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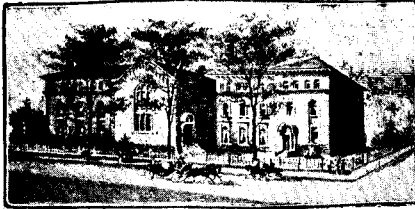
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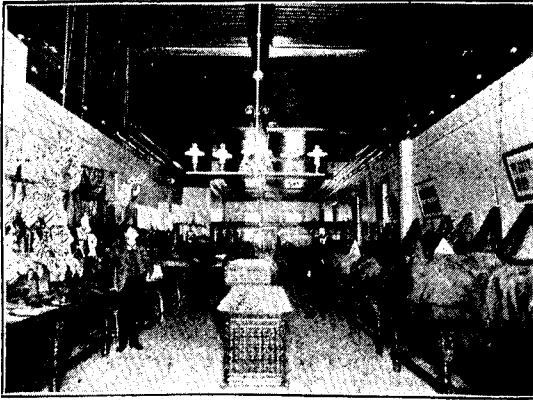


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THE GREEK OR EASTERN ORTHODOX CHURCH.

THE term "Greek" as applied to a branch of the Christian Church conveys a quite different meaning at the present time from what it did fourteen or fifteen centuries ago. In the first five or six centuries it was merely a geographical determination used in reference to that part of the Christian Church which occupied the eastern portions of the Roman Empire where Greek was the language generally spoken. When the term is used in our day it indicates not merely the national or predominating church in any particular section of country, but a church having its own distinctive doctrines, ritualistic forms and methods of government. The main body of adherents of the Greek Church is no longer to be found in Greek-speaking countries and in those sections where it had its origin. It is among the Slavs that the Greek or Eastern Church counts by far the largest number of its members, though in passing to its new home it has undergone some slight modifications. The term "Greek Church" is used by some only in reference to that branch of the Christian Church which recognizes the primacy of the patriarch of Constantinople, but as this limitation would

exclude the Russian Church, which in form and doctrine is essentially the same as the Greek Church though for now nearly two hundred years it has been independent of the see at Constantinople, we prefer to use the term in a broad sense as applying to doctrine and form, not locality. The main difference as we shall see between this branch of the Greek Church and the other branches is that in the Russian Church ecclesiastical supremacy is vested in the Czar instead of in a church dignitary.

In the first centuries of the Christian era the Church throughout Christendom was essentially one in doctrine and in form, though no doubt from the very first slight differences existed in different localities; but before the Church had completed three centuries of its history there were indications of a coming struggle between its eastern and western branches. The east and the west differed in temper and habits of thought; the eastern mind was always more given to metaphysical speculation and theorizing than the western, while the latter surpassed the former in practical matters. We can see this difference coming out in later history when the eastern Church concerned itself with barren theological speculation while the western made

man's nature, his salvation and the extension of the Church its great concern.

From 330 A.D., when the seat of empire was removed from Rome by Constantine to Byzantium, which was afterwards called Constantinople, in honor of the Emperor, there was a continually increasing tendency to disruption between the east and the west. This founding of new Rome led to a jealousy which with other causes finally resulted in separation.

Dr. Schaff sums up under three heads the reasons for the ultimate schism; (1) "the politico-ecclesiastical rivalry of the patriarch of Constantinople backed by the Byzantine empire and the bishop of Rome in connection with the new German empire," (2) "growing centralization and overbearing conduct of the Latin Church," (3) "the stationary character of the Greek and the progressive character of the Latin during the middle ages."

The history of the movement is in outline as follows: One of the first indications of the future schism is found in 594 A.D. when Gregory the Great objected to the title "Episcopus Ecumenicus," being assumed by the patriarch of Constantinople. (Patriarch was a name originally given to all bishops but afterwards restricted to the presiding bishops of the great imperial dioceses and still later to the five greatest of these, viz., Rome, Constantinople, Alexandria, Antioch, and Jerusalem.) The title was ratified by two councils of the Church and for a time the storm passed.

The first serious conflict was in the last half of the seventh century when a controversy arose between the east and the west on the subject of *Mono-*

theism (the belief that though there were two natures in Christ, the human and the Divine, there was but one will, which was Divine.) Although the Eastern Church did not unite in supporting Monothelism nor all the Western in condemning it, yet the line of separation was clearly enough marked, to show that the edge of the wedge was entered which would result in splitting the Church into two rival factions.

A little later another cause for dissection arose, known as the *Iconoclastic* controversy. In 724 the emperor Leo issued an edict against the veneration of sacred images. This edict was resented by the Western Church, indeed so far did Gregory III, bishop of Rome go, that he called a council of bishops and condemned Iconoclasm and Iconoclasts, though he was careful enough not to mention the emperor by name. The emperor retaliated by transferring Greece and Illyricum, which up to this time had been under the jurisdiction of Rome, to the jurisdiction of the Byzantine patriarchate, confiscating at the same time certain revenues of the Roman Church. About twenty years later the new emperor, Constantius V, convened a council at which the worship of images was condemned. The Roman bishop refused to appear at this council, and those who did attend were mere creatures of the emperor. Leo IV, the son and successor of Constantius, was more tolerant, and his wife, who seems to have been an ardent advocate of image worship, after his death issued a decree of toleration. In 786 a council was convened first at Constantinople and afterwards at Nicea at which veneration (*proskunesis*) of images

was sanctioned, but such service (*latreia*) as belonged to the Divine nature only, was forbidden. It may here be noted that the images referred to were not the works of sculpture but paintings or mosaics, and it is remarkable that the Greek or Eastern Church has never departed from the decree of this council.

The pope and Church of Rome had been represented at this council and had accepted its findings. Twelve years later, however, its decrees were rejected by the Frankish clergy at a council at Frankfort. At this time the relations between Charles the Great, King of the Franks, and the papacy were of the most friendly character; and as the pope was anxious to retain Charles as an ally, for he felt his grasp upon the east loosening, these differences of opinion regarding the worship of images were not allowed to lead to serious results. It did seem as if the threatening breach between the east and the west had been healed, but rivalry and jealousy were still rife, so that by the end of the eighth century we find the west resting uneasily under the burden of taxation imposed by the eastern empire, and fretting over the apparent partiality of the emperor toward the Byzantine see.

The real rock on which the Church split does not appear until about the middle of the eighth century; this was the controversy regarding the *procession of the Holy Spirit*. This rock had made its appearance before, but not as a rock of offence. One clause of the Nicene creed as drawn up in 325 had read, "we believe in the Holy Ghost, the Lord, the Giver of life *who proceedeth from the Father*, &c., i.e., the

words "and from the son" (*filioque*) now found in the creed, did not appear, although it seems to have been generally understood as early as 431 (Council of Ephesus) that the Holy Spirit was to be regarded as proceeding from the Son as well as from the Father. However, the clause did not appear, and there seems to have been a general understanding among the churches that to avoid disputes no further additions were to be made to the formularies then under consideration. Nevertheless in 589 at the Council of Toledo the Western Church had inserted the "*filioque*" clause and the Eastern Church thought as little of complaining as the Western did of offending. Afterwards, however, when jealousy became strong between the Latin and the Greek Churches, exception was taken to the clause of the Western Church on the grounds (1) that it went beyond scripture, (2) it had never been sanctioned by a general council of the church. In 809 a council was summoned by Charles the Great at Aix-la-Chapelle to discuss the "double procession." The council was in favor of retaining the addition, but Pope Leo III refused to sanction the insertion of the clause and caused a copy of the creed without the addition to be set up in St. Peter's Church at Rome. But shortly afterwards the addition was accepted by the Roman Church and became one of the abiding causes of the great schism between the east and the west.

The first really serious estrangement between the Latin and the Greek Churches took place about the middle of the ninth century. Ignatius was appointed patriarch of Constantinople in 846 and shortly afterwards Michael

III became emperor. Ignatius refused communion to Michael's uncle, Bardus, on the ground of drunkenness and immorality. The emperor interfered and banished Ignatius, putting in his stead Photius, an exceedingly clever and learned man, but ambitious and unscrupulous. The legitimacy of Photius' elevation to the see was questioned and Ignatius' supporters who thought him wronged appealed to Pope Nicolas I; but Photius had anticipated them, having already laid the matter before the Pope. Nicolas as mediator assumed a haughty dictatorial air, but finally confirmed Ignatius' deposition, having been deceived by a false report brought to him by his legates. On discovering the fraud in 863, he reversed his decision, deciding in favor of the deposed Ignatius, pronouncing sentence of deposition against Photius and threatening excommunication in case of disobedience.

Meanwhile another cause for ill-feeling between the Roman see and that of Constantinople had arisen. The Bulgarians, a Slav people, had been converted to Christianity by the Byzantine missionaries, St. Cyril and Methodius about 850. The Bulgarian king, after his conversion applied to Rome for teachers and asked for the pope's opinion regarding Photius' right to the patriarchate. Nicolas considering this a golden opportunity to increase his jurisdiction, replied that Photius had not been lawfully appointed and had no right to confirm candidates who presented themselves for confirmation. Angered at this, as he thought, unjust intrusion of the pope, Photius held a synod and deposed in turn the head of the Roman see. Further, he issued a circular letter to

the eastern patriarchs, denouncing the interference of the pope in Bulgarian affairs and accusing the Roman church of irregular practices and heretical doctrines. He charged the Latin Church with fasting on Saturday, shortening the time of Lent by one week, using milk, cheese and butter during the forty days fast, enforcing celibacy of the clergy, despising priests already married, and above all corrupting the Nicene creed by adding the "*filioque*" clause. These accusations practically include the main differences between the Eastern and Western Church to this day.

