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THE JOURNAL was born on October 25th,
1872. The prospectus stated that its
first objects were to foster a literary taste
among the students, to afford them an oppor-
tunity of expressing their opinions on the
leading topics of the day, and to serve as a
bond of union between the University and
her Alumni, that the interest of the latter in
the prosperity of their Alma Mater might
be sustained after they had left her halls.
The first object has been accomplished to a
certain extent, though we are obliged to join
in the wail that goes up from the editorial
staff of most papers of our genus, that the
number of students contributing to the

columns of the JOURNAL is a very small per-
centage of the whole. But, the other ob-
jects seem to have fallen into the limbo of
“dumb forgetfulness.” With the exception
of the discussion on Home Rule, scarcely
any of the leading topics of the day have
been touched. This cannot be for lack of
interest in political questions. Have we not
shown ourselves ready at a moment's notice
to be organized into associations pledged to
support the two existing parties? And, of
course, no student joined either association,
simply because his father or grandfather
voted blue or yellow. He had made up his
mind intelligently on the extensive platforms
laid down by both parties. Could we not
then have some philosophic discussion on
the living issues that are likely to be soon
pressed on the people's attention, such as
the Fisheries Question, Reciprocity and its
effects on our manufactures, Revenue, Im-
perial Federation, Provincial Claims and
who pays the piper, Disallowance in the
North-West, the Labour Question, Tithes
in Québec, the French Language in Ontario
Schools, and other matters that are higher
than parish politics and may be discussed
without reference to party? Then, the third
object that the JOURNAL had in view has
been ignored by the Graduates who have
gone out from us into the wider university
of the world. The fault is theirs, for we
are always ready to give space to communi-
cations from old friends. Are they so busy
making money that they cannot spare time
for an article or a letter? Or, is it possible
that they are forgetting the days of “auld
lang syne?”

IT seems to be tolerably certain that the Ontario Legislature is about to destroy—or practically so at least—Upper Canada College almost the only independent institution providing secondary education in the province. This being so the suggestion arises; would it not be possible to establish in the western portion of the province, say in Hamilton or London, some academy under the auspices of Queen's, which, while allowing all possible freedom of choice to the pupils attending it, might act as a feeder to the University. Being beyond government jurisdiction it could be made to afford a worthy secondary education somewhat similar in character to that given in such English schools as Harrow, Eton, Rugby, &c. Certainly we could not expect it to immediately become such an institution as one of these, and yet some of these have had but small beginnings and their present position is due to the fact that they did good work even from the first. We believe that the time is ripe for the establishment of such an academy in Ontario, for it is very evident that if the educational institutions of the province are to be developed along the lines which the Department is chalking out for them the term 'educational' as applied to them will be a decided misnomer, if it be not at present but a polite fiction to designate many of them as such. Even while compelled to pay the school tax, those who know what an education should be, and who could afford to send their sons to such an academy, would gladly avail themselves of the opportunity rather than see their children's time wasted and their intellects maimed and racked on the mental Procrustean bed set up by the Education Department. Though a certain amount of capital would be required to start such an institution, yet there can be small doubt that before long it would be self-supporting, and very probably a good part of the original fund could be

obtained from the city in which it would be located. As a matter of fact provision had already been made by a previous Government for the establishment of several schools similar to Upper Canada College, one of which was to have been located in Kingston. But it is in vain to expect a government which would seek to destroy the only one in existence to carry out the original design, which is still, we believe, an eminently wise one. Every day it becomes more evident that on private liberality and that alone must the higher education of this country depend. Such a lesson has been taught to our friends in the United States and they are profiting by it, for, while the state educational institutions are, in the majority of cases, either sinking out of the educational world or preserving a torpid existence, its institutions supported by private benefactions are flourishing and doing by far the best work in the country.

WHO shall define Philanthropy? Wide reaching and varied, as insanity itself; like it, its true meaning still undefined. In all its varied forms, in all the charities and charitable we see it daily, hourly appearing as in the past, and yet we have not reached its true use and meaning. We see—we know—the many in need of charities and yet after all what have we accomplished? Our mothers have been our pilots here in good works and many; our grandmothers, in older countries, dispensed sweet charity, and generation after generation past and present have exhausted and are exhausting their energies to the same well nigh fruitless end; not fruitless altogether, but, in comparison with the time and energy expended, most unproductive. Birds wearing out their vital strength in hopeless, however steady, beating cannot wear away the bars that make their purpose void. Their prison song, if sweet, is sad. They wist not why it is, but so it is, and

still they renew the endeavor, dying no nearer the goal they sought. How many earnest women with pure hearts and high aims for the general good have so died? And to-day there are :

Thousands of throbbing hearts, where theirs are at rest and forever,

Thousands of aching brains, where theirs no longer are busy,

Thousands of toiling hands, where theirs have ceased from their labors,

Thousands of weary feet, where theirs have completed their journey !

The thought of it all is intensely, sad and over and over again is asked why is it so ?

We look on the one hand and see women we reverence in purity of life and purpose, good women and true, with hearts and hands so willing to benefit the less fortunate in life's battle of ways and means, willing not alone to give of their abundance, but to give time and trouble, mental and bodily labor without stint or ceasing, hoping only for fruit to their labors. They are a selected class, a percentage of the general body of well-to-do women, inspired with similar sentiments, working to the same ends. On the other hand are women also (to restrict the question to women) who have certainly not been 'rocked and dandled' into womanhood, nor even been allowed a natural healthy development of the parts nature endowed them with to that maturity.

Women who have seen hard times face to face, sometimes through accident of circumstances, much oftener through vices of drunkenness, idleness or ignorance, too often not their own. Women who know next to nothing of the well-to-do and wealthy more than that they have no hard places and no need to know how to save. Necessarily an unselected class, a class varied by all the possibilities of adverse circumstances, of time and place and people. Could any one imagine that any or all of either class, so completely separated in their inner lives,

could at once appreciate the position of the other? The majority of cases woefully show that they cannot. On the one hand the ingratitude and hardness of the poor is a much worn topic. On the other hand is a mistaken estimate of well meant charity for Pharisaical patronage. It seems to us that, as a fundamental principle to any measure of success, there must be on the part of the charitable an ability, not only instinctive but cultivated, to put themselves in the places of those they wish to help, otherwise their labor is useless and their teachings vain.

This is one of the most difficult of all things to do ; untaught, undisciplined by any similar experience, to go behind the veil of another's personality and from many points of view to trace the effects back to causes we can only imagine after much thinking and sound reasoning. Would that this were instilled deep as love in the hearts of all these good women. We must put behind us every remembrance of environment and feel only that it is as woman to woman we stand, we must think that had many of those we shrink from been surrounded by similar circumstances as ourselves they would have been as respectable citizens. We must feel through all our consciousness that place in society is largely due to accident, and the women we would benefit have like nascent inclinations to our own, we must not only feel that they possess, in however stunted degree, however small a measure, the same impulses as their benefactors, but we must with more steadiness of gaze see how we would act and feel to be under their conditions. This it seems to me is the touchstone, the 'Open Sesame' to success in all our enduring benefactions to the poor now with us.

