelling is not allowed in Saxony. When a duel is to be fought, the combatants, each with a crowd of supporters, take the train to Halle, which is in Prussia, and only an hour's run from Leipsic. After honour has been satisfied they return, sore but proud of their wounds. When the wounds are patched up, the possessor seems to lose no opportunity of showing himself to the public. From noon till dark he may be seen parading the streets, or sitting with friends in some prominent place in one of the more fashionable restaurants. A German student with whom I lodge informs me that he would not fight with pistols, because they are dangerous and because there is not much chance of obtaining fine wounds. He showed me a very small scar on his nose which I had previously observed. This was the only scar he had and he seemed to regret that it was not larger.

The only society I have joined is the "*Chemische Gesellschaft*," which is composed of the university staff in chemistry, with the more advanced of their students. Its meetings are held in a hotel. There is generally a little business for transaction, then a paper is read and discussed. The members sit around the tables in the room and almost everybody supplies himself with a very big glass of beer. Till the discussion of the paper is ended all is very quiet and many glasses are scarcely tasted. The president brought the formal part of the last meeting to a close with the following words: "*If there be no further discussion I shall kindle the fire for the sacrifice.*" Thereupon he lit his cigar and introduced the second and equally important part of the meeting of the *Gesellschaft*. The atmosphere was soon pretty blue and the demand for beer was strong for the next hour. In justice to the Germans, however, I must say that all was as orderly as one could desire. In one of the chemical laboratories, all the fines imposed on the students during the session are used to defray the expenses of the professor and students while on a "beer excursion" to one of the neighboring villages.

Married men are not very numerous in the University. In order to matriculate a married man must obtain special permission to enter as a student. An American who had brought his wife with him was asked by the city police if he were married.



On his replying in the affirmative, the officer asked for his marriage certificate. The poor fellow could not produce it and was given the option of producing it within a definite time or of being married over again in one of the city churches.

Lectures continue from very early in the morning to very late at night. Saturday forenoon is in no way regarded as a holiday. I have a course of lectures every day from Monday to Friday, from a quarter past nine A. M. to ten P. M. When Saturday comes, the professor, as if to make up for Sunday, retires as usual at ten o'clock, but returns in a quarter of an hour and lectures again on the same subject. In Munich some courses are announced for Sunday—not theology either."

Yours truly,

T. L. WALKER.

### RUGBY IN ENGLAND.

LETTER FROM W. F. NICKLE, B.A.

*To the Editor of the Journal:*

If good wishes were of any avail Queen's would this year again have had the cup and championship; for Saturday after Saturday fancy has taken me home to the football field, and as I wondered how the boys were doing, my good wishes were with them. However, the wheel of fortune has gone round, with the result that 'Varsity is victor, and while the coveted honour leaves the college to go to that of our rivals, in congratulating them let there be a determination to win fresh honours the coming year, and to retain them for many a day.

It was not for the purpose of congratulation or commiseration that this letter was begun, but to give a brief account of an English game of rugby which I had the pleasure of seeing, thanks to the kind invitation of W. Grant, '93, who is studying at Balliol College, Oxford, and follows with fervour Queen's and her fortunes.

To get an idea of the game we must observe how differently Oxford and Coventry lined out, that bright afternoon, from what would be thought correct in Canada. A full back, four halves, two quarters, eight forwards. As in Canada, a kick from centre puts the ball in play, and from a quick tackle a scrimmage follows.

The first surprise meets us here, for in place of one of the forwards taking the ball to place it in the scrimmage, one of the quarters rolls it fairly between the scrimmage formed of the entire forward lines. There are no such things as wings in their game, but in two lines of three men each, and one of two, the forwards form themselves compactly together and move like a unit the moment the ball is in play.

How, I can not tell you, but the moment the ball rolls into the scrimmage, the heavier forwards turn it as if on a pivot, and away they go dribbling the ball far down the field in a way that must be seen to be appreciated. Finally, one of the back division falls on the ball and another scrimmage takes place.

This time the ball is heeled back to the quarter and now we see the reason of the strong back division. From the quarter it flies to a half, who takes it on the run while the whole division, save the full-back, follows down the field. Man after man is tackled but with never the suspicion of a fumble, the ball is carried on far over the line for a touch, which counts but three (3), the goal resulting two (2) more.