In 867 the emperor Michael was murdered and with his death came the downfall of Photius. The new emperor, Basil, deposed Photius and recalled Ignatius. Two years after his accession the emperor convened a general council and confirmed the papal decrees against Photius; but the council was not representative and but poorly attended, so that the formula of union between the east and the west, drawn up and signed, was barren and short-lived. The Bulgarian question soon came up again. In 869 it had been agreed that Bulgaria belonged to the Byzantine see and that Roman clergy were to withdraw from the country. Pope John VIII refused to ratify this agreement and demanded the recall of Greek bishops and priests from Bulgaria, claiming the right of jurisdiction over it. Friend as Ignatius was of the Pope, his love of power was too great to allow him to make such concessions to him, so the quarrel continued. In 877 Ignatius died and Photius again obtained the patriarchate. It may be worth noting that before Ignatius' death, after so many years of alternating fortune, the two

rivals became friends. Photius now in power convened a large council which annulled the decrees of the council of 869 and reaffirmed the ancient form of the Nicene creed, i.e., the form without the *filioque* clause. The pope was deceived into ratifying the action of the council through misrepresentation by the papal delegates, but on discovering the deception he despatched bishop Marinus to declare invalid what had been done. Marinus was seized and thrown into prison by Photius, whom the pope therefore anathematized. Before his death in 891 Photius was destined to be deposed once more. Five years before his death he was removed by the new emperor Leo IV to make room for the youngest brother of the emperor. His last years were spent in a cloister, and thus ended the life of the man who perhaps more than all others was the means of bringing about the separation between the Eastern and the Western Churches.

The quarrel about the election of the patriarchate and the respective rights of Rome and Constantinople over Bulgaria lingered for some time. Friendly relations were reestablished in 900 A.D., but the reconciliation was neither cordial nor complete, and throughout the tenth century there was but little intercourse between the two churches. At the beginning of this dark century in the church's history a circumstance arose which tended to further estrange them. Leo the emperor had married a fourth wife in violation of the laws of the Greek Church, which forbade fourth marriages. The patriarch of Constantinople protested against the emperor's action, and as a reward for his med-

dling was deposed by the emperor. To justify himself, Leo appealed to pope Sergius III, who sanctioned the marriage. Constantine, the son and successor of Leo, prohibited fourth marriages by an edict; in this the pope acquiesced, so the schism slumbered during the dark tenth century.

In the following century both the emperor and the patriarch of Constantinople were much annoyed at the increasing power of the papacy and at the threatened loss of Italian possessions through the progress of the Normans in Italy. In 1024 the proposal was made to pope John XVIII, that the title *episcopus ecumenicus* should be enjoyed equally by the bishops of Rome and of Constantinople. With this proposal was sent a considerable sum of money to help him come to a decision. The mercenary John was ready to accept the proposal and to renounce all claim of superiority over the eastern patriarchs, but the negotiations came to nought when the treasonable plot was discovered.

And now we come to the man who really completed what Photius had done so much to bring about, *Michael Cerularius*, the patriarch of Constantinople. Cerularius and Leo, the metropolitan of Bulgaria (the metropolitan was the presiding bishop of a province, so called because in early times his see was commonly fixed in the civil metropolis), addressed in 1053 a letter to the bishop of Trani in Apulia, a diocese then subject to the Eastern Church, warning him of the errors of the Church of Rome. These errors they grouped under four main heads; (1) that, following the practice of the Jews, unleavened bread is used in the Eucharist, (2) that the Romans fast on

Saturdays during Lent, (3) that they eat blood and things strangled, (4) that they sing the great Hallelujah at Easter only. Pope Leo IX despatched three envoys to Constantinople but as they brought with them counter-charges against the Greek Church, the patriarch of Constantinople refused to treat with them. The charges they brought were, (1) that the patriarch had usurped to himself the title ecumenical, (2) that he wished to make himself chief of the patriarchs, (3) that the Greeks rebaptized the Latins, (4) that they permitted their priests to live in wedlock, (5) that they neglected baptism of their infants before the eighth day after birth and (6) that they had omitted the *filioque* clause from their creed. The emperor had received the legates kindly, but Cerularius would hold no conference with them, so they excommunicated and anathematized the haughty patriarch. Cerularius retaliated by anathematizing the legates, accusing them of fraud and by writing to the pope laying charges against the Roman Church. The patriarchs of Alexandria, Antioch, and Jerusalem supported the see of Constantinople, so the schism was complete.

While these controversies were being carried on between east and west, by what we might call a lucky stroke of fortune, the Greek Church had received a large accession to the number of its members by founding the Russian Church. The Western Church had reproached the Greek for its lack of missionary spirit, and not without good reason; for though within a very short time large numbers were added to the church, it was rather because they sought the church than that the

church sought them. Discarding as legendary the stories of the missionary labours in Russia of St. Andrew and St. Anthony, history shows us that it is not until near the end of the tenth century that Russia was converted to Christianity and "that the Eastern Church," as Dean Stanley says, "silently and almost unconsciously bore into the world her mightiest offspring."

In 862 the Normans who were sweeping over Eastern Europe took possession of the throne of Russia by making the family of Ruric rulers. Some of the descendants of this family seem to have come into contact with Christian missionaries; one, Olga, is said to have been attracted to Christianity through a sense of policy, but as far as can be learned Christianity had taken little or no root in the country. It is not until the time of Valdimir, grandson of Olga and duke of Russia and Muscovy, that Christianity could find a foothold in Russian territory. The story goes that envoys from the Latin Church, from Jews and from Mohammedans each came to Valdimir to show the respective merits of their form of religion and to ask Valdimir to accept it. He refused to accept any one of them apparently partly because of his regard for ancient customs and partly because of the strict morality enforced by these religions. This is well illustrated by his reply to the representative of Mohammedism, who had told the duke that wine was not allowed a follower of Mohammed. The duke's reply showed that he was no prohibitionist; "drinking," he says, "is the great delight of Russians, we cannot live without it." Later a missionary came from Greece who ex-

pounded to the duke the truths of the gospel, but Valdimir was not yet prepared to forsake the rude idolatry of his countrymen. On the advice of his nobles, however, he agreed to send men to the seats of these different religions to report on this teaching and form of worship. The envoys set out and visited representative churches of the different religions, coming last of all to the magnificent church of St. Sophia at Constantinople. Here the dazzling splendour of the church service completely overcame the envoys. The chanting of hymns, multitude of lights, and angelic appearance of the deacons and sub-deacons so struck the Russians with awe that they thought they were no longer upon earth but in heaven. "We want no further proof," they said, "send us home." The envoys returned home and gave their report advocating the adoption of the Greek form of worship, but Valdimir still hesitated at coming to a decision. At this very time he was laying siege to a small city called Cherson, and he vowed that if success attended him he would be baptized. He had threatened to lay siege to Constantinople and was bought off only by receiving the hand of the emperor's sister in marriage, though he in return promised his own conversion. He kept his word and accordingly was baptized in 988, at the same time issuing orders for a general baptism of his people at the town of Kieff. The people did not dare disobey, so as dean Stanley remarks, "the whole people of Kieff were immersed in the same river, some sitting on the banks, some plunged in, others swimming, whilst the priest read the prayers." Thus without the sacrifice of one missionary or the outlay of one

dollar for missionary purposes a whole nation was brought into the fold of the Greek Church.

(To be completed in next issue.)

INDEXING A LIBRARY.

THE system here described may not be the ideal one, but it is at least simple and practicable. In order to put it into effect the first step is to number the books in the library. It is not necessary to make a catalogue of them, though it might be an advantage to do so. If the library is still quite small it may be better to leave some blanks in the numbering, so that when new books are added afterwards, they may be arranged on the shelves near those which correspond with them in size.

When one has numbered his books he should procure a Bible with a wide margin. Beside me, as I write, there lies an old volume in appearance like a family Bible. On the inner portion of each page there is only a narrow column of printed matter; all the rest—about seven inches—is margin. It is not necessary to have so much margin, but there should be at least sufficient space for several entries. In making references in this Bible to books in the library, the neatest and simplest form is the fractional. The denominator may stand for the number of the book and the numerator for the page. To illustrate: in the Bible beside me I find opposite Matt. 5:45 this reference $\frac{193}{737}$. By turning to the library I find that book 737 is a volume of sermons by Prof. Henry Van Dyke, of Princeton, entitled "Sermons to Young Men"; and when I turn to page 193 of this book I find there, as I expected, the beginning of a sermon on Matt. 5:45.

What has been said has reference mainly to texts, sermons and outlines of sermons. But the same system of references may be employed advantageously with other books. For example I am at present taking a mission study class through that excellent little text-book, "The Evangelization of the World in This Generation," by John R. Mott. The margins of the pages of my copy are liberally sprinkled with references in fractional form. First, I read our text-book, and afterwards, whenever I found anything bearing upon any statement made by Mr. Mott I made a reference as above. Now, I am able, in an instant, to lay my hand upon anything I have ever read bearing upon the subject in question. A single illustration will show the *modus operandi*. On page 10 of our text-book Mott mentions four methods of mission work, viz., educational, medical, literary and evangelistic. On the margin opposite that statement I find this reference $\frac{66}{447}$. Turning to the library I find that book 447 is "A Study of Christian Missions," by Prof. W. Newton Clark, and on page 66 of this book there is an interesting discussion of evangelistic and educational methods in mission work.

Every student should provide himself with a good common-place book, or *index rerum*, and in this he should make entry, under its appropriate heading, of any material which may afterwards be of service to him. When a quotation is brief it may be written out in full, but if it be long the reference may be made to it in fractional form. A student should be able to trace up all that he has ever read upon a given subject as readily as a merchant can find in his ledger

the name of any man with whom he has been doing business on credit. In my common-place book I find under the head of "Ambition" 26 entries. Some of these are only brief quotations; others, which are too long to quote, have a reference made to them showing where they can be found. Among the latter I find these:

The first is a statement made by Gibbon regarding the ambition of Mohammed; the second is an opinion given by Meyer in "Israel"; the third is a poem by Giles Fletcher. How easy it would be, with all this material at hand, to find quotations and illustrations if one were writing upon the subject of "Ambition"!