By the new scheme of recitation cuts at Williams, a student is allowed twenty cuts, and is permitted to spend one Sunday in each term out of town. Absence from church is equivalent to four recitation cuts.—*Ex.*

ONE might have expected from the flourish of trumpets which preceded the opening of the Imperial Conference, now being held in London, that a good deal of jingo oratory would have followed, with plentiful reference to the 'Dominions on which the sun never sets,' 'the shipping that whitens (rather blackens now-a-days) every sea,' &c., &c. On the contrary we find the tone of the opening speeches—which are generally the loudest—to be very moderate, even vague and uncertain. No man has dared to advocate Imperial Federation in its broad sense. Lord Salisbury even declares a customs and military union to be impossible, and without that what is left of Imperial Federation? The utmost that seems to be considered as attainable is a union for mutual defence, and, possibly, a sharing by the colonies of the expense requisite to support the naval strength of the Empire. But what is this more than any of the ordinary alliances for mutual defence formed between the European nations, which last just so long as the mutual benefit continues.

Undoubtedly Imperial Federation as a scheme has numerous attractions for many persons of the widest sympathies and patriotic sentiments, and yet we cannot but think that the scheme is one which can never be carried into effect until its provisions shall no longer be necessary. In fact it implies that throughout the scattered fragments of the Empire there shall be such a wide sympathy between the peoples, and such an intense patriotism, in the old exclusive sense, that selfish and natural interests shall be subordinated to these sentiments. But long before these scattered peoples, who know little or nothing of each other, could be brought to such a condition—and unless the majority were of one mind the Federation would not stand the first strain put upon it—they would undoubtedly recognize that they were pursuing a very

unreasonable and arbitrary course—that their Federation was an extremely artificial one, sanctioned neither by commercial, political, social, nor intellectual interests. Why, for instance, should Canada link her political and commercial interests—to say nothing of the others—with the dwellers in Australia, the tribes of India, and the mixed races of South Africa, while she cuts off, by joining such a Federation, her natural relationship with a kindred people in the neighboring Republic?

One of the most rational proposals we have noticed, as affording a definite object for the united wisdom of such a conference, is to the effect that a general Bureau of Trade be established, having as its object the mutual provision of information as to the commercial requirements of the various portions of the Empire, that manufacturers, providers of raw materials, and wholesale merchants may be the better able to make known their wants to each other, that there may be less friction in the mechanism of trade and a more perfect understanding of the directions in which trade may be expanded. Much has been said about the military union of the Empire leading to the preservation of the world's peace. We greatly doubt it. Great military federations too often lead to great wars. But there can be no doubt that a more perfect commercial union of the countries of the world would soon bring wars to an end by making them extremely unpopular because destructive of each country's prosperity. By narrow self-interest alone is war provoked, by a widened enlightened self-interest alone can it be prevented.

Although Greek is not hereafter to be a required study at Harvard, the Greek department there is to be strengthened by the creation of a new professorship. Professor Agassiz, Curator of the Museum of Comparative Zoology, has received the honorary degree of doctor in science from Cambridge University, England.

POETRY.

TO THE PHOTOGRAPH OF TWO FAIR FRIENDS.

THOU tiny little card upon whose face
 Art's magic fingers with a simple truth,
 Have traced such beauty, traced the flush of youth
 And life's first budding spring with perfect grace.
 O forms so fair, and of such gentle moulds
 Life's morning glories cluster o'er you now,
 And spring's first roses blush upon your brow.
 I sit alone and muse as in a dream,
 Shall those fair flowers be blasted, 'ere grow old?
 I listen to the ceaseless flight of Time,
 Whose hour-glass ever running, chills with cold
 The warmest hearts. Truth's meteor gleam
 Is quenched, and life is but a pantomime.
 But I will clasp this treasure to my heart
 And laugh at hoary Time's relentless sway
 Those gentle forms, in flesh, may feel decay;
 But, with a magic wand, has heaven-born Art
 Redeemed this living image from his power.
 Life's frost may silver o'er the silken hair,
 And the fair brows may furrowed be with care,
 But this small card unchanged shall ever bear
 The impress of fair forms, in beauty's hour.

LITERARY.

GERMAN UNIVERSITIES.

THE first experience of the English-speaking student in a German University is apt to cause disappointment. The British, American or Colonial student has been accustomed to a calendar in which he finds set down what he is expected to do in order to enter the University, what he is expected to do while at the University, and how he may with honor and glory leave the University. Some of these calendars are written with a wonderful and praiseworthy perspicuity. In some the arrangement of matter is bad and the meaning well nigh unintelligible. Still, in the worst cases, patience and perseverance will conquer the difficulties.

In the German University the would-be student can find no calendar, and is fain to make enquiries of all likely and unlikely people. Those who have seen references to the "Kalendar" of the German Universities may wonder at the statement above, but any one who has seen more than the outside of the cover will not need to be told that it gives no information adapted to the wants of the intending matriculant.

In high cages on the wall of the corridors of the University building he will doubtless find innumerable notices, but these are written in the finest script and with letters all having that remarkable resemblance so characteristic of German caligraphy. Everything, however,

comes to him that can afford to wait, and though there be no calendar and though the blackboard notices are unreadable even if not illegible, there is still some hope for the man who does not turn away in disgust, but patiently collects all the stray bits of information he can. Finally, after giving a succinct and possibly a correct account of his former career, as well as an accurate description of his father and mother, and having paid his fee of five dollars, the student presents himself, along with others in the same position, before the Prorector, who, in dress suit, makes an oration to the assembled company and proceeds to enroll each student and declare him an alumnus of the great and mighty University at Sonnundmondschein. Several hours are taken up in this performance, though each man's part lasts only a few minutes. The privileges conferred are very considerable, for so long as the matriculation card is kept in the pocket the student may, even in the most quiet and orderly villages, whistle on the street after eleven o'clock without fear of being kept in the police station all night. He may, even without much danger, call a policeman a *polyh*, a term of opprobrium equal to our *peeler*. Moreover, the student is allowed to engage in the illegal habit of duelling, the University authorities being responsible for the good behavior of all under their care. It may not be known to all readers of this article that duelling is against the regulations of the German Universities and is punishable by rustication. It is advisable, then, for the dueller not to be detected. The duellists, as a matter of fact, form a minority of the students. Those who belong to the clubs or "corps" are seldom if ever more than ten per cent. of the whole, and a man may belong to a corps for a year without being *compelled* to fight. Besides, after three duels a member is exempt from further obligation. The University regulations are so severe on the student caught duelling that the University authorities carefully avoid being on hand at the hours when the "Mensur" is in progress. They are assisted in this course by the students themselves, who choose a room in a somewhat secluded spot and fight at regular hours when the Faculty does not require to pass that way.