This struck me as being the great feature of the game, as the fear of a quick dribble kept the opposing division well back, giving excellent openings for a run when the ball is heeled back. A rouge or touch in goal counts nothing, so kicking is resorted to only as a means of defence and in the hope that the ball will fall in touch.

To prevent the ball being carried behind by a hard pressed team, the rules provide for a scrimmage five yards out. The referee has very little to do, as the game is played according to the spirit of the rules rather than the letter, and once the whistle blows, no one thinks of questioning a decision.

Trusting these few remarks may prove of interest, Mr. Editor, I am yours truly,

W. F. N.

### COLLEGE NEWS.

#### ALMA MATER SOCIETY.

THE adjourned annual meeting of the Society was held on Dec. 14th. In the absence of Mr. Ross, the Vice-President took the chair and read the President's report, which dealt with College affairs in general for the official year. The Secretary's report reviewed the important work undertaken by the Society during the year, while the Treasurer's report though only partial, gave evidence of careful financial management, and promised, when all claims were settled, to leave a comfortable balance to the incoming officer.

The amendments to the constitution were then brought up, and the Society resolved itself into committee of the whole, with W. Moffatt, M.A., in the chair. Each member was furnished with printed copies of the old constitution and of the proposed amendments, and for two hours and a half the committee carefully considered clause after clause, and finally rose and reported in favour of the proposed amendments as modified in committee. The old constitution was then formally rescinded, and the new one as reported was adopted.

The officers-elect were then installed, and the new President, Mr. J. M. Farrell, M.A., made a few remarks. A vote of thanks was tendered the retiring executive for their services to the Society, the Secretary coming in for a large share of the well-merited praise, for every one felt that Toshi Ikehara had been one of the most conscientious and painstaking secretaries the Society ever had.

The annual meeting then adjourned, and the minutes of the last regular and special meetings were read and confirmed. An informal report was received from members of the Athletic Committee regarding the negotiations for the new hockey rink. They reported that the arrangement was very satisfactory, as it gave the students the exclusive use of the large rink every day, from 2 to 5 p.m., for hockey practice at the old rates. A motion was passed authorizing the Secretary to procure a copy of Dr. Bourinot's "Procedure at Public Meetings," which is one of the works on rules of order indicated in the new constitution as an authority for reference in case of dispute. The committee on the constitution was instructed to have 500 copies of the new constitution printed. The meeting adjourned at 11 p.m., to meet again on Saturday, January 11th, 1896.

#### SUNDAY AFTERNOON ADDRESS.

##### EVOLUTION AND NATIONALITY.

Prof. Dyde opened his address with a reference to the principle of evolution, saying that this fact of biology had been applied to all the activities of human thought, including art, philosophy and religion. He proposed to consider the way in which it had been applied to the existence of nations. Hegel, Byron, Matthew Arnold and Walt Whitman were quoted as lending support to the theory that all nations pass through the same organic process, having their period of pupillage, their period of power, and their period of decline. In accordance with this theory the thought of a young nation must be puerile, as the thought of an old nation must in time become senile.

The speaker gave reasons for believing that this view of the existence of nations was inadequate. It was true, he said, that the new insight into nature, of which evolution was one product, had called in question the finality of a merely national ideal. It had rendered it impossible to worship even humanity. But it had at the same time furnished us with a new interpretation of what was natural, and done much to destroy the lingering antagonism between the natural and the spiritual. Thus everything that had formerly been viewed as natural and earthy was now seen to be capable of spiritualization. The deeper perception of the meaning of

nature had recreated our idea of national existence.

National existence, when rightly taken, involves internal as well as foreign relations. Hence the operation of the higher insight into the significance of nature told upon civil as well as foreign affairs. Professor Dyde gave instances of the transformation effected by the new ideal as follows:—

It was manifested (1) in a more intelligent sympathy with the animal creation; (2) in a keener interest in the life and education of children; (3) in a greater regard for sports or games, even amongst nations who have hitherto neglected them; (4) in a more sympathetic care of the mentally and morally infirm—a nation now regarding the imperfections of its citizens as in some sense its own; (5) in a wiser treatment of minorities—the statesman taking a deep and concrete view of any emergency, while the visionary or mere politician is concerned with fragments; and (6) in a more generous appreciation of civilized nations, both of the older peoples, who had been slow to take possession of a broad human ideal, and of the younger peoples, who were only beginning to realize their responsibilities. Prof. Dyde alluded to Wordsworth, Matthew Arnold and Browning as having given in different ways a magnetic presentation of this ideal of national existence.