One is always reading to purpose when he is making references of this character. His mind is on the alert; he is forming the habit of grouping and classifying facts; and he is laying all his reading so under tribute that when, in after years, he desires to make use of certain material he can find it without delay. One cannot read so rapidly, but he is no more losing time when he is thus fixing his reading, than is the merchant when transferring an item from the day book to the ledger, or when filing away a letter in a modern cabinet.

CLIPPINGS.

Opinions differ as to the best method of handling clippings from newspapers. Several very good schemes are advertised, but the objection to most of them is that they are too elaborate. The best system is the simplest so long as it enables the student to find immediately the materials he requires. A scrap-book meets the former of these conditions, for it is certainly simple enough, but it is objectionable on the ground that it cannot be

indexed, nor can clippings be removed from it without a good deal of trouble. I have used, with satisfaction, Breed's Portfolio Scrap-book, and also the Acme File. The latter, which is only a series of envelopes, or pockets, conveniently fastened together, is probably the simplest and cheapest method extant. Each pocket may be labelled with a subject, and all clippings bearing upon that subject may be kept in it, and referred to without any difficulty or delay. When a clipping has been used, it may be replaced or destroyed according as the owner wills.

W. S. McTAVISH.

Y. M. C. A.

The Y. M. C. A. meeting of February 27th, was addressed by Mr. G. D. H. Gibson, on the subject "Redeeming the Time." Mr. J. Watts was the speaker at the next weekly session, his subject being "Faith in Practical Life." A pleasing and profitable feature of the Y. M. C. A. meetings is the interest manifested in discussion. Following is a brief synopsis of the addresses.

MR. GIBSON.

Redeeming the Time.

To redeem the time means to seize and utilize the moment upon which may hang a human life or eternal destiny. Men are wasting time and if every person were to stop wasting time the result would be more startling than the story of the sun standing still "on Gibeon" and the moon "in the valley of Ajalon," when the Lord fought for Israel of old.

The divine way concerning man is one that requires time. Jesus said: "So is the Kingdom of God, as if a man should cast seed into the ground,

and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." To give due importance to the reaping does not lessen the importance of the stage when merely the "blade" exists, or the "ear," or "the full corn in the ear." The present is represented by one or another of these stages. The present is of vital importance. "Act in the living present." Mr. Archer Brown of New York, said lately in his address to young men: "Time is the stuff life is made of;" says Benjamin Franklin: "Every man has the same amount of it in a year. One improves it and reaps great results. Another wastes it and reaps failure." To use time aright, have a system. Shape everything to it. Divide the twenty-four hours between work, recreation, sleep and mental culture. The scheme will quickly go to pieces unless backed by persistent purpose. "Be always ready for the next step up. Go to the head and stay there." "Learn the might of minutes." "Do not educate the muscles at the expense of the brain." It is of greatest importance to be conscious of moving through life in the right direction. He who keeps looking back as he ploughs is not worthy of the name ploughman.

The Jews did not believe that it was necessary, yet an event had to take place that would give direction—a new direction—to the trend of events. Before Christ came it was hardly possible to find anything in life more than bitter and fruitless strife. With Jesus

came a divine love which could transform the most fruitless struggle into a life worth living, or a fight worth fighting. Every life, no matter how humble or secure, could also find its place as a part of the great whole which He called His kingdom.

If life is a gain it is the result of time redeemed. It is not a gain for those who expect to receive in a future life a joy that would out-weigh the pain of life on earth. A theory of compensation in a future life is not moral. The late Principal Caird of Glasgow University, says: "No man is even at the threshold of the religious life so long as he has an eye to anything to be gained or got by religion."

To redeem time is to seize in spite of all opposition, the best that is for man. In redeeming the time man needs divine help. This is granted. In the conflict of right against wrong, man is between duty and inclination, but in this struggle in which the greater odds are against man, his reinforcement is nothing less than divine love.

When men are bound in habits of sin, and when they have no use whatever for reason and resolution, when the time has almost come that their only cry would be "the harvest is past, the summer is ended, and I am not saved," the spell may be broken, and the remaining time in such a life may be redeemed, and along with other special means of bringing such men to Christ, what is commonly called getting converted at evangelistic meetings, has been, and continues to be, of value. The generosity of divine love saves men as long as there can be found in their breasts one spark of the manhood that was in the penitent thief when he rebuked his evil comrade, saying, "Dost not thou fear God?"

We receive the due reward of our deeds, but this man hath done nothing amiss."

MR. WATTS.

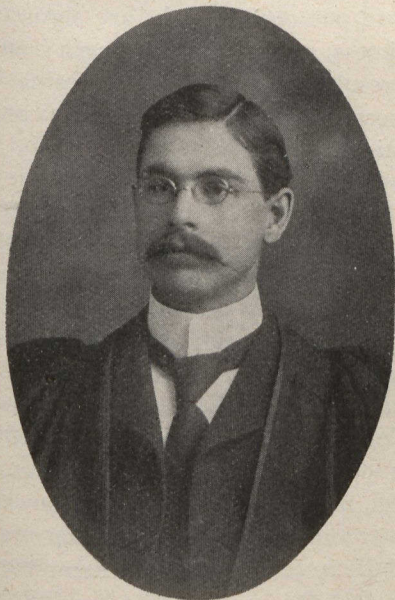
For Feb. 27, the subject was "Faith in Practical Life," and the leader was Mr. J. R. Watts, B.A. In dealing with the topic some wrong conceptions of faith, which make it a passive assent to dogmas of the church, a something which does not touch life and its needs, were pointed out and criticised. Many a man in this way held one creed, while his life and his attitude to the world were shaped by another. This other was the real faith of his life. Faith was not merely knowledge or conviction. It was knowledge that directed the will. Some examples of men of great faith were then considered, and in each case it was pointed out that behind the heroic deeds which made them famous there was such a knowledge, and that it was this knowledge or insight which inspired noble deeds. In making application of this truth the leader sounded a warning against the tendency, so strong at present, to overlook faith as impracticable, and to hurry to action without the necessary preparation. The need for a noble faith was also emphasized, and faith in God as He is revealed in Christ was shown to be the best preparation for what is called practical life. The discussion which followed the paper was one of the most interesting of the term.

Owing to the extraordinary readiness with which contributions have been recently pouring into the editorial sanctum, it has been found necessary to hold considerable material till the following issue.—Ed.

QUEEN'S DEBATERS OF SESSION 1901-2.



J. A. DONNELL, M.A., ALEX. CALHOUN, M.A., vs. VARSITY.



J. R. WATTS, B.A., I. N. BECKSTEDT, B.A., vs. MCGILL.

Queen's University Journal

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

EDITOR-IN-CHIEF, - - - I. N. Beckstedt, B.A.
ASSOCIATE EDITOR, - - - Logie Macdonnell, B.A.
MANAGING EDITOR, - - - J. A. Petrie, B.A.

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LADIES, - - -	Miss Forfar.
ARTS, - - -	Miss Fleming.
MEDICINE, - - -	R. A. McLean.
SCIENCE, - - -	F. M. Bell.
DIVINITY, - - -	G. C. Mackenzie.
ATHLETICS, - - -	T. J. S. Ferguson, B.A.
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Editorials.

THE papers and discussions in connection with the Alumni Conference this year were of very great interest and importance. There is perhaps room for regret that more of the Alumni did not take part in the discussions. The conference will fail in at least one of its objects if it does not result in the introduction from year to year of fresh debating talent. Special opportunities and encouragement should be given in this direction. The programme this year was so full and the papers so long that little time was left for discussion, and what time there was fell to the older and more experienced members. It was probably quite right that those who could speak and speak well should be heard, but there ought to be more time for discussion so that the president would not be compelled to snuff out growing interest and enthusiasm by calling for an adjournment.

* * *

The sessions of the conference have afforded many instances of quite un-

varnished criticism. This straightforward dealing is refreshing, as too often such meetings are little better than mutual admiration sessions. And we admire the man who is prepared to state his views clearly and firmly in the face of hostile sentiment. Such fearlessness is good for the parties immediately concerned, and helpful as an object lesson in these days of complaisance and uncertainty. Most of the debates showed an admirable spirit of self-restraint and tolerance, but we think that on one or two occasions the audience must have received a more or less unfavourable impression. There were times when certain members apparently fell into the error of thinking that the last word is necessarily the best word; and so they could not rest content with leaving their position, which had been clearly explained already, to the judgment of the audience. Over-explanation and an excessive desire to put oneself right are signs of weakness rather than strength; and the result, so far as the conference is concerned, is a loss in dignity and prestige.

* * *

The conference heretofore, and very largely this year, has concerned itself with the discussion of problems having a theological bearing. Even Professor Dupuis could not resist the fascination of the 'science of sciences,' and in a series of illustrated lectures made a valuable contribution in the way of archaeological investigation. Many, no doubt, felt that the Chancellor's lectureship took a somewhat negative turn this year, but it often happens that the best kind of building is only possible after a little pulling down. It is just as well that all should know the true relation between moral

teaching and the concrete illustrations that have been used to enforce that teaching. The time is fast approaching when teachers and preachers must cut loose from the trammels of conventionality and long-established custom, and place the ethical and spiritual content of Scripture on a firm basis, the basis, namely, of assured experience, and not especially on this, that or the other event, coming down to us from the distant past. Prof. Dupuis' lectures, apart from their scientific interest, were valuable as showing how wide had been the relations of all races and peoples from the beginning and as tending toward the separation of some things which too often in Christian teaching are unequally yoked together.