Games, in the English sense, are almost unknown to the German student, who can, however, be persuaded to take a walk of several miles, provided there are a sufficient number of halting places on the way where beer and sausages are obtainable.

German students are in many respects like other students. Some of them work, some of them waste their time, some of them have brains, some of them would be better engaged in occupations where strength of muscle is of more service than strength of intellect.

The system at the University has its good and bad side. Perfect freedom is allowed. A man may take whatever classes he likes. Almost the only regulation is that he must be six semesters, or sessions, at some University before he is allowed to graduate. Perhaps I should say that there are two semesters in each year. The proof of

having been at a University consists in the possession of matriculation or some corresponding cards and tickets for two classes each session. These tickets show that the class has been paid for and that the lectures were attended. Thus no stimulus is applied to the idle student, who can shirk work as much as he likes and spend his time in an absolutely profitless manner.

Since no course is prescribed the foreign student and the German as well runs great risk of losing the first session by taking classes not suited to him.

There are so many professors and tutors that one is bewildered. In some of the larger Universities, such as Berlin, there is, I believe, on the average one teacher for less than twenty students, while in the smaller Universities there are sometimes only ten or twelve students for each professor. I have been told by a German student that few, even of their own men, gain any advantage from the first session's work, and making due allowance for exaggeration, I feel convinced that the majority make very serious mistakes. The most important matter, however, is whether the second session shall be similar to the first, and the third likewise. Frequently, I believe, such is the case, and the system is confessedly disadvantageous for the idle and vacillating, and on the other hand it has special advantages for the energetic and studious, for one is encouraged to *study a subject, not to cram for an examination.*

That is the feature that strikes the observer as most characteristic when comparing German with British Universities.

The student who has been accustomed to the constant pressure of examination feels a relief when he enters a University where such pressure is removed. A post-graduate course is very rare in most British and certainly in all Scotch Universities. The men in Edinburgh who continue studying after the attainment of their degree might be counted on the fingers. There is no provision made for them; they are practically told "you can be taught no more here." Is there a post-graduate course in Germany? No. There is no course of any sort, under-graduate or post-graduate. Lectures are delivered on almost every subject and on parts of many subjects, but there is no question as to whether you are an intending "Herr Candidat" or already a "Herr Doctor." Laboratories are open, where you can find an opportunity to do what work you wish. Of course I don't mean that the student does biological work in the physical laboratory, or even botanical work in the zoological laboratory. I only mean that he must choose his proper laboratory and then he can go on with his investigation.

Possibly the reason why so little attention is bestowed on the examination is because a University diploma is of no value financially outside the University. The advocate does not plead, the "medicine man" does not practice on the strength of his degree. He must pass a State examination. Similar regulations exist elsewhere, I believe. It may be worthy of remark that though a doctor

in Germany is not allowed to practice on the strength of a certificate from a home University he is unable to better his position by taking a diploma from a school of medicine in France or England.

A characteristic of German students which may be detected in Britain and even in Canada, is want of funds. In one of the comic papers in which students figure largely I saw this advertisement:

To LET—Lodging for student in the neighborhood of the University and *in direct communication with the pawn-broker's.*" (!)

CHARACTERISTICS OF A TRUE CHRISTIAN.

AT the present day there is a widespread cry for practical preaching, if not for practical Christianity. Men think that since they must live they are necessitated to squeeze into the allotted three score and ten years as much enterprise, business and wealth as they possibly can. Men are in a hurry about everything. They are in a hurry to get rich and independent. They are even in a hurry about spiritual matters. The staid, calculating Christian is fast becoming a personage of the past. The doctrines and evidences of Christianity are being left pretty much to theological professors, ministers and students. A doctrinal, logical sermon is looked upon as dry and unpalatable. Dogmatic preaching is demanded, but dogmatic preaching is being thrashed out to the utmost degree of sensationalism. In former times it is said that many people failed to see Christ through the Erskines. It may now be said that many fail to see Christ through Sam Jones, Gen. Booth and the lesser evangelical lights. At Sam Jones' recent farewell meeting in Toronto his praises were sounded fifty times for once of Christ's. One speaker said he had heard Beecher, Talmage, Spurgeon—indeed, the whole host of the great lights, but none of them came up to Sam Jones. Another speaker was so carried away with this protégé that, unconsciously, he informed the audience of a meeting addressed by Sam Jones where the hall was crowded *both inside and out*. Mr. Jones heard all and seemed pleased! Certain others say that it has been reserved for Gen. Booth to reveal to the world a fact which the ages have failed to see, viz., that men can live without sin. Other evangelists aver that it is their duty to break up the way for the preacher. But where do they go for the clods? Neither to the savage nor to the heathen, but generally to fields where a minister has faithfully labored for years, where he has unsparingly sowed the good seed. The seed was good, the sower devoted, the ground was unproductive, so that, after all, the recent grand revivals may be attributed more to the willingness of people to hear the word than to the impartation of it. Church service had become irksome through habits. Sensationalism hit the prevailing taste of the masses, and proved successful in arousing sinners, and it may be in the conversion of many. So far good. But does this state of affairs pro-

duce the highest and best type of Christians? Is the tendency not rather to dwarf Christianity?—to limit the Christian religion to “repentance from dead works?” This question is best answered by consideration of what are the characteristics of a true Christian. Paul, writing “to the saints and faithful brethren in Christ which are at Colosse,” says: “Ye are dead, and your life is hid with Christ in God.” The Christian is dead to the world. This is a fitting analogy. A dead man may be in the world, but to him it has no existence. The world to man is not so much a place as a principle. Where the heart is there is the man; his affections decide his abode. The soul lives where it loves. If it loves the world, the world is its home; if it loves those things that are above, heaven is its home, and earth is but a resting-place in the journey heavenward. A true, devoted Christian is a quiet, persevering worker. He works, not because he desires to be seen of men; and yet his influence in the world cannot be restrained. He is like “a city set upon a hill, which cannot be hid.” The city has no choice of its situation. Devoted Christians are the lights of the world; they are the lighthouses in life’s ocean; they are like revolving lights, casting their benign rays all around them. The ocean lights perform a great mission; they save many a sailor from a watery grave. Yet the lights are unconscious of the good they do: the salvation which they effect must be attributed to the mind and intelligence that devised the lighthouse and placed it upon the rock. So should every Christian worker exercise an influence upon humanity. The rays of the gospel of peace and Christian love should shine forth from him on every side across earth’s dark and troubled sea of guilt and crime, so that sinners, seeing the light of truth, might be saved. Neither must the Christian boast of the good results of his shining; for he is not the light, but only the lighthouse, the apparatus through which God “sends forth His light and His truth.” Again, the Christian must be the salt of the earth—to all appearance dead, yet having a hidden life which manifests a marvellous preserving influence upon all with whom he comes into contact. His influence ought to be felt in society, not because he wishes to appear to his fellow-men to be good, but because, like the salt, he cannot act contrary to his nature. In our large cities many noble workers for Christ ply their daily task of self-sacrificing love in behalf of fallen humanity. They are unknown to the world, they are dead to its pleasures and gaieties, but “their life is hid with Christ in God.” They shed around them in the dark and squalid alleys and homes of the poor the bright and cheering rays of Christian benevolence and love. The world looks upon such as lost, as dead; but they are not dead: “their life is hid with Christ in God,” and they work on and work cheerfully, blessing others and being themselves blessed by God in return: in “feeding others they themselves are fed.” The true Christian, then, lives; though the world sees not his life and its outcome, God does, and that is enough for him. He