##### Y. M. C. A.

On the evening of Dec. 13th the musical committee took charge of the service. After the singing of a few opening hymns a quartette, composed of Messrs. Carmichael, Meiklejohn, Best and Turnbull, rendered effectively the hymn, "Hark I hear a Whisper." J. H. Turnbull then followed with an instructive paper on Psalms and Psalm Writers, in which he sketched the process through which the Psalms reached their present form. The hymn, "Come Unto Me," was sung by the quartette, and D. W. Best gave a general history of hymnology and the place it has filled in the church service.

"Christmas" was the subject for the 19th, when J. R. Fraser, M.A., led the meeting, basing his remarks on the text, "Glory to God in the highest and on earth peace among men in whom he is well pleased," Luke ii. 14. Presbyterianism, he said, is too intellectual to countenance many church holidays, but it unites with all other Christian denominations in celebrating Christmas. It is a time when the ordinary laws of prudence are suspended and good cheer prevails. It is a time of peace, pointing forward to that harmony of life that has its source in righteousness, and in men, as they struggle toward a true life; God is well pleased. So the Christmas-tide is a prophecy of that new age when the Christ life shall have touched the lives of all men at all points.

**Q. U. M. A.**

The regular meeting of the Missionary Association was held on Dec. 14th. The Vice-President, D. McG. Gandier, occupied the chair.

In reference to the lamented death of Jas. D. Stewart, M.A., late President of the Association, it was resolved that a copy of the resolution already signed on behalf of the Association, should be inscribed in the minute Book.

D. McG. Gandier, B.A., was unanimously chosen as president, and M. H. Wilson, B.A., was appointed to the position of vice-president. The report of the treasurer showed total receipts, \$439.33, total expenditure, \$422.51, leaving a balance on hand of \$16.72, with \$369.73 yet to be collected.

A committee consisting of C. Young, R. Burton, K. J. McDonald and M. H. Wilson was appointed to make arrangements for the supply of mission-fields for the Christmas vacation and for the remainder of the session. It was decided that in accordance with an invitation from the people of the Presbyterian Church, Camden East, the Association undertake to furnish a programme for their Christmas entertainment, the proceeds of which, as for several years past, were to come into the treasury of the Association. The following named members were received: J. F. Millar, Wm. Guy, A. O. Patterson and D. M. Robertson. The Corresponding Secretary read a communication from Rev. Dr. Smith, expressing his thanks to the Association and accepting its offer.

On Thursday evening, Dec. 19th, several members of the Q. U. M. A., visited Camden East. The darkness of the night and unfavorable condition of the roads rendered the audience smaller than it might otherwise have been, but all seemed to enjoy themselves. The children of the Sunday School contributed an opening song, after which a varied programme of music, recitations and addresses was provided by the Association. The following are the names of those who participated: J. Ferguson, A. J. Meiklejohn, J. B. McDougall, J. Munroe, Wm. Guy, A. Rennie and J. H. Turnbull. D. McG. Gandier occupied the chair. Our boys returned on the morning train on Friday, well pleased with the trip, and speak in the highest terms of the kindness of the people of Camden East.

**READING ROOM.**

Among the many things in which Queen's is not inferior to her sister universities is the students' reading room. During the past ten years it has been gradually improving until it is now well supplied with the chief newspapers of the Dominion and the best magazines of America, together with a few English magazines. The supply this year is quite

up to the standard, and we note with pleasure that the room is being used even more than formerly and that the regulations are fairly well observed.

Among the permanent improvements of the past weeks we notice the following: A border around the sides and ends of the floor has been stained and the centre covered with cocoa matting. This not only improves the appearance of the room, but makes it quiet, as a reading room should be. A couple of nice mats at the doors would be a further improvement. The seating accommodation has been increased by half a dozen chairs, and the picture frames at the north end have been adapted to the size of the pictures in them. It might here be observed that the curators have been heard to say that the JOURNAL staff and officers of the A.M.S. must in future adhere to the present large-sized card, if they wish their photos enshrined in the reading room.

A neat oak moulding has been run around the wall, inviting pictures to be hung thereon. The drawing of the college building, presented by Mr. Mason, is the only picture which has as yet accepted the invitation, but it is to be hoped that before long some of the friends will present us with one or two standard works of art, by which our room will be beautified and we ourselves educated. Then the curators of another year might add heavy curtains to the windows, thus making the reading room thoroughly cosy and attractive and winning for it, from all faculties, the respect which it deserves.