* * *

At the last session of the conference Principal Gordon expressed his gratification at the interest displayed in connection with all the subjects discussed and the excellence of the papers presented. One of his remarks seemed to convey the impression that he would favour an extension of the range of subjects usually presented in the programme of the Association. Such an extension would no doubt work out to the interest of the conference. Many fields of science have been wonderfully enlarged during the past few years, and it would surely be a good and wholesome thing to include from year to year two or three lectures in biology and physics. It is easily possible to get too far from the physical sciences both in sympathy and thought, with the result that theology and philosophy come to be regarded as isolated branches. This is unfortunate, as it cannot be too strongly insisted upon

that truth is a unity, and that all departments of knowledge should be laid under contribution in the grand emancipation from error and misconception. It is true we have been earnestly assured that there is no isolation or antagonism, and no doubt most people understand this, but if scientific subjects formed a part of the conference programme there could be no room for misunderstanding.

* * *

Considerable dissatisfaction has been expressed with the practice of collecting an admission fee from students attending the evening lectures of the conference. The amount of the fee is not worth considering, but there may be some ground for the view that it is objectionable on principle. The lectures are certainly worth the fee many times over, but it is just because the conference presents such excellent opportunities for receiving inspiration and instruction that the Alumni should be prepared to forego the small pecuniary advantage of the fee in question. Anything that savours of close dealing and excessive economy cannot but repel the sympathies of the students, and we believe the evening sessions would have been much more largely attended had there been no fee.

IN a recent number of the *Presbyterian College Journal* a contributor, writing under the heading "Talks About Books," says of Dr. Denney's book, "The Death of Christ," that it is hard to say why it was written. The writer says further that Dr. Denney, when in Chicago a short time ago, startled the world theological with his radical views and that in the present book he is the most orthodox of the

orthodox. Now we have not read the work embodying Dr. Denney's Chicago lectures, but the *Expository Times*, in a notice of "Studies in Theology," uses the following language: "This book is so sincere, so convincing, that it will make others *as orthodox as its author*." This shows that the standard of orthodoxy is not any too clearly defined in many minds, not always in the minds of those who are leading lights in the theological world. Letting pass the question of orthodoxy, we offer as an explanation of "The Death of Christ" that the author considered such a work timely, and therefore wrote it. Dr. Denney's purpose was to set forth the New Testament interpretation of the death of Christ. The question is not what this, that or the other individual may think, but what is the teaching of the records. The book is a protest against the too common practice of torturing the writings into a mould for which they were never intended. We see in these days many grotesque attempts at impossible accommodation, attempts which grow out of a desire to preserve authority and at the same time establish a special theory. If an interpretation is found to be inadequate or mistaken, why not say so frankly, and use terminology corresponding to the new view? Dr. Denney does not say that the doctrine set forth in his book covers all the ground; what he does say is that the doctrine is conspicuous in New Testament teaching. After a careful reading of "The Death of Christ" we certainly think the book has a purpose back of it, and that notwithstanding its *orthodoxy*, it is a distinctly valuable contribution to Christian thought.

EDITORIAL NOTES.

Who was the Senior who purchased two tickets for the debate at 12½ cents each?

Why doesn't Divinity ask the Arts men to become members of the Hall?

We take pleasure in acknowledging Mr. J. Wallace's valuable contribution "The Greek Church," the first section of which appears in the present number.

The editorial strength has been seriously weakened by the removal of Mr. T. H. Billings from the Staff. Mr. Billings was a very capable Editor, active, enthusiastic and obliging; and his relations with the other members of the Staff were of the pleasantest possible kind. We deeply regret that his valuable work on the Journal has been interrupted by illness.

The Sunday afternoon addresses in Convocation Hall continue to be well attended and to call forth much interest. Professor Macnaughton's address of two weeks ago was warmly appreciated, and the Rev. Eber Crummy spoke with excellent effect on the following Sunday. It is announced that Professor Jordan will deliver the address next Sunday.

The Journal extends congratulations to Mr. J. Bradley of the class of 1900 on his late happy entrance into the circle of benedicts, and gratefully acknowledges the receipt of a piece of the cake. Mr. and Mrs. Bradley will reside in Calgary, where Jim is forging to the front in the building line, and acquiring pre-emptions on lots as a

side issue. We rejoice in our friend's prosperity, and join with the members of his year in wishing him every joy in this his last and most fortunate venture.

DIVINITY STUDENTS AND THE ARTS SOCIETY.

IT is not often necessary to say anything in defence of theological students. Divinities have their faults, serious ones, and the writer is well aware of the fact. The Divinities, so far as we have noticed, are quite willing to profit by criticism and, when fun is poked at them, they as a rule take as mirthful a view of the situation as their critics. The course pursued, however, by certain members of the Arts Society at its annual meeting a few days ago calls for some serious comment, and raises the question as to how far theological students and other students should work together in the same societies.

First let us ask: Have the theological students in the past shown themselves useful members of the societies to which they belonged? Has their presence in these societies been beneficial or otherwise? It is almost superfluous to ask the question. It is admitted of course that numerically the theological faculty is not strong. It claims only about thirty-one of the total eight hundred and forty students. Along with this fact, nevertheless, it is well to note a few others. Of the last six presidents of the A. M. S. four have been Divinities. The editor-in-chief of the JOURNAL for years past has been chosen from Divinity Hall (two numbers of the present volume were edited by one of the staff; this is the one exception). Two of

the best players on the football team last fall were students of theology. Divinities as a rule give the heartiest support, financial and otherwise, to any public function, e. g., more than two thirds of the Divinity students subscribed to the conversazione this year; can the same be said of any other faculty?

In the face of all this it seems strange that some individuals should have done their utmost at the annual meeting of the Arts Society to have the constitution changed so as to exclude Divinities from membership. We refer not so much to their open opposition, though that in itself was strange, but to the paltry means they used to gain their ends. The question was thoroughly thrashed out once, a vote taken and a decision declared in favour of the Divinities. A good many of those interested then left the meeting, thinking that the matter was settled. The members above referred to took advantage of this circumstance and succeeded in bringing exactly the same question to a second vote. Again the decision was declared in favour of Divinity Hall. Then the chief obstructer, raising a trivial point which he ought to have raised long before if he had honestly felt its importance, managed to block proceedings until the meeting was forced to adjourn. The remark may be in order here that it is more graceful to submit quietly when a decision is announced than to try by hook or by crook to have it altered. The matter will have been settled one way or the other before this article appears in print. Meantime all are awaiting developments.

As to the general question many feel strongly that the more closely

Arts men and Divinities are associated the better it is for all concerned. It is one of the disadvantages of our present period of growth, that the students of Queen's do not know one another as well as they did in the old days when one building held us all. We boast that Queen's produces healthy, broad-minded men. Who can tell how much this is due to the free inter-mingling of Theological students with Medicals, Science men and Arts men? Surely it is not a time to sever the ties that have bound the Arts men and the men of Divinity Hall so closely together for more than sixty years! We have a great past behind us and in the name of all that is sacred let us be true to our traditions.

ALMA MATER SOCIETY.

There has been but a slim attendance at the last two or three meetings of the A.M.S. We need not be surprised as it is usual at this season of the year for only the faithful few to come out on a Saturday evening and attend to the despatching of necessary business. However, things are brewing that will probably cause longer meetings during the next few weeks. The Athletic Committee will report on the second Saturday in March and interesting matters will have to be discussed. A committee was appointed at the last meeting to nominate the Athletic Committee for 1903-4.

A good deal of valuable time has been taken up in deciding whether or not to pay for a sleigh that was broken by some of the students while the A.M.S. was meeting at the G.T.R. station. It was finally decided not to pay the bill, on the ground that the A.M.S. was not responsible for the

action of individual students. A collection is being taken up by one or two of the students who feel that the bill ought to be paid in some way. It would have been a much simpler plan for the A.M.S. to have settled the matter promptly and no possible harm could have resulted.

At the last meeting a committee was appointed to bring in suggestions as to what programme we should have on "Students' Day" in connection with the installation ceremonies next October. Logie Macdonnell was appointed Associate Editor of the Journal in place of T. H. Billings who has unfortunately been taken ill. After one or two other matters had been settled the meeting adjourned.

Ladies' Department.

LEVANA.

THE meeting of the Levana Society postponed from Alumni week was held on Wednesday, February 18th, in the Physics room of the old Arts building. Professor Carmichael gave us a most instructive and entertaining lecture on color—Red, Green and Blue particularly. It was with feelings of wonder that many of us wended our way to that meeting. "Red, Green and Blue" was what our programme announced, but what did it mean? Had it been Blue, Red and Yellow we might have made some conjecture, being well used to that combination. Others, however, with the superior advantage of having passed Junior Physics, went in anticipation of something familiar and interesting. But whatever our motive for going—curiosity, wonder, interest or duty—we were all alike rewarded, and enjoyed

the hour very much. If we did not all follow and thoroughly understand the new region into which we were plunged, it certainly was not the fault of the lecturer, nor of the lecture, which had been most carefully prepared for us, not only in the matter, but in the illustrations, which latter even the most ignorant of us understood and appreciated. The resolution of the Spectrum in his explanation of color was a surprise indeed to most of us, and quite banished our preconceived and misconceived ideas on the subject. In closing, some of the mysteries of photography were revealed to us, and mention made of the new developments in photography—the reproduction of color, with a scientific explanation of how it was to be achieved. We hope it will not be the last time Professor Carmichael will welcome the Levana Society in that room, for our meeting, though unique, was none the less educative and enjoyable. Our thanks are certainly due the lecturer who so kindly gave us of his time and knowledge.