cares little for the world’s plaudits or good opinion. Can we say this of our red-shirted Christians or of our noisy, demonstrative evangelists? They claim the honor of evangelising the masses, the people’s praise and money are lavished upon them, but we hear not a word from them about the unselfish efforts of that noble army of Christian workers whose labor of love carried on for years, unknown to the world, has, in a great measure, made it possible for the masses to be reclaimed with so much apparent ease. Evangelists do a noble work, but let the people not be so carried away by apparent results as to disparage the more quiet and hidden, but none the less effective, labors of the settled pastor. A restless spirit is in our churches, the ordinary institutions of grace are not appreciated as they ought; there is a cry for excitement, and ministers are rising, or rather sinking to the occasion. Their policy is to please the people rather than to please God. In places where people deny themselves a stated preacher, an evangelist has no difficulty in getting a handsome salary for two or three weeks work. The sum of these remarks is this: that while “repentance from dead works” is good and necessary, yet it is far short of the ultimate standard of a real Christian. Evangelists aim at laying the foundation of Christian life: let the people not despise the earnest builders and embellishers of their characters—the Christian ministry.

NOTES ON THE FIRST PART OF GOETHE’S FAUST.

A POEM so rich and deep as Goethe’s *Faust*, expressing as it does the multifarious thought and emotion of sixty years experience, cannot be readily explained in terms of the intellect, to be appreciated it must be read and re-read, brooded over and enjoyed. Into it Goethe has poured the whole wealth of a richly endowed nature. The first scene of the First Part was written in 1773, when the author, a young man of 24, felt within him the unweakened force and impetuosity of the revolt against a blind traditionalism; the finishing touches were put to the Second Part by the venerable hands of a man of eighty-two. *Faust* is thus in a sense the work of Goethe’s whole life, and to understand it fully we must understand Goethe himself.

The *Prologue in Heaven* was written in 1797, twenty-four years after the composition of the first scene of Part I. It was expressly added to explain the meaning of the poem, which had been declared to be obscure even by so competent a critic as Herder. The three archangels advance, in the order of their dignity, and celebrate in marvellously melodious verse, the glory of the sun and stars, the swift revolution of the earth, and the desolating flash of the lightning.

The first note of discord is struck by the entrance of Mephistopheles, who addresses the Lord in a tone of impudent banter, and whose very words contrast in their harshness and dissonance with the melody of the archangels’

song. Man is his interest, and he finds him "as queer as on creation's day." That very reason on which he plumes himself only helps to make him more brutish than the very brutes. As for Faust, the poor fool is eternally yearning after the remote and unattainable. "Only give him up to me during his earthly life, and I will bet anything you like that I will lead him to destruction." It is man's lot on earth to be tempted of the devil, and leave is given to Mephistopheles to do his worst; the high aspirations of Faust are pleasing to the Lord, and he will at last be led from darkness into light: the devil may disquiet an aspiring soul, but cannot permanently entice him into the path of sin and error.

The only character difficult to understand in the First Part of Faust is Mephistopheles, "der Schalk," the rogue, as he is called in the Prologue. It is manifest that Goethe here meant to represent, not a personal devil, but a tendency in human nature. Mephistopheles is a spirit "which ever denies." Beauty, harmony, ideal perfection produce on him no impression. He is a cold unsympathetic realist, to whom the vision of the 'might be' is a blind and foolish distortion of the "is." He is always calling a spade a spade, or, in other words, characterising things only in their superficial and unideal aspects. He is entirely destitute of reverence, or, as we may say, of religion. As Goethe represents him he has also a singular gift of satirical speech, a waggish knavery, and an unimpassioned spitefulness and malice, qualities that serve to individualise the character, and which are quite compatible with its radical vice of irreverence. With this mocking, coldly intellectual, irreverent being are strongly contrasted the higher spirits, the true sons of God:

But ye true sons of Deity enjoy
The ever-loving and abounding beauty;
Let that which, self-renewing, works and grows
For ever clasp you in love's tender bands—
And all that in a wavering semblance hovers
Do ye with perdurable thoughts secure.

The sons of light, that is, because their whole being is filled with reverence, contemplate the universe not as a cold dead identity, but as a living self-active organic whole, every part of which strives towards ideal perfection. The Love which is the inner principle of all things, works in them and reveals all finite things to their penetrative gaze as but a "wavering semblance" or sensuous symbol of the divine. Thus the archangels express pure reverence for the Eternal Truth, Beauty, Goodness, Mephistopheles the cold irreverence and blindness of mere intellect. Man, again, as embodied in the character of Faust, is neither pure angel nor pure devil: with thoughts and aspirations that wander through eternity, he is yet continually led from the true path by the deceptive light of the finite, the seeming, the sensual. Yet, as Goethe teaches, the reverence which impels him to seek for ideal perfection can never be quenched, and, however,

he may "eat dust" and grovel in the mire, nothing short of the divine can for a moment still the cravings of his immortal nature. The lures and wiles of Mephistopheles may confuse and bewilder him, but they never lead him to say: Now I am content. The devil must cheat himself, because he cannot extinguish the ineradicable craving for the divine. The tragedy of human life consists in the war between these two conflicting tendencies of the human soul. It is this tragedy which Goethe seeks to portray in the temptation of Faust. The issue, as he intimates in the Prologue, cannot be doubtful. The aspiring soul, although it fall seventy times seven, learns from its fall wherein the true good does not consist. Men rise "on stepping stones of their dead selves to higher things." They are saved "so as by fire." Thus Goethe believes not only in original evil, but in original goodness, but in the goodness as more fundamental than the evil.