**DIVINITY HALL.**

Before dispersing the brethren for the holidays, the Archbishop desired that all with one accord, wheresoever they might be found about the hour of noon on Xmas day, should make a demonstration of their sympathy with the Armenians, in the most convenient and practical manner. It is useless to add that the brethren, one and all, promised a ready, cheerful and hungry obedience.

If we had any meek little doubts about the necessity of the study of Apologetics, they have been completely squelched or driven into a very far country, by the fifteen (15) learned Justifications (written by members of the Hall) to which we have been forced to listen within the past month.

His Holiness Andrew I. is starving a young steer preparatory to letting him loose upon an ill-advised brother who hired a 'bus to bring people to hear him preach during the past summer. If this does not suffice, His Holiness is determined to correct the refractory brother (Marcus A— by name) even if he has to send forth his most angry bull. Andrew I. has already warned brother Marcus that the rule:

"Da pauperi ut des tibi; da micam ut accipias totum panem; da tecum accipe Cœlum," is not at all "up to date," and that the erring brother must adopt a higher standard or "Come up to the ring." Cave! "Dies irae, dies illa."

We have received a copy of the following bull:— Andrew I. to all the devout brethren in the fellowship of Divinity Hall, my beloved children, greeting: Be it known unto you my children, that certain brethren of the Married Men's heresy have been distributing blotting-paper which advertises a family knitting machine; that certain of the lambs of the flock, *e.g.* G. C.—ll and others, have asked for advice as to the moral significance of purchasing one of these worldly implements; that the same is a matter affecting public morality, and therefore for these reasons, all and sundry, the canvass for and sale of these articles is hereby prohibited, the use of the blotting paper is allowed, but every "money-maker" knitting machine purchased after this date shall be confiscated, and who so disregards these, our commands, is henceforth declared excommunicate.

Dated at Coe Hill, this 32nd day of Dec., 1895.

#### MEDICAL DINNER.

Queen's medical dinner has always been a success, but it may be said truly of this year's fete that it has had no superior in the history of the medical college.

Delegates from the sister medical schools of McGill, Bishop's, Trinity and Varsity arrived early on Thursday morning, and were cordially received.

The guests began to arrive at the Hotel Frontenac about eight o'clock, and were soon engaged in cheerful conversation in the hotel parlors. After some time, they adjourned to the dining room, which was fittingly decorated, being "set off" here and there by a graceful arrangement of Queen's colours. The President of the Æsculapian Society, W. H. Irvine, B.A., sat at the head of the table, on his right Dr. Goodwin, on his left Dr. Anglin.

After studying carefully for some time the various prescriptions of the menu card, the President arose and proposed the toast to the Queen, which was responded to by the whole assembly rising and singing the anthem. Mr. T. Mooney, in an appropriate speech, proposed "Queen's and her Faculties," and after the "Old Ontario Strand" had been sung and the college yell given, the toast was responded to by Dr. Goodwin, who was received with loud cheers when he announced that he was still an undergraduate in medicine.

Mr. P. Bannister then rendered a song, after which the toast to "Sister Institutions" was proposed by R. E. Webster, B.A., and responded to by

Dr. Ryerson, M.P.P., a Professor of Trinity Medical College, and by Messrs. A. J. Grant, of McGill, E. J. Rothwell, of Varsity, J. J. Benny, of Bishop's, and J. H. Oliver, of Trinity. These speakers bore greetings from the institutions which they represented, and expressed themselves as highly pleased with their reception by Queen's students. The Faculty song, which may be considered the chief item of the programme, was sung by A. Letellier, and received with great applause as the name of each Professor was announced in some humorous connection. Dr. Mundell, in a short and pleasing address, responded in behalf of the Faculty.

Mr. T. J. Kelly toasted "Our Guests," and the toast was responded to by Mayor Wright, J. L. Haycock, M.P.P., J. H. Metcalfe, M.P., J. R. Fraser, M.A., of Divinity Hall, F. Cartwright, from Arts, and T. Scott, B.A., from Science Hall. Mr. Haycock captured the med's' hearts at once by a statement of his policy in regard to the Medical Council. Mr. J. H. Metcalfe, M.P., arose, and in his genial and humorous manner proposed the toast to the "Learned Professors," stating that at one time he was engaged in working up the raw material which has since developed into many of our most prominent professional men. Dr. Anglin responded to this toast and pointed out the arduous duties connected with professional life, and especially that of the medical men. The rendering of a piano duett by Messrs. Rickaby and Watson was very much appreciated.