A mirror and comb have at last appeared in the lower cloak room. Nature in despair had pity on us and came to our aid, and by piling snow by the windows provided us temporarily with the former requisite. Perhaps her kind forethought has prompted this recognition of our needs. Whoever our benefactor, abundant thanks!!

Howso'er this March has reached us,
 Lamb or lion-like it rose;
 We much fear that for all students
 There's a lion at the close!

Y. W. C. A. NOTES.

Our regular meeting of February 20th was perhaps one of the most impressive and beautiful of the whole session. Our Association during that week had lost one of its Active Members; one of our most enthusiastic workers had been called to her eternal reward. It seemed fitting that our meeting should be of the nature of a memorial; but that our sorrow might not be one of despair, but of hope, a service of song was a prominent feature. Miss Clark, the Vice-President, presided. After the opening exercises Miss Montgomery played a violin solo—Handel's *Largo*—which, with her rendering, gave a beautiful keynote to our meeting. Miss Knight sang "While Mary Slept," after which the Vice-President gave a short but most impressive talk on that which was uppermost in all our minds—the death of our class-mate. Most earnestly she spoke of the lesson for us, of the thoughts which being thus brought face to face with death calls to our minds. Sorrow we must, but not despair. However dark a mystery death may seem, we do know and rejoice in knowing that once beyond the gates "We shall be like Him, for we shall see Him as He is." Miss Munroe then sang the very appropriate solo, "The Plains of Peace." Miss Singleton played an instrumental, following which Miss Cook read Mrs. Browning's beautiful little poem, "He Giveth His Beloved Sleep." Miss Clark's solo, "The New Kingdom," and the hymn, "Jerusalem the Golden" brought our Memorial Service to a close, and one and all of us felt it had truly been good for us to be there.

IN connection with a suggestion offered in a previous JOURNAL for maintaining interest in the subject matter of the College paper, the editors of the Ladies' department received a contribution in the shape of a short story which is tentatively offered to the critics:

THE GREEN-GOLD MAIDEN.

I am the girl of the Queen's song-book. The little green and golden maiden who stands so demurely on the cover of that famous musical compilation which is making its way into students' private dens, professors' homes, ministers' studies, Glee Club practices and concert halls. A public life, indeed, for a retiring little maiden like myself, and, I assure you, a most embarrassing position also, to one of my temperament were not the sense of merited retribution and the certainty of ethical efficacy more than counterbalancing influences. However, I feel it due to myself, in view of my native modesty and apparent affrontery, to offer some little explanation of the public stand I have taken.

My name is not enrolled with the scholastic maidens who chant the praises of the old Ontario Strand. Doubtless among them there are many who question my identity and vaguely try to number me with clans or families who have passed through the old halls I am frequenting for the first time. But their efforts are bound to end "in shallows and in miseries." My name will always remain a mystery—while my fate will never cease to be a warning. And this is my strange little story:

Far back in the pre-historic times I lived down deep below the sea, "A mermaid fair, with golden hair,"—so

beautiful, so enchanting, and so seductive in my charms that many were the brave mariners I lured to destruction, many were the "humans" who followed me to a watery grave. You have heard the stories often. I was the mermaid of whom poets have sung

"Down, down, down,

Down to the depths of the sea."

and

"Who would be a mermaid fair,
Sitting alone, combing her hair,
Under the sea?"

A merry life I led—fascinating, all-conquering in my charms! A beautiful green and gold maiden flashing in and out among the bright waves, playing with the water-babies, and combing my lovely locks. Sometimes I would pull myself high up on the tall shore rocks and gaze at the land stretching out before me, and wonder about the lives the "humans" led on its barren wastes; but the green waves were so entrancing that away from the land-lubbers I would leap down again in the shining depths "to lose myself in the infinite main." This was life to me, and had I only realized it then, my story would, perchance, have been a different one.

One day as I sat on a high, sunny rock near the shore, plying my little gold comb, a boat came sailing by—"sail and sail, with unshut eye." "Sounds of music, bliss revealing," came floating over the waters. Beautiful strains, entrancing, delicious! I held my comb poised, as the notes came nearer, clearer, and echo answered echo from the cave behind. The boat was filled with beautiful humans, who played upon instruments of music. They played and played, but never a word sang they. I gazed and gazed

and still the wonder grew. But there was not a sound between us save the beat and the splash of the waves against the bare, dark rocks, and the sweet, sweet notes of the players, "piercingly sweet by the river."

But all on a sudden, and I know not how it happened, my golden comb caught in a ray of sunlight and flashed in the eyes of the foremost boatman. He was gazing out across the waste of waters, seeing nothing, but drawing forth such sobbing notes of ecstasy that they thrilled my very being. When he saw me in my dazzling beauty (ah! how I have changed), he leaned out over the boat, stretched up his arms and called—"At last we have found her, the maiden of our music, the soul of our melody. Is she not a poem in herself? Is she not that which we have yearned to express and all in vain—the words we meant, but could not utter?"

His gesture was so rapturous, his glance so adoring, that instead of exercising my charms to draw him nearer to the fatal rocks, I felt myself move, as though by some unseen power, down slowly, crag by crag, nearer and nearer, as his thrilling tones continued: "Come to us, oh, mermaid! You are beautiful as a song—come! You are a dream to set to music. Come and give a soul to the notes we are playing to you. We have music—we have no poem. Leave your rock-bound coast, and the cold, green waves and enter the land of music. We will immortalize you in verse; in the sweet land of sounds will we enthrone you, that land of pure delight, whose "echoes roll from soul to soul and grow forever and forever."

Ah, I was but a mermaid, and his

words were fair! A long good-bye to my ocean home and the salt sea waves. For the music could not find its words in me. I was beautiful, ah, so beautiful! but a mermaid after all, and the human had forgotten that a mermaid is but half a loveliness. His melody was spoiled, his verse was halting, there was no measured beat which could suit with me, no feet which could fit a mermaid!

But the human was grieved for my grief. And since I could never return to my old sea home, he tried to bring me as near as was possible to the beautiful band of music. So in green and gold, my old mermaid hues, I stand on the cover of the song-book, a sad little monument to foolish ambition. The college cap and gown I wear for fear of leading young students astray with my old seductive charms—and my golden locks are cut.

At times, indeed, I appear, chameleon-like, to have changed my color, and I stand, a dark shadow of my former radiance, sombre on the wide, green page—this is the reason why the song-books of ordinary use cannot picture me as a gree-gold maiden—so frequently do I sorrow for my sins. But whenever "fond memory brings the light of other days around me," the golden hours are always apparent, and this is my best self, for then it is I know that my punishment is just.

Only if you notice closely you will surely see a far-away look in my eyes—memories of the old free life on the sea shore, when I would leap and dance in the waves, and "ever with a frolic welcome take the thunder and the sunshine."

But my skirts—they branch away into nothingness. A mermaid, a mermaid after all!

Arts.

In these advanced days it is fortunate indeed if anyone escape the ruthless sword of criticism. The age is a critical one and we are prone to criticise. As it has been said "a man must serve his time to every trade save censure; critics all are ready made." In this statement there is without doubt quite a measure of truth, and while we acknowledge that there is criticism which is just and wholesome, we are rather inclined to think that there is another kind which is rather one-sided and misleading. During the last few weeks all are aware of the Evangelistic work which has been going on in the city under the direction of Crossley and Hunter, their work and methods have been variously criticized by several individuals both in open speech and through the press. And not the least of these criticisms is the one which appeared in the last issue of the Journal in the Divinity column. In regard to this criticism it has much that must commend it to everybody. The writer opens his remarks with some broad and generous statements which admirably place before the reader a high conception of what life should be and a noble example for the strenuous Christian to follow. But we make bold to say that the writer descends to a lower level when he shows such a meagre appreciation of those whom he is speaking about in his subsequent remarks. He says, "Can we imagine Jesus entering into a synagogue and giving a performance such as Crossley and Hunter gave on their first Sunday in Kingston?" Now while we might give the negative answer to this which the writer had on his lips, no doubt, when he wrote the above, yet the question naturally arises

within us. "Does following Christ mean exactly such a slavish adherence to what He did and what He said. In other words, does "in His Steps" do the deepest justice to its name?" We cannot see that it does, and for this reason we would be very guarded in criticizing men whose work, although it may not be carried out as Christ Himself would carry it on, all must admit, has been the means of giving many a poor and unfortunate one, at least a start upon the right road—if only a start. The question as to the real value of the work which Crossley and Hunter are doing naturally leads a student to ask what is the spiritual value of the culture which he is receiving day by day. The writer would be the first one to admit that true greatness does not consist in braggart shouts concerning power and resources, but in the strength, dignity and inspiration of our social countenance set against any wrong,—that the inestimable service we render others by patient self mastery and painful toil, is felt wherever we move as a corrective for that fatal superficiality of temper which breeds cheap men, cheap thinking, cheap phrases, cheap hymns, cheap everything, and reinforces the burden of shoddy product beneath which we groan. We are aware that the true evangelist for others is he who has spent many hours of weary toil himself, and we should cheerfully accept the drudgery of thinking the unfamiliar and submit to the unremitting sweat of brain, which can alone lift the fog and scatter the mist of darkness. We are aware that until we do this we do not grasp the true meaning of "ye shall know the truth and the truth shall make you free."