In the opening scene we have the poetic expression of the revolt of the modern spirit against the formal spirit of the middle ages. As Luther held that religious truth must be a matter of personal experience and not of external authority, so Goethe would record his protest against the attempt to satisfy the desire for knowledge by the blind acceptance of traditional beliefs and dogmas. So far he is in accordance with the negative result of that movement of enlightenment, which in England expressed itself in the scepticism of Hume, in France in the negatives of Voltaire, and in Germany was summed up in terms of the intellect by Kant. But, just as Kant was not contented with the mere rejection of external authority, but went on to maintain that reason must be able to answer at least negatively all the questions which it is able to raise, so Goethe exhibits Faust, not only as dissatisfied with a blind traditional learning, but as consumed with a desire to read the "riddle of the painful earth." The parallel with Kant is even closer still; for, as the Critique of Pure Reason sought to show that, strive as we may, we can never break through the charmed circle within which the speculative intellect is compelled to move, while yet we are dimly aware of a great super-sensible reality against which the bounded circumference of the known world stands out in relief and makes our darkness visible; so Faust, foiled in his attempt to grasp the ultimate truth of things, yet does not doubt that there is a region of eternal truth if only the human mind could penetrate to it. We may even say further, that as in Kant reason is the faculty of the infinite, and only in the sphere of the moral consciousness can abiding satisfaction be found; so it is Goethe's conviction, as we learn from the close of the poem, that only in action, in devotion to the good of others, can the infinite and finite sides of human nature—the desire to know and experience all, and the necessary limitations of the individual—be permanently reconciled.

Mephistopheles next presents himself to Faust. He exhibits that mocking humour which is one of his char-

acteristics by appearing in the guise of a travelling scholar, instead of the dread apparition for which Faust was waiting. As the travelling scholars of the middle ages were a sort of pretentious Bohemians, who travelled about, entering into public or private disputations with equal flippancy, Mephistopheles in taking this form implies his contempt for Faust's love of learning. Who are you, asks Faust? Mephistopheles is perfectly frank; he makes no attempt to conceal his true character; by which Goethe probably meant that men do evil not in pure ignorance, but with their eyes open; just as immediately after, by the involuntarily detention of Mephistopheles, he seems to imply that the beginning of evil is within man's control. "I am a part of that power," he answers, "which always wills the evil and effects the good." In the conception of "the spirit that ever denies" there is a profound truth. God makes even the wrath of man to praise him. Out of evil comes good. Mephistopheles may triumph over Faust's lower nature, but he cannot succeed against the higher. Be true to the spiritual in you, is Goethe's lesson; the lower is human, but it is not the true human, and we ought to turn with loathing from the baser element in ourselves. "I worship Him," said Goethe to Eckermann, "who has filled the world with such a prodigious energy, that if only the millionth part became embodied in living existence, the globe would so swarm with them that war, pestilence, flood and fire would be powerless to diminish them." And this "prodigious energy" manifests itself in its highest form in man. The striving after the infinite fulness of the divine nature is not something external and adscititious; it is man's true essence. Like Spinoza, whose absorption in the divine had for him so great a fascination, Goethe regards the spiritual life as the higher natural. It is not the negation of the natural, but the natural as it truly is. This explains Goethe's antipathy to the popular religious creed of his day. To be true to himself is man's function. Hence he will not admit that self-sacrifice is the condition of spiritual life; the higher life is rather a growing towards the light, a conscious endeavor after completeness of nature. All that tends to call away a man from his true vocation is a hindrance, an obstacle to be put aside. Hence Goethe consistently refused to submit to any influence which did not make for the development of his own artistic activity. This is the reason why his life is apt to seem an example of a self-contained and unloving nature. To do him justice we must however remember that he regarded his poetic function as a trust which he held for the good of humanity. He apologizes for his apparent indifference to the revolutionary struggle of his own people, on the ground that the artist's function is to exhibit the ideal of what man is to be, not to break himself against the strife and tumult of the finite and immediate. We may refuse to accept his view of life as final, but in judging him we must remember that a man's energy is finite, and that he cannot afford to fritter it away in a thousand disparate channels.

* MISCELLANY. *

WRITERS OF BOOKS THAT WE READ.

MOST people, when they read a book, want to know something of the author. Is he a tall man or a short man? Is he a stout man or a spare man? Is he amiable or otherwise? Does the intellect or the heart predominate, or is there a balance preserved? Has he done other work besides the composition of the work before us? Where does he live and to what denomination does he belong, &c., &c.? If we know something of the man we read the book with far more interest and, therefore, with more profit. We have heard for some months past that a volume was in preparation that would satisfy such longings as regards the living men who have distinguished themselves in religious literature. We were told again and again that the work, when it would appear, would be as near perfect as a human work may be expected to be. It was to be published in New York, the centre of the world, and its general editor was Dr. Philip Schaff, a man of encyclopedic information. These were periodical announcements that wound up our expectations to the highest pitch. And now we have got the book, and we may as well say that we paid for it too. It was not sent to our Sanctum for review, therefore we have no axe to grind in order to get more books sent to us. We confess to a considerable feeling of disappointment with the production. We cannot help thinking of the announcements that were made from time to time as characterized by not a little of the enormous "brag" which we have been accustomed to look for in the announcements made by publishers on the other side that get up books to order. We did suppose that some publishers and authors were above such fantastic tricks. We confess that we are now somewhat shaken as regards that supposition. We have not space to go into great detail, but we will furnish a few facts regarding the attention paid to Canadian divines.

We have gone over the volume with some care, and so far as we noticed there are 13 names found in it of men connected with the Presbyterian Church in Canada, 12 ministers and one layman, 11 professors and two pastors. There are 217 lines given to the 13, and more than the half of the space is given to professors in Montreal. We have five professors in Halifax, some of whom are not unknown to fame as theologians, linguists and philosophers, but not one of the Halifax savans was thought worthy of a place in the work. They are unknown, apparently, to the publishers and editors of this book. Of the professors in Queen's only one, namely, the Principal, gets a place, and less space is allotted to him than to the pastor of a church in a provincial town. Discriminating readers will henceforth be able to tell the men of modest worth and the men who can blow their own trumpet with a blast loud enough to be heard in New York. Did the editor know of no Canadian whom he could consult, or who could have done the work for him?

We have asked a friend who knows Ireland well and who has an intimate acquaintance with the divines of the Presbyterian Church there, and he tells us that the eminent men of that island are treated with still more scant justice. Only eight men of that body have got a place, and some of them a very meagre place. They are all men of mark, but there are many others who are giants compared with a few of the pignies that adorn the niches of this temple of fame. The seven professors whose names will be handed down to posterity through this medium get less space in the aggregate than double what one pastor gets. When we mention the pastor's name all will agree with us that none too much space is assigned him; when a little more than half a page is given to his biography; indeed more than that would not have been out of place. We refer to the Rev. W. F. Stevenson, who lately passed away. Think of Dr. Thomas Croskeny dismissed with 8½ lines. Why, there is not room in that to enumerate the half of the *Review* articles that came from his pen, and every one of them was a treatise in itself. Professor Henry Wallace, who has no superior in the British Isles as a metaphysical theologian, does not seem to be known to some people in New York. Twenty years ago he gave a work to the world that may be considered as a supplement to Butler's Analogy, carrying the argument into the domain of revealed religion, where Butler confined it to natural religion. He is now 86 years of age, but his mental force is not a whit abated. There are younger men who have obtained a not less magnificent place in the paths of authorship, but we need not mention names. Where is the good? Was there none of the Scotch-Irish race, as they are called, over there with whom Dr. Schaff could consult? Or are we to conclude that such information was not wanted? There are some people that are all-sufficient in themselves: what they do not know is not worth knowing.