Dr. Herald proposed the toast to the "Undergraduates," and the following speakers responded: J. J. Downing, B.A., 4th year; S. H. Gould, 3rd year; H. V. Malone, B.A., 2nd year; Rev. A. W. Richardson, B.A., 1st year. Each tried to show why his was the best class that ever entered college. This toast was followed by the Year song by Mr. H. Walker, which was like the Faculty song, a witty composition giving the name of each member of the Senior year, with characteristic "hits."

Mr. H. Gillespie proposed the toast to the "Hospitals," and Dr. Kilborn responded. Rev. A. W. Richardson, B.A., contributed a song.

Mr. A. Embury proposed the "Ladies," and Mr. J. Boyle the "Press," both of which toasts were heartily received.

All present then joined in the national anthem, and thus brought to a close one of the most pleasant events in the history of the Medical College.

Old gentleman (after Prof. McNaughton's lecture at Ottawa)—"This reminds me of my school days."

J-n M-t-n—"By Jove, then, it must have been the school of the prophets!"

YEAR REPORTS.

'96.

The postponed regular meeting of the senior year was held at 5 p.m. on Friday, the 13th inst.

In the absence of the President and Vice-President, Mr. R. Burton was elected chairman.

An invitation from McMaster University was accepted and Mr. R. W. Anglin was appointed to represent Queen's.

An invitation to send a representative to the annual dinner of the medical students was also accepted and Mr. E. F. Fralick was appointed. But later, when it was learned that Mr. Fralick had already left the city, Mr. Frank Cartwright was appointed.

Notices of motion were given to arrange for the annual dinner of the senior year, and to appoint a valedictorian at the first meeting in January.

All arrangements for the class photograph have been made. It will be taken by Mr. Henderson, and will include all present students of the senior year, all former members of alumni standing, and any members of less than alumni standing whom the year may elect.

In addition to those named above, the following students have represented Queen's at other social events: Mr. W. B. Munro at Trinity University, and Mr. W. M. Kannawin at Victoria University.

'97.

The junior year has modestly refrained so far this season from rushing into print, and even now appears before the University public with something like diffidence.

At the meetings of our year an occasional debate has been held on some subject which is of real importance to those who want to grasp the ideas by which men and things are moving.

Our last programme, which was of a musical and literary character, was furnished by Miss Cook, Messrs. McGibbon, Wilson, McIlroy, Baker and Ingram, and another is to be conducted shortly after the reopening of classes.

In football the class of '97 has this year been somewhat less successful than was intended; though such a complaint is too common now-a-day to be bewailed with any degree of bitterness. The team from the Divinity Hall, as in duty bound, succumbed at the first meeting, and though taking its quietus manfully, concluded not to risk a second drubbing. In the case of '96 though all went well in the first game of the series, in the second, some peg got loose and the mechanism which was meant to have hurled the junior year to earth was hoist with its own petard.

Mr. Alexander is President of the year in place of Mr. C. Smith, resigned.

PERSONALS.

TO Rev. Jno. F. McFarland and Mrs. McFarland, South Mountain, Ont., to Rev. Jas. Leitch and Mrs. Leitch, Watson's Corners, Ont., we extend congratulations, the seeming tardiness of which we would counteract by holiday heartiness.

O. R. F. U. '95-'96.

*Pres.*—W. A. Logie, LL.B., Hamilton, an honor graduate of Queen's.

*1st Vice-Pres.*—Walter Dick, Toronto.

*2nd Vice-Pres.*—A. B. Ford, M.A.

*Sec'y-Treas.*—J. M. Mowat, B.A.

*On Com.*—A. E. Ross, B.A., Queen's.

Prof. McGillivray has been appointed a member of the Departmental and University Matriculation Examination Committee for 1895-'96.

The ordination and induction of Rev. Jas. Rollins, B.A., to the charge of the Presbyterian Congregation, Elmvale, occurred on the 12th inst. Further developments will be noted with compound interest.

Prof. McNaughton delivered a lecture on "Antigone" to a delighted audience at Ottawa on the 13th inst., under the auspices of the Literary and Scientific Society of the Capital.