Now while all this is true there is

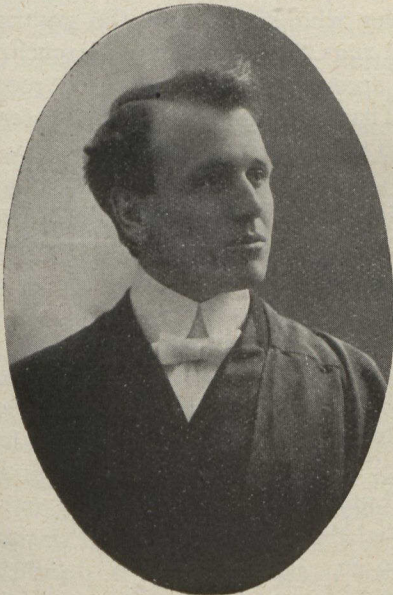
another side to the question. We are not going to champion the cause of Crossley and Hunter, their methods and their ways, but we cannot help saying what we think that tolerance and forbearance are after all better virtues than intolerance and cold criticism. Are we not inclined somewhat to see only the mote which is in the other fellow's eye? We may not approve of other people's methods—perhaps it is well that we do not—we may not see as others see and it would be a queer world if we did, but should we for this reason condemn others? How often it is with us that to be different is to be wrong, and that the followers of a religion whose cardinal doctrine is charity unconsciously sanction persecution.

HOCKEY—CLASSICS VS. DIVINITY.

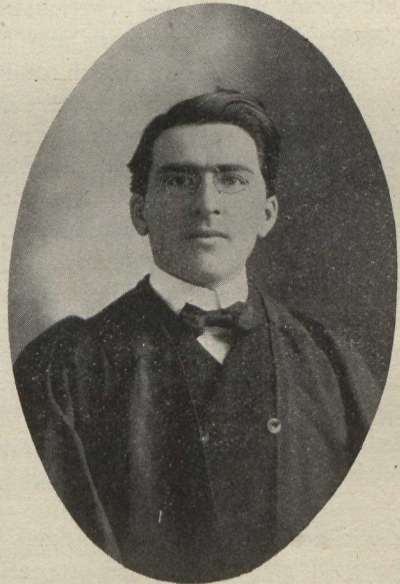
The result of the hockey contest between Honour Classics and Divinity

resulted in a score of 4-1 in favour of the former, and had it not been for the effective work of "Logie" and W. McG——, surnamed Barbatus, on the Divinity team, a greater score might have been registered to the credit of Classics. The "*boustrophedon*" turnings of these quondam Greeks was a powerful aid to a team which would have been weak. As to the work of the other members of the Divinity team it is not worth while mentioning except perhaps "Sol" proved a strong tower of defence and a very formidable opponent to come into close contact with. As for the players on the opposing team it is hardly possible to speak of them in too glowing terms. The captain perhaps was the weakest man in the lot. This was due to the fact that he was somewhat out of practice while the other players were in excellent form. Still, before the game was over he warmed up to his subject

QUEEN'S DEBATERS vs. VARSITY, SESSION 1902-3.



J. H. PHILP.



K. C. MCLEOD.

and made things lively. All of the other six men possess great potentialities which were manifested in different forms. The goal keeper had very little to do, but he showed by the way he held his stick and the hostile attitude which he assumed at times, that in seasons of danger he could adjust himself to the requirements. The forward line was particularly strong. Wilson in memory of last year's hockey sometimes played against his team, but when he came to his true senses, he rushed up the ice with such a force as to scatter all before him. The individual work of other members of the team was no less noticeable. "Archie" thought that to level out his man was as easy as easy, and to walk over the Divinities was like scanning a Greek chorus. Duncan, Black and Quigley completed the team which we believe holds the Inter-Class Cup for 1903. These last men showed that they knew something more than how to do Latin prose. The clever stick-handling of "Joe" was particularly noticeable to the spectators and his brilliant stops were greeted with rounds of applause. The other men were not so formidable in appearance as in reality,—which in fact is a general remark which might be applied to the whole team. If we were to characterize the Divinity team by any general statement we would say that the reverse was true. In their case their bite was hardly on a par with their bark.

NOTES.

In the Spring a young man's fancy lightly turns to thoughts of—exams.

The Sunday afternoon addresses in the College are being much appreciated by the students as well as others.

It is an unfortunate thing that the typhoid has made its appearance among the students at such an unseasonable time.

It is said that the interest in the Arts Society meetings is running quite high at present.

Year meetings and other meetings are rather poorly attended at present.

Science.

THE Engineering Society dance, held on the 17th of February, was, we are assured, a success in every sense of the word. It was the maiden effort of Science, and we think they may be expected to do it again next year.

The floor was fine, the orchestra never played better, and the decorations—but if we start to describe decorations we shall have to do it in poetry, prose never could do justice to such perfection.

Science wishes to thank the many ladies who kindly sent the cushions and rugs that contributed so much to the decorations of the sitting-out room.

Thanks are also due to the students who devoted their time and energy to the work that such an event entails, but to Mr. Chaplin, especially, we express the unlimited gratitude of the year and of the Society.

On Tuesday evening, the 24th of February, Dr. and Mrs. Goodwin were at home to the senior year in Science. After a most enjoyable dinner had been disposed of, Dr. Goodwin arose, and in a few well chosen words, introduced the final year to the Principal, who in response made a delightful speech in which he said many nice

things about Science, and by special request told us a very funny story. After dinner songs were rendered by several of the more musically inclined. And our Director favored us by singing two German student songs.

The senior year wish to thank Dr. and Mrs. Goodwin for a most enjoyable evening, and indeed for the many evidences of kindness shown to one and all.

—————
A MID-WINTER NIGHT'S DREAM.

Continued from last number.

While I stood waiting for the cloud to lift, my guide explained that these unfortunates were compelled to carry on analytical work under the strict supervision of a hard-hearted, fork-tailed demonstrator, who required results obtained by actual practice, and would not accept any rapid mental work. "The explosion," he said, "was caused by a hot adjective from Su--th--nd's lips falling into the evaporating dish," such accidents being frequent.

By this time I had passed the chemical squad, and after walking through a dark alley, my attendant halted me in front of a small frame building, in front of which hung the following sign: "Coal, Sulphur, Coke.—Fin & Bunt, Props." Entering the door I was fortunate enough to catch Fin in the act of telling a yarn to the office hands, and it was with no small satisfaction that I noticed the looks of amazement on the faces of those present. Waiting until he had finished, I shook hands with the old chap, and was assured by him that he was perfectly happy. On asking for Bunt, I was told that that gentleman was in bed, but if I would sit down for a

week or so, I might perhaps be able to see him; however, time was limited, and I had to hurry on. Just outside the door I was run into by a little chap who carried a pair of curling stones under his arm. I turned to my guide and asked where the curling rink was located. "That's what your friend Stoney would like to know; he has been looking for ice ever since he arrived, but you see the temperature is just a trifle too high, and besides we don't allow the sale of Scotch drinks on the premises." Poor old Stoney, he was certainly up against it hard.

We were now passing a large building, and from the frenzied howling that I heard, I suspected that things were doing inside. Opening the door, I entered a long room at the far end of which were a pair of red-skinned creatures, who had fastened a steel collar to Dr--m--d's head, and after tying his hands, were amusing themselves by placing close to his ear the mouth-piece of a phonograph from which issued a continuous reproduction of the victim's singing. That certainly was the limit, my nerves already over-strained, could not withstand the shock, so I turned and fled. But I had run only a short distance when I heard some one calling, and, turning about, noticed two little boys chasing up the path after me. As they came towards me I recognized Bill and Chap, but they were so winded with running that I couldn't make out at first what they wanted, at last "Chap" managed to splutter, "Have you seen a ball?"

"What kind of a ball?" I asked.

"Why, a 'high ball.'" No I had not, and with that the pair, their tongues hanging out, were off like a shot, hunting for their high ball. I watch-

ed them out of sight, and turned to look for my guide, whom I had left behind. It didn't take long to find him, especially as he was looking for me, and appeared to be in a horrid temper.

"Where have you been?" he demanded in a menacing tone. I retorted that it was none of his business; and as the tone he adopted riled my temper somewhat, I started in to make a few personal remarks about things in general and him in particular; but I had no sooner started than he caught me a terrific crack across the head with the butt of his tail that sent me reeling, and I came down with a crash. When I had collected my scattered wits, I found myself on the floor in my own room, and, O blessed sound! the music of Fin's nasal organs reached my ears.

TAILINGS.

Science extends her sympathy to all students who have been overtaken by the typhoid epidemic, more especially to those of her own children who have been taken ill, and will rejoice with no uncertain note when the sick ones are returned to us cured.

A letter from Jim Bartlett, dated at Central City, Colorado, contains the information that he is about to hit the trail for greener pastures, which, being translated, means that he has "jumped his job," and has his headlights set for a bigger pay streak.

Information on any and every subject supplied hot while you wait. Apply to J. W. Wells, mill laboratory.

June. Joe was up against the real thing when he tried to rearrange the course in qualitativè, and in conse-

quence thereof the second year moves as if in a dream. If Joe had only listened to "Ma's" advice things might be different, but as "Ma" says herself, "Joe is such a headstrong boy."

Mr. MacNeill, having completed his exhaustive treatise on every rock that ever was, will remain but a short time longer in collegiate circles before proceeding westwards to the parental roof.

Medicine.

IN CÆSAR'S EYES.

THE following is a very literal translation of a manuscript which serves to reveal to us the fact that we are watched in some of our doings by no less a personage than the eminent Roman, who in the capacity of shade, continues his great work:

Cæsar de Mortalibus, Liber X. Cap. VI.