STATE AID TO HIGHER EDUCATION.

BY THE PRINCIPAL.

SOME years ago Toronto University announced through the Vice-Chancellor that its revenue was inadequate for its needs, and that it was about to demand more money from the Legislature that had already given it what used to be called "a magnificent endowment." The proposal seemed startling to those who had been contributing freely for years to the maintenance of universities doing precisely the same kind of work as Toronto, and in some directions certainly doing it better. They were willing that Toronto should have the advantage, in buildings and revenue, of an endowment, worth—in spite of the greatest mismanagement—nearly two millions, but that the Province should go on, indefinitely, doing its utmost to supplant private liberality, when it had been proved that one university was not enough for the needs of the country, seemed to them indefensible. What made the proposal all the more indefensible was that they

could not shut their eyes to the fact that the success of the other universities was the real motive of the new demand on the State. They were told that those institutions were actually "creeping up" to an equality of equipment with the one for which the State did everything. Such "levelling up," not at the public cost, but through private liberality, was an impertinence. The only way to put it down, and to maintain a due distance between the rightful heir and intruders was by getting another million or so from the Legislature for the one that stood on its dignity and did nothing for itself. This method of putting things right had everything to recommend it. No self-sacrifice was called for, except that which Artemus Ward declared himself willing to practise cheerfully. It would besides establish a precedent that would smooth away all future difficulties. Should any other university presume to go on developing, it would be easy to call for another million taken impartially from the pockets of the people, including those who preferred universities of a freer type, and who were showing the depth of their preference or faith by their works.

The other universities protested. They would have been destitute of self-respect if they had kept silent. Besides, the proposal received no favour from the general public. It would have fallen still-born, even had Queen's, Trinity and Victoria uttered no word of protest. When it was found that an appeal for Toronto University alone would be made in vain, a roundabout method of accomplishing the object was tried. It was resolved to divide the opposition. It was repeatedly stated that "the Methodists were the key to the position." In other words, if Methodist opposition could be silenced, it was believed that sufficient political support could be obtained for something like the original proposal. The Minister of Education called a series of conferences, to which representatives or delegates from the four universities, as well as from several divinity schools in Toronto, were invited. Ostensibly as the result of these conferences, the so-called "Confederation Scheme" was drawn up. The truth of the matter is, that no progress whatever was made at the first two conferences, and so far as could be ascertained from conversations with the delegates, no one expected any to be made at the third and last. However, in the interval between the second and third, the Confederation Scheme was drawn up, as the result of private interviews and a private gathering of delegates who happened to be in Toronto. Great was the astonishment of the representatives of Queen's, when the Scheme was produced in printed form at the opening of the third conference. The Chancellor and myself, however, remained, giving what little help we could on the details of the Scheme that had been accepted by the majority. The first glance had been enough to convince us that it was not intended for and would not suit Queen's. Still, it was our duty to do all that could be done, and then to submit the Scheme to our constitu-

ents without a word. After a few days delay, insisted upon by us at the close of the Conference, in order that we might have time to explain to the Trustees and Council of Queen's that we were in no way committed, the Scheme was given to the public. As soon as it was presented to our constituency it was unanimously rejected. The more it was canvassed, the worse it looked. Some of our professors who favored Confederation in the abstract utterly rejected this particular concrete. Men who had never agreed on anything before agreed in condemning this new model of a university. Everything that has occurred in the two years that have passed since has convinced us that, in the interests of the country, in the interests of university education, and in the interests of Queen's, we took the right position.

Last September the Methodist Conference decided that the Scheme should do for Victoria, and the Government promised the necessary legislation. Doubtless before this is printed the proposed legislation will have been submitted to the house and be before the country. We have a right to hope that sufficient time will be given for consideration before it is voted on.

I have been asked to state what attitude Queen's takes now. Though no meeting of the University Council or the Board of Trustees has been held since last September, I shall endeavour to comply with the request to the best of my ability.

Associations of graduates and of benefactors in different places have met, and resolved that, should the Legislature re-open the University Question, a one-sided solution can not be accepted. The city council of Kingston has passed resolutions asking the Legislature to confine its efforts to the definite field of Practical and Applied Science, and to establish a School of Science in Kingston, as an integral part of its University policy. It also officially invited the surrounding municipalities to pass resolutions to the same effect. The councils, both town and county, complied very generally with the invitation, and I accompanied a delegation from them, and from associations of the benefactors of Queen's that waited upon the Government, for the purpose of explaining that I for one thought the request of the municipalities for a School of Science in Kingston most reasonable, in the event of the Government proposing to do anything, and that it seemed to me that their suggestion could be accepted by Queen's as a fair compromise of its claims. Thus while nothing has as yet been done officially by Queen's since it announced its decision on the Confederation Scheme to the Government in May, 1885, I understand pretty well the mind of those who may be considered the constituency of the University.

So far, then, as I have been able to gather their mind, they would prefer that the Legislature should not vote any more money for University education. They believe, with the Municipalities Committee, that "private endowment is apt to secure the best service at the least cost; that it is permanent, and not liable, like State aid, to

change as the views of Governments or Legislatures may change, and that it calls forth the noblest attributes of human character." They have none but the friendliest feelings for Toronto University, though convinced that its exceptional position has cultivated in some of its weaker graduates an arrogance of tone towards other institutions that is not usual in gentlemen and scholars. They are sure that Toronto University is fettered, stunted, kept back from anything like free and full development, by its connection with what must, under present conditions, be a Party Government. Besides, from what is reflected of the will of the average voter on the subject, they believe that the Legislature will do much less for University College and the proposed new University Professoriate than their friends declare to be necessary. If the Legislature would vote a million or two, they might be able to do what they consider necessary at present. If it voted nothing, they could appeal to their numerous graduates and the wealthy men who appreciate at its worth University education. But, if it votes only a trifle, then all that is likely to be accomplished will be the checking of voluntary contributions. The growth of Toronto University will to a certainty be arrested. Believing all this, they are inclined to wonder that the graduates of Toronto do not ask the Legislature to set it free from its present political bondage, with the provision that the Minister of Education and other official members should be kept on its Board of Management as an acknowledgement of the rights of the Province in the institution. They do not, indeed, wonder very much, because history shows that those who enjoy privilege are slow to surrender it, even when it hurts rather than helps, and they also remember how unwillingly Queen's surrendered the Provincial grant it once had, although no greater blessing ever befell it than the taking away of the said dole. They are all now conscious that it was a blessing in disguise, though they still resent the offensive manner in which the thing was done, the short notice given, and the injustice shown to men whose salaries were dependent on the annual grant.