Dr. Alex. McEwen, '95, W. H. Easton, M.A., '92, Secretary of Victoria's Theological Club; Alex. McKenzie, '96, Public School teacher at Kepler; R. Croskery, B.A., '94, and Gourlay (of McGill Medical College) were among the 'Xmas callers at Queen's.

Rev. A. McKenzie, late of Cardston, Alta., is with us again and will compete with all comers in the class of Elocution.

Arthur M. Fenwick, M.A., '90, Principal of the School at Moosejaw, spent his 'Xmas with his friends in Kingston, after an absence of five years. A successful student, he has proved himself an efficient teacher. He brought good tidings of Fred Heap, M.A., '90, law-student at Winnipeg; G. Bradley, B.A., '90, John A. Beattie, B.A., '91, and G. J. Bryan, B.A., '88.

Rev. E. D. McLaren, B.D., of Vancouver, has been appointed an honorary chaplain to His Excellency the Governor General. Verily Queen's doth improve the adage "Go West, young man!"

Rev. John W. Muirhead, B.A., '91, of Whitewood, Assa., with Mrs. Muirhead, is spending an extended vacation in town. As a vital college force in his day, as a man of distinctive personality, and as a consistent member of the JOURNAL Staff, his memory is still green in our midst and "we all love Jack."

A most voluminous bulletin of "Books for Sale," points us to W. H. Brockenshire, who, on his sojournings, again touched Queen's.

## DE NOBIS NOBILIBUS.

*"In jesting guise: but ye are wise  
And ye know not what the jest is worth."*

—Kipling.

**R**ESOLVED, to further redeem cosmos from chaos, by the free use of cosmetics, during the new year.—J. R. Ing—m.

Prof. in Hebrew—"Why hasn't the *Kaph* a dagesh, Mr. W—ds?"

W—ds—"That's a problem for the vets., Professor."

F. A.—"It's only an omission, Professor."

"Daisy" B—ll's ideal, as he expressed it during the progress of the freshmen's debate on the engaging subject, "Is marriage a failure?"—"Lustrous eyes and ruby lips and raven tresses waving round her form divine, and feet like the twinkling fairies." In this connection it may be of interest to note that the Edinburgh students have been much exercised of late by the appearance of Miss May Yohe, an American lady who figures prominently on the British stage as a burlesque actress. The *Student* of 5th Dec. presents her portrait as frontispiece, as "an acceptable memento of one of the red-letter days of the present generation of students," and devotes to her its leaderette. It also contains two poems, of which she with "twinkling feet" is the subject. Being short of Levana notes we print one of these:—

## MISS MAY YOHE.

"Is there anything beautiful left on earth?"

The soulless cynic cries,  
As he scans the face of each passer-by,  
And looks on the land, and the sea, and the sky  
With cold insensate eyes.

But out of the West a vision comes  
With a sunny picture face,  
With laughing eyes, and with dimpled cheeks,  
With a bird-like voice, and a smile that speaks  
Of loveliness and grace.

And even the cynic stays to watch  
Those twinkling fairy feet,  
Till he casts his hateful scorn away,  
For he feels that the coming of lovely May  
Can make December sweet.

## Our P. M. G.

Our John is a Bachelor of Arts,  
And parts, and hearts; his dancing's up to date:  
His air as sentimental as Mozart's  
Softest of melodies; he can skate,  
And sparks—without any flaws or starts—  
Just at the proper time. He rides sedate  
And brings our mail; but 'tis a woeful sight  
To see him climb the stair with load so light.

Again the M. M. P. A. has asserted itself and stretched forth its protecting arm to shield one who is considered a very desirable candidate for its membership. Their detectives discovered a deep laid plot to keep Fuzzy Frizzy Fr—l from spending

his holidays in this city. These worthies have attempted to move the "Medical College and the Levana Society" to break up the plot, but happily with poor success. "The best laid plans o' mice and men gang aft a-glee."

"Why isn't the M.M.P.A. embraced with other societies?"—P. W. C—rr—e.

A freshman in Divinity Hall succeeded in touching a responsive chord in the hearts of his hearers by announcing at the close of a long-winded sermon: "Art thou weary," etc.

Jimmie Conn sloped Pol. Econ.

To go to Ottawa,  
'Nother Jimmie, 'nother Polly,  
Slope? Pshaw!

One lately initiated into the mysteries of the sophistic teaching spoke thus of his former illiterate condition, according to the translation rendered in class by the professor:—"I couldn't open my mouth three times without *putting my foot in it*."