And now Cæsar, on the seventh day out from Hades, on his twenty-fifth trip to the land of mortals, arrived at a place which is called by the inhabitants, Belleville. And the wind having dropped (and indeed it is seldom that a dust is raised in that quarter) and the shades thus being hampered in their journey, our mooring been made fast, and converse having been held with shades travelling westward,—among whom, indeed, was Cicero,—about the sixth watch we loosed, a slight breeze having sprung up, and came to a place which in our own tongue has for a name "Reginæ Collegis." This place is not unlike the old school of the Greeks, both in regard to its philosophic standard and by reason of the playfulness of those who assiduously follow them as often as opportunity, arising from a dearth

of delectable entertainment, permits. Cæsar, revolving many things in his mind, determined to stay there a few days in order that he might study more closely the manners and customs of the barbarians. For he had heard of an arena wherein the scholars from among the barbarians, to the number of many score were accustomed to disport themselves upon ice, both male and female, some holding hands, others unarmed, gazing with sad faces from the lines : also that at times the arena was a place of meeting in mimic warfare of men chosen from among the most skillful in various tribes. Nor did Cæsar scorn this. He had heard also of sports enjoyed in common by the barbarians, not a few, when, having assembled in the banqueting hall, they would indulge in such feats of skill in dancing and music as are a part of our own heritage below. But of special interest to Cæsar were those of the barbarians whose line of practice enables them to discern disease, following as they do, heathenish methods of discovery in a square fortress over against the arena, whereby they are enabled to compound antidotes for the relief of such maladies as "*amor malignans*" which is peculiarly prevalent in that region, (and which, moreover, though only recently defined, attacked our youths during the Gallic wars). Of these medicos, moreover, as also of their fellow-tribesmen who pursue learning in all other branches, whether in the liberal arts which pertain to culture, or in the study of the law, of the gods, or in that of the stars, it has been said by a certain scribe in those parts that they are overly-eager to allay their thirst, betaking themselves openly to the tankard, thus being as

a mockery to all decent modes of living. Other things were said also by the scribe, but Cæsar having travelled much and being learned, having, moreover, watched these same attendants at the shrine of truth, placed no confidence in the words of the scribe thinking rather that they came from one lacking in general knowledge and . . . Here the vellum has been torn in such a way as to make further translation impossible ; but it is to be hoped that the learned chronicler of the ages may leave some more loose pages of his work lying around.

C. L.

PARTIALITY.

Apròpos of the article which appeared in a former issue regarding short stories, the following sketch was handed to the Medical editor. While there is hardly as much feeling shown in the handling of it as is shown in the story referred to by Prof. Marshall, there *is* an element of feeling which we shall leave the reader to observe.

The special column of the Journal usually devoted to dog-fights being overcrowded this issue, we take the liberty of inserting this in the Medical notes, knowing that no student will feel that anything personal is intended.

"While walking down street the other day, my attention was attracted to a couple of dogs who were having a heated discussion over affairs in general ; in a moment more the one had seized the other by the neck and was hurriedly attempting to put his spinal lamina together, the lesser dog—at the earnest solicitation of his competitor—was reclining on his vertebral column, when a careless wagon came dashing along and ran over his prostrate form, seriously interfering with his digestive

organs and limiting his respiratory movements to a nil; all this while, the aggressive canine retained his hold with the tenacity of a foot-ball player. A man who had been standing on the side-walk complacently watching the performance, now stepped into the road and sought to separate the combatants by vigorously kicking the injured one. My temperature, which, at the sight of this injustice, had been rapidly rising above normal, now rose to about 105° F. and, hastening to the scene of action, I commenced kicking the other dog with right good will, and to the effect that in a few moments he released his hold sufficient to look around to see what was coming off. "That's my dog you are kicking!" said my contemporary in an irritated tone. "Indeed," I puffed as affably as I could between kicks. "Seems to have a great grasp of the situation; remarkably intelligent dog!"

At this point his dog, feeling somewhat hurt at the treatment accorded him, dropped his grip and started for home, while the unfortunate victim limped painfully off. The dog owner scowled at me as if he would have liked to give *me* one for luck, and then, growlingly turned on his heel.

Moral: When your dog is in the wrong, kick the other fellow's!

On Friday, Feb. 27th., at the request of the final year, Dr. Hagen-Burger read an interesting paper to the members of the Aesculapian Society on; 'The Influence of the Higher Altitudes on Pneumonia.' He showed that the mortality from this disease in Montana, and in fact, in the higher altitudes generally, is between 60 and 80 percent and in winter during epidemics

it sometimes runs even higher. Owing to climatic conditions—the lightness and dryness of the air—physicians were powerless to help their patients and nearly all would die during the stage of engorgement or cyanosis, death being due to the patient's inability to respire rapidly enough to prevent cyanosis. Dr. Burger reasoned that if it were possible to, in some way, increase the atmospheric pressure, there might be some hope of tiding the patient over this stage. After years of study and experimental work, he succeeded in devising an air-tight room in which the patient was put and the atmospheric pressure was raised from eight and one half to fifteen pounds per square inch, or in other words to a sea level pressure, thereby enabling the patient to obtain as much oxygen in one respiration as he would under the previous conditions obtain in two. This arrangement on trial proved a success, and a number of patients thus treated recovered. The paper showed a great deal of careful study and research and the lecturer received applause from time to time. Other equally interesting points were touched upon but space will not permit of further explanation. The students who had the pleasure of listening to Dr. Burger appreciated the lecture very much and at its conclusion moved a vote of thanks which was heartily carried.

MEDICAL NOTES.

All things in this world are relative; the difference between the man who graduates and the man who fails is only one of degree—and just one degree at that.

Eddie Shef. stops to look at a lean and hungry horse as it drags its weary

feet over the frozen road, impelled onward by the promptings of a youthful driver. The young lad noticing his deprecating gaze and resenting it, cries out: "By gol, he ain't as skinny as you are, anyhow!"

W. McK-nl-y, passing a little girl who is playing on the sidewalk: "You're a nice little girl, aren't you?" Little girl (who seems strictly up to now): "You've been takin' too much sugar in your tea, mister!"

A Medical has suggested that the Residence clock be consigned to the watchmaker for repairs, as at present it requires winding four times between ten and ten fifteen! N.B.—We have a suspicion that there was a "Scientist" somewhere near that clock.

It was with the deepest regret that we learned of the illness of Dr. W. T. Connell, who has been confined to his home for the past few weeks with Typhoid fever. It is our earnest hope that he may soon be restored to health and strength.

The fact that so many of the students are laid up with Typhoid is a matter of anxiety and alarm. We would advise all students of Queen's, and any others in Kingston who may see this, to have all drinking water boiled and to avoid drinking milk until this epidemic is past. These are the two greatest sources of Typhoid and a little precaution may save many a severe illness.

On account of inconvenient spacing it was found impossible to insert the large cut at the head of Science in this issue.—ED.

Divinity.

Epistle written to the King of Mars by Shimshai, Scribe and Prophet, in the year 3903.

THOU hast commanded me, O King, to write unto thee concerning my researches in that planet called "the world." It is true, as thou sayest that I have mastered all learning and am the greatest of living Higher Critics, that since I invented the flying machine which conveys me safely from planet to planet, no scientist has so great a reputation as I.

On my visit to the earth, O King, I met with great difficulty in my researches, in that the world is now almost a solid mass of ice. The only living inhabitants are certain bipeds known as Divinities. They keep up such perpetual noise that I could converse but little with them and was forced to seek information from old records which I found. The reason for the long life of these Divinities (aside from the fact that they are notoriously wicked) is thought to be as follows: A great battle was fought just two thousand years ago between this sect and a tribe of Classic Philistines. The Divinities were, strange to say, defeated but the applause and sympathy of the ladies so warmed their hearts that they have been able to withstand the exceeding great cold which has been fatal to the most of the human race. It is difficult to say what form of church government this sect had at that time. A Pope is mentioned, also a Moderator. At one time they had a Patriarch; but about a thousand years ago, when all the Classics were dead, he also died of grief, since now, in spite of the good ice, there could be

no more combats. I found what appears to be an account of the last great battle between the tribe of Classics and the tribe of Divinities. The manuscript has black borders and reads as follows :

"How are the mighty fallen in the midst of the battle and how is the glory of the Divinities departed! Tell it not in the Queen's land nor in the Limestone City, lest our enemies rejoice and exult in triumph. O ye heavens, send forth rain and ye cold winds of the north blow, and cover the land with ice. Go forth, O Divinities, into the forests of Lebanon and get for yourselves weapons. Chase the fleet-footed deer upon the hills that you may learn to chase the puck, and yet bring destruction upon your enemies." At this point the document was blurred, but it seemed to speak of sack-cloth and ashes and great mourning; then there follows an account of the battle, with an attempt to discover the cause of defeat. It reads thus:—"From sunrise until mid-day victory was unto us, but as the second part of the day wore on fear came upon us and we prayed the sun to hasten down, for we were sore afflicted. Nevertheless we stood and fought and did not run. Why we were so grievously oppressed it is difficult to tell. Some say at mid-day while we tarried and gloried over our success that the Pope became jubilant over the enthusiasm shown by the ladies for the tribe of Divinities, and that he gave his blessing to the ladies instead of the warriors. Others believe that visions of a manse in the west caused him to neglect working the necessary miracles for the winning of the battle. One after another our heroes began to lag. One addressed the Pope thus :

To be or not to be, that is the question:—

Whether 'tis nobler in the mind to suffer,

Torture from this tribe; and bear their jeers and taunts

In after days; or to be at them with all one's might

And lay them stiff and cold upon the field.

Aye there's the rub; for in their death one's own might come,

Or at least a thousand natural shocks that flesh is heir to.

A man's a fool to spend his strength and risk his life to slay a paltry tribe.

Fight easy, have your fun.

Though this time they may win, no harm can come.

For the Great Zeus is over all, so that whatever is, is best.

Others also held strongly to the doctrine of fore-ordination, for that which had never been known before or since, happened at this time. It is stated as an actual fact that the Divinities became short of wind, and this is held to be more wonderful than the 'sun standing still upon Gibeon or the moon in the valley of Ajalon.' It was also said that there was a certain hairy man, of the tribe of Esau, whose whiskers caused much consternation in the ranks, for at different times as the enemy swept upon us like the rushing of a mighty wind, the whiskers flying in the air obscured our foes and they landed their most deadly shots; moreover the whistling of the wind therein caused much noise and added to the confusion.