This then is the view taken by Queen's men generally of State Aid to Higher Education. But, should the Government insist upon re-opening the question, then they are quite clear that anything short of a comprehensive measure would be wantonly unjust. The public meeting held in Kingston, in January, 1885, as soon as "the Confederation Scheme" was published, adopted this view, but at the same time insisted that if the Government adopted anything like the scheme before them, it should be made comprehensive, and include Queen's in its operation. By the establishment of the proposed School of Science, Queen's would be included, in the way most calculated to serve, with due regard to economy, the material interests of the Province, and absolutely in accordance with the principle that Government control must be co-extensive with Governmental expenditure. But, since this proposal was made, oddly enough, two

other cities, that were not even represented at the conferences, have discovered that they would each be greatly the better of a School of Science. No doubt they would. And it is not for me to contest their claims. The Government must decide each case on its own merits. But it ought to be enough to quote on this point the language of the memorial of the Municipalities Committee:—

"In no other place than Kingston is such a school required as a matter of equal justice to and for the safety and protection of a university, built up by the people themselves against what would be the outside aggression of the Government itself.

"In favour of no other place has a whole section of the country demanded it on these grounds.

"And in no other place than the seat of a well established university can it be placed with equal economy and certainty of success."

Those who disregard these facts have made up their minds beforehand, and are ready to catch at anything as an excuse for doing nothing.

Having thus tried to indicate our attitude, I may add that, so far as we are concerned, it matters little what course the Government may take. Happily, the sources to which Queen's owes her existence and steadily growing strength are quite independent of political parties or Government favour. Queen's has been for nearly half a century a practical protest against sectarianism, political and ecclesiastical, and exclusiveness and routine methods in education. When injustice and intolerance have been arrayed against her, she has thriven, and she will thrive, because there are people enough in Canada who understand her worth, and who sympathize with her all the more when she does not receive fair play. All the responsibility is on the Government, and confessedly its path is beset with difficulty. The safe course, and, in the long run, perhaps the best for all parties, would be to do nothing, except to free the Provincial University. But, if something must be done, and the compact with Victoria requires the establishment of a new professoriate, how can Queen's be ignored? Confessedly the country has ratified our decision to remain at Kingston. Can any Government say: "We shall aid Victoria directly and indirectly because it comes to Toronto? We know that you ought not to come, but none the less must we ignore you. Our principles are limited to locality." A strong Government may say so, but the position cannot be held permanently. We may be able in the meantime only to protest, but a good many Canadians will not disregard our protest.

MISSIONARY NOTES.

THE treasurer of our Association a few days ago received the following letter from the Rev. M. Stewart Oxley, who has charge of the Mission Chapel of the American Presbyterian Church, Montreal:

"Brethren, members of the Missionary Association of

Queen's College, hoping that you are being abundantly encouraged in your Foreign Mission enterprise, I have very great pleasure in forwarding you the enclosed in support of your enterprise. \$20 in support of your missionary, which is the first collection ever taken in our congregation for Foreign Missions. China is the field we favor, but will bow to the final choice, if it should be another field. \$10 in aid of his medical outfit, which is from the S. School—\$30 in all. You will pardon me for repeating the wish that we may see and hear Mr. Smith before his departure.

With fraternal greetings, I remain,

M. STEWART OXLEY.

Our Treasurer has also received \$45 from St. Mark's Mission Church, Toronto,—\$35 from the congregation and \$10 from the S. School—in aid of our Foreign Mission Scheme. It is specially gratifying to note that the Mission Church in our large cities are themselves becoming Missionary Churches.

Rev. Mr. Boyle, of Paris, writing to a member of our Association, said as follows: "Last Sabbath I asked my congregation for a collection for Smith and Goforth. I wanted at least \$100. My true-hearted people responded and I received \$140, which I will divide between the colleges." Mr. Boyle's congregation is one of the best in Paris Presbytery in contributing to the various schemes of the church.

Rev. Jas. Ross, B.D., Perth, in appealing to his people after the claims of our Association had been presented to them, said that some people thought they were called upon too often for special collections, but he had noticed that in the years when they had the most special appeals such as this, the financial condition of the congregation was the best. He said also that Mr. Barclay, of St. Paul's, Montreal, told him that since his congregation had undertaken the support of a *Missionary of their own*, instead of their contributions to the general schemes of the church decreasing, as many had thought, they had largely increased.

Contributions have come to our Association in aid of its Foreign work, all the way from British Columbia on the West and from Turkey in Asia on the East.

The Association is just now rejoicing in the receipt of the annual gift of £50 from the Colonial Committee of the Church of Scotland, which amount is devoted entirely towards the support of our work in the North-West.

The Missionary Association of Queen's University desires to make special mention of the liberality of Knox Church, St. Thomas. In addition to a collection of \$63 towards our Home Mission Work, a collection of \$22.25 from the S. School and a gift of \$30 from one family towards our Foreign Mission Scheme, individual members of this congregation have subscribed \$96 a year for five years towards the support of our Foreign Missionary. It is needless to say that during the past year Knox Church has largely increased its contributions to the general schemes of the church.

CORRESPONDENCE.

To the Editor of the Queen's College Journal :

I WRITE to plead through your columns for the better education of our graduates in medicine, who, more than Prof. Dupuis knows, are often lacking in knowledge and go hence to reflect discredit on us. I have no broad scheme to set before you which would at once elevate every one who seeks a medical degree and training ; but I have a suggestion which will tend to raise the standard.

No one denies that it would be a great boon to profession and people if every medical student were obliged to take first an Arts course. We are pleased to hear a rumor that the Ontario Council will soon insist on this. But, meanwhile, we should consider well all the means which may encourage a preliminary Arts course to be taken. Here is one of them : Grant to every Bachelor of Arts the degree of Master of Arts, who takes a course in medicine and makes therein a good percentage.

We know the degree of Master is now given only to such as obtain Honors in any one of the departments of the Honor course, and after a satisfactory thesis. Surely a course in medicine extending over three or four years is equivalent to Honors in one department of Arts, particularly when the B.A. secures a high percentage in medicine. It may be said that both courses should be taken and Honors in Arts as well, that the M.A. degree be obtained. But, sir, if a youth decide to learn medicine, but first fits himself by an Arts training, by the time he has got his M.D., C.M., he will feel the seven or eight years have been all too short to equip for the medical profession. Every doctor, at least, will agree to this. His final year in Arts should be spent not in Honor studies, but in grasping the rudiments of medicine.

By following my proposal medical students would have another incentive to first study in Arts, and graduates in Arts would be induced into medicine. But are there not enough medical students ? No, not of the educated sort.

I hope, sir, this matter will be given some attention by the proper persons. I have not entered into detail. That is not for me to do. I have not set forth all the advantages of an Arts training to a doctor. That would take much space. The Honor examination in medicine would have to be adjusted properly, for the present lottery system would make men shrink from trying their luck. Other minor points would demand rectification. Then think how much more euphonious M.A., M.D., sounds than B.A., M.D.

Yours,
JOHN DYSS.

Erzroom, March 11th, 1887.