(Roll call in Junior Philosophy on *last day*).  
Prof.—"Mr. Tandy."

Mr. T.—"*Adsum*." (Prof. and class convulsed as *first time not tardy*).

Prof. (recovering)—"Never too late to mend, Mr. Tandy."

"Of all the days that's in the week  
I dearly love but one day—  
And that's the day that comes betwixt  
A Saturday and Monday,  
For then I'm drest all in my best,  
To walk abroad with Sally,  
She is the darling of my heart,  
And she lives in our alley."

—K. J. M. (B.D.2.B.)

"O sleep, it is a gentle thing,  
Beloved from pole to pole."

At a concert lately held in the Opera House, well supported by the college community, an enthusiastic and portly gentleman on a front seat was soothed to sweet slumber. While he was thus at rest a sympathetic entertainer rendered as an encore,

"Get thee to sleep, my babie,  
Crawl into bed, my dearie."

And the full-orbed Paderewski (Cl—rk) beamed benevolently from the gallery. The house was convulsed, but the dreamer undisturbed.

H. C. W—n—d—l (as he examines the library shelves)—"Who's been plundherin' Virgil's *Sellar*?"

"I'm going to Washington to settle the war question for Cleveland."—Guy C.

MrK. was Queen's delegate to Victoria conversat. this year, and thereby hangs a tale.

Bob McCr—y (returning to his boarding house at 8.10 p.m., after calling on a Queen's lady grad).—"By ginger, boys, I thought K—n—w—n went home last night!"

Cæsar McD. to one fair, fitting form whom he encountered in a narrow passage by avoiding another—"I beg your pardon." *Sotto voce*. . . . "Charybdis. . . . Scylla."

Waitress (spontaneously combustible)—"Apple pie or mince pie?" Hungry freshman (reverting to a past course)—"Mutton pie, please." Irate waitress—"You're too smart, young man."—Exit.

"If you put in that joke on me you'll be hanged." —J. McV—r. If any mon will be hanged let him be hanged.

**Santa Claus.**

We had a visit from Santa Claus this week. It was the day before Christmas that he dropped in—via the ventilator. Poor old chappie, wrapt in his thick furs, he was almost suffocated by the heat and unusual closeness of the atmosphere. Notwithstanding the cool way in which he entered our sanctum, he was hot as July; his merry old face glowed like a young furnace, while the perspiration dripped from the two pointed-ends of his long beard, and oozed out through his loose water-logged "shebogans." All the same we could not refrain from giving our old friend a warm welcome, which, indeed, he received as cheerily as if it had been 20° below zero (we refer to the temperature), and unbuttoning his coat he accepted our invitation to "sit down and chat awhile." He first thoughtfully placed our cuspidor directly under his dripping beard, then disposed of his foot-gear so as, to drain down the register, and after lighting his pipe began: He was on a prospecting tour, he told us, to see what people wanted most to find in their stockings on Christmas morning. Here he drew from his pocket a note-book and as he turned over the pages, reading softly to himself the while, we managed to catch a few of the inventories of what people wished to find in their sox:—W. H. Cr—m: "The lost voters' list." H. R. G—t: "Fame." S. W. M—ws: "Peterboro." McK—n: "The address of Miss ——." C. G. Y—g: "A pass on the K. & P. Ry." Mark A—y: "The latest ideas in philosophy and religion *ready for use*." J. R. H—ll: "Nothing but leaves, *i.e.*, of books." H. H. H.: "The past to live over again, or tailing that a *brief* for next sitting of the C.I. et V." T. C. Ik—h—r—: "A merry Christmas but no *China-ware*." W. M. K—n—w—n: "The wings of a dove good for at least 160 miles and return." N—v—ll—K.P.R.: "A double track." S. A. W—ds: "A Parisian Laundry." J. R. Fr—z—ll: "A heart, *i.e.*, a *sweet heart*." M. H. W—ls—n: "A doll." At this point our smile became audible, and our melting friend, looking up from his book, caught us taking notes. "Ah," he said, as he borrowed

our pencil, "I must be going. What will you have for yourself?" "Dollars," we promptly answered. "Our sox chuck full of paid-in-advance subscriptions to the JOURNAL." The old elf puckered up his mouth and whistled softly. "The most modest wish of the lot," said he. "Well, we shall see, we shall see." We found it necessary to raise the window, but when the fog had cleared somewhat our visitor had vanished, and, save the brimming cuspidor, no trace of him remained.

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