MY DEAR JOURNAL,—I am always glad to see your bright well-printed page, and every month my pride in the circumstance that I am a graduate of "Queen's" receives an accession. Your last number contains two items especially which stirred my heart :—1st. The plucky and most praiseworthy movement of the Missionary

Society to support a Foreign Missionary. 2nd. The decision to present to the University a portrait of Dr. Williamson, whom I always think of with feelings of lively gratitude and affection.

Your readers may be interested in a copy of the Meteorological Review of Erzroom for 1886, kept by the teacher of our Boys' High School :

	January, Mean Tem., Fahr., 1887	No. Cloudy Days	1886	Rainfall.	Snowfall.
January	29	13	13	1 1/2	2
February	27	13	13	1 1/2	5 1/2
March	34	13	13	1 1/2	19 1/2
April	39	13	13	1 1/2	14
May	53	13	13	1 1/2	
June	60	10	10	1 1/2	
July	64	5	5	1 1/2	
August	66 5-6	8	8	1 1/2	5
September	53 3-5	7	7	1 1/2	11 1/2
October	43	21	21	1 1/2	7 1/2
November	31 1-5	15	15	1 1/2	63
December	24	15	15	1 1/2	
For the year	42	153	153	10 1/2	

The warmest days were August 13th and 14th, Mean Temperature 74°. At noon of the 13th the Thermometer registered 92. The coldest day was December 19th, Mean Temperature 2°. The heaviest snowstorm occurred in April.

1887 will show a different record. January and February were bitterly cold months, and the storm of Friday and Saturday last added 18 inches to the thickness of winter's mantle.

A curious volume, with no doubt a curious history, lies before me. It is "The Works of Jacob Behmen, the Teutonic Theosopher. Volume III, containing 1. The Mysterium Magnum, or an explanation of the first book of Moses called Genesis, in three parts. 2. Four tables of Divine Revelation, with figures, illustrating his principles, left by the Reverend William Law, M.A., London, printed for G. Robinson, in Paternoster Row, MDCCLXXII." In a clear, characteristic hand is the inscription, "Ann Fletcher Grate Jane Stile, 1825, her Booke." Query :—Who was Ann Fletcher ? and how did "her Booke" fall into the hands of an Erzroom Turk ? The same Turk has a number of English books, among them a "Contractor's and Engineer's Note Book for 1850."

Last month I visited the Bayazid District and for a part of the journey I enjoyed the company of majestic Ararat. I fell in, too, with a couple of old men who remember the Arguri Catastrophe of February 2nd, 1840. "Arguri" is a compound word meaning "He planted a vineyard." Tradition says that this is the veritable spot where Noah commenced husbandry after the flood. I was interested to find that in the Ancient Armenian version of the Bible, made in the beginning of the 5th century, the expression rendered in our version "planted a vineyard" is given "Arg-uri."

The destruction of the town of that name as mentioned in Smith's Bible Dictionary under the article "Ararat," is attributed to volcanic action. I herewith translate and condense from an article in a late Constantinople paper, the story of Arguri as described by the Russian author, Murarieff, in his work "Armenia and Poland," published in 1848. "The Karasoo stream bursts from the mountain side and is supposed to be fed by an immense interior reservoir where, percolating the soil, collect the waters furnished by the melting snows. Arguri was situated in the valley of this stream, and its destruction may be attributed to the sudden giving way of one side of the surcharged reservoir. My guide in this visit was an old man, one of the survivors of the dreadful scene, which took place June 20th, (old style), 1840, at 6 o'clock in the evening, and involved 5,000 souls. His story (much abridged) was as follows: "I was village headman. In my house were 25 souls—brothers, sisters, sons, daughters, daughters-in-law and grand-children. My wife had gone to the pastures below the mountain. Twice she called me to her but I was not able to go till towards evening. My little seven-year-old grand-child, putting his arms around me, entreated me to take him along. Oh! why did I not? I had scarcely left the town when from within the mountain came forth a terrible roaring. The fierce wind swept down the valley and the darkness of midnight covered me. I fell to the earth and know not how long I remained there. When I arose all was calm, our rich vineyards on the hillsides were undisturbed, but Arguri was not! Again I dropped to the earth and called for death; but, remembering my wife, I arose and went to join her. Only seven souls escaped, one of whom, a child, was rescued by the Koords who, hearing of our disaster, came to plunder and found the child half buried but still alive." The pathetic story of the old man was frequently interrupted by sobs and tears. I too was deeply moved."

This is said to be the second disaster of the kind which has visited the same valley, and yet, so strong are the home-loving instincts of this people, the survivors actually attempted to rebuild their houses on the ruins of the old town. They found it too difficult, however, to remove the great boulders which covered the old site, and so they removed to a little distance and builded their Arguri.

Two British Vice-Consuls—those of Erzroom and Van

—attempted the ascent of Ararat last August, but were compelled to desist from the attempt after 22 hours severe labor.

Wishing you abundant prosperity, I am, your fast friend,

R. CHAMBERS.

EXCHANGES.

WHAT OTHERS THINK OF US.

QUEEN'S COLLEGE JOURNAL, from Kingston, Canada, combines many of the qualities which go to make an attractive, sensible college paper. The typography is excellent, the matter abundant and of a high literary order.—*College Rambler*.

The QUEEN'S COLLEGE JOURNAL, Jan. 26th, 1887, is got up as usual in the best form as to both matter and style.—*Presbyterian Record*.

QUEEN'S COLLEGE JOURNAL is the representative of an excellent college. In it we can see a very clear reflection of the character of its institution. In presenting college life freshly, naturally and vividly, we think it excels the majority of our exchanges. In attaining this excellence it has reached one goal of success.—*S. W. P. U. Journal*.

QUEEN'S COLLEGE JOURNAL is better than in past years. We never much cared for its style; but being the organ of the Medical, Theological and Arts departments it has probably been as well conducted as might be under the circumstances. The omission of—to put it mildly—irreverent jokes is an improvement.—*Knox College Monthly*.

In regard to Professor Dupuis' address, published in the December and January Nos. of this magazine, we commend the extract from the QUEEN'S COLLEGE JOURNAL. The Journal is a good representative of what a college paper should be.—*Canada Educational Monthly*.

QUEEN'S COLLEGE JOURNAL reaches us very punctually, and is a very welcome visitor. The JOURNAL this year, perhaps, is better than it has been for some years past. We do think, however, that more space might be devoted to subjects of general interest, and less to topics of a purely local character.—*Manitoba College Journal*.

In scanning the pages of the QUEEN'S COLLEGE JOURNAL we came to the Medical department. We were not prepared for any surprises, but were destined to meet one. We noticed a new term was used to designate a new science, or something of that nature. "Thingmajigology" is the word used. Now we have waded through a good many "ologies" in our time, but if this "ology" is going to be introduced, we will object. The very name itself is too long to be repeated, and we are sure, if it were introduced, it would be reduced to "jigology."—*Delaware College Review*.