Our advance ranks fought nobly, but in vain. Billius the nimble-footed, sped hither and thither like a bird upon the wing that tarried not. Logius, the bright-eyed and eager,

made onslaughts in every conceivable way. He even dashed with fury, like a battering-ram with head and body into the walls of the enemy. He rushed here and rushed there, rallied his comrades, prayed for more wind and strength, but all in vain. Moreover, there was a swarthy man like Saul of old, who could vault high in the air and do many mighty things. He had two systems or plans of attack carefully worked out in every detail, by which the enemy could be defeated. One of these was a system of loafing which without labor would bring victory to us. This, however, was stolen by a certain Cameronian that was amongst the enemy, and sad to relate, the other system could not be put in operation for the wind had failed us. Moreover there was amongst the enemy a certain Goliath who was their champion. He was a mighty man of valour, and his height was seven cubits and a span. He was armed with a coat of mail and had greaves of metal upon his legs. Swiftly too could he go and in very truth he was a warrior of great fame. But we chose one to meet him who was but a wee stripling of a laddie like unto David of old, and we said within ourselves, he is fearless and wily, perchance the giant will not see him until he smite him and the victory will be ours. And so the laddie ran and he smote him hard upon the legs, but the giant had upon him greaves of brass, so that no harm he could do. Then we said, run to the brook, pick for thyself two or three smooth stones, and with thy sling smite the head of the great champion. But alas! when the battle waxed hot and the laddie ran to the brook no stones could he

find; and so it came to pass that we were defeated on the seventeenth day of the second month of the first year of Daniel the King; for so it was predestined and fore-ordained.

This much, O King, I now send you by my faithful messenger, Dustius, the white-haired, whose lower garments I shortened that he may speed all the more quickly. Farewell.

Athletics.

C. I. H. CHAMPIONSHIP CUP.

LAST fall Queen's, at the first of the college session started agitating for an Intercollegiate Hockey Union. Each week when the men from the different universities came together to the football games, the hockey business was brought forward. Finally, after persistent effort the C. I. H. U. was formed. As the movement for an Intercollegiate Hockey Union (which by the way goes back for a number of years) was brought to a head this year mainly through the efforts of Queen's, Queen's men felt that they had a special responsibility to see that the new venture should be a success.

One of the first questions naturally was that of a cup. As McGill men had presented the Football Union with their cup, and as Varsity had not been very keen on entering the C. I. H. U., and as Queen's had been anxious for the Union, it looked as if a cup would come most fittingly from the old Limestone City. The matter was discussed before Christmas, and all were agreed that it was the proper move, but no definite action was taken until after the holidays, when a list was passed around among a few of the admirers

of Canada's winter sport and as a result a very substantial amount was realized. Designs from several manufacturers were submitted by Mr. Spangenberg, and from these one was chosen which has given very great satisfaction. The cup is of sterling silver, mounted on an ebony base. The handles are of stag horn, which not only add to the appearance of the cup, but are also a convenience as they do not soil when the cup is handled. Around the top of the bowl is a wreath of chrysanthemums, the flower of Queen's. On one side is the raised figure of a hockey player, surrounded by a wreath of maple and oak leaves. On the other side is the inscription:

*Canadian Intercollegiate Hockey
Championship Cup.
presented to the C.I.H.U.
by Queen's University Hockey Club
February, 1903.*

The cup received a splendid ovation from the Union at the Intercollegiate supper in Montreal, and was pronounced by all a very fitting token of the Canadian Intercollegiate Hockey championship.

BRUIN'S LAY—WITH APOLOGIES TO MR.
LAVELL.

The others looked at Bruin where he
sat,
Glum as a black bear, 'mid the stormy
bunch,
And said: "O, go sing now a mourn-
ful song
Such as our fathers sang who played
the game,
And when defeated home they did re-
turn.

Then did the Skald arise and dry his
tears,

Down laid the pipe that smelt so beast-
ly strong,
Even in reverence they had named
them,
Chief and Most Honourable of Glue
Factories.
Clearing his husky voice he straight
began:

"The player for his hockey stick picks
out
Wood closest joined, long seasoned
straight and light,
And from a bundle such, proffered by
Alfie,
The wary team matched 'gainst oppon-
ent teams,
Long doubting singles yet once more
the best.

"Even so the coaches singled out their
team;
Nor yet for them did every tool suf-
fice,
Nor tin-horn sport playing the game
With pants and sweater clean, such
As delight the heart of dames, but ever
seem
Lacking in something to the eyes of
men.

"Yet to our sorrow and before our
eyes
Even was the choice of all the Coll.
laid low;
For even as they shot some demon
sprite
Bailed out from hades but for that
short time,
Camping upon the puck would mis-
direct it,
Sending to left or right the baleful
rubber,
While all around arose a mournful
wail."

He ceased, and instantly the frothy
tide

Of wassail interrupted, roared along;
 But yet the Atom, musing, sat apart,
 Grinding his teeth upon a teething
 ring,
 Ever refusing comfort in all forms.

CARD OF THANKS.

To Principal Gordon, members of the Senate, and students of Queen's, who have shown so much kindness to our daughter and sister during her late illness and so honoured her memory at her death, we desire, through the college representative, to express our sincere thanks. To know that she was esteemed by you makes us the more thankful for the life she lived and for the days that were hers. It helps us to bear our sorrow when we know so many sympathize with us. We trust that as in our home so in your midst her life has not been in vain, and that we may all be given faith to say "Thy will be done."

On behalf of the family,
 JOHN GRANT.

OVERHEARD ON THE K. & P.

While the south-bound K. & P., Limited, was standing at V— Station on a recent Monday morning the following conversation was overheard in the car:

Indignant damsel to gentleman friend.—"Who is that young fellow sitting over there?" Gent. friend.—"Oh! that is young——. He goes to Queen's!" Indignant damsel.—"My how bold he is! He dares to smile at me." Gent. friend.—"He is a freshman, that accounts for it."

Exchanges.

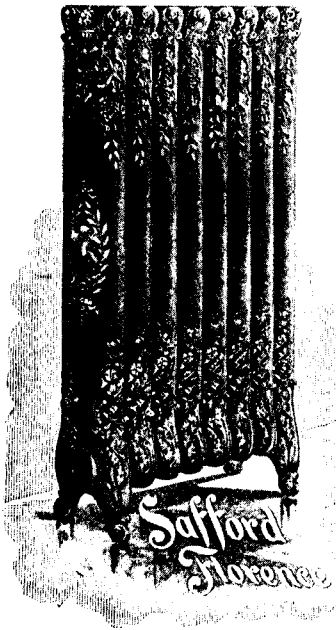
THE current number of the *McGill Outlook* contains the substance of an address by Mr. Frank A. Munsey, the well-known publisher, on Journalism as a Profession, which ought to be of practical help to all who are thinking of entering on this career. Mr. Munsey states clearly what faculties are likely to give a man success and lays most stress on a habit of accurate observation, which he defines to be the habit of hearing and seeing things as they are with all their light and shade of meaning and the interest that they contain. There is something interesting in everything if we can only see it. Fiction is the great field of writers to-day; for in spite of the great supply, the demand is by no means filled. 'Journalism is the grandest of professions,' because its scope is as wide as the world. It has none of the limitations of the church, medicine or law, and there is no calling so fascinating. The only training Mr. Munsey says is in the editorial room, but preparation is best made by a first-rate education supplemented by wide reading. He emphasizes the need that there is to-day of a new and higher school of journalists, and on reading the abstract of his lecture one cannot but feel that journalism has a true call for every one whose talents lie in that direction.

Ice cream he bought his darling,
 And she ate and ate and ate,
 Till at last her heart she gave him
 To make room for one more plate.

—*News Letter.*

EVOLUTION

Is applicable to more than the field of science; in heating methods for instance. First, the savages' unprotected fire, then the fire-place, followed by the box stove, coal stove and hot air furnace in order; and last of all, hot water and steam, the only BEST to-day.



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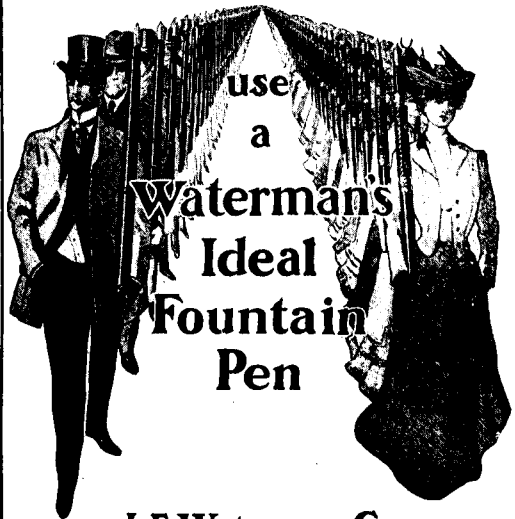
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Educational Department Calendar

January:

1. NEW YEAR'S DAY.
By-laws for establishing and withdrawal of union of municipalities for High School purposes to take effect.
5. High, Public and Separate Schools open. Truant Officers' reports to Department due.
7. First meeting of rural School Trustees. Polling day for trustees in Public and Separate Schools.
12. Appointment of High School Trustees by Municipal Councils.
13. Clerk of Municipality to be notified by Separate School Supporters of their withdrawal.
14. Annual Reports of Boards in cities and towns, to Department due. Names and addresses of Public School Trustees and Teachers to be sent to Township Clerk and Inspector.
15. Trustees' annual Reports to Inspectors due.
Application for Legislative apportionment for inspection of Public Schools in cities and towns separated from the county, to Department, due.
Annual Reports of Kindergarten attendance, to Department, due.
Annual Report of Separate Schools, to Department, due.
20. Provincial Normal Schools open (First Session).
21. First meeting of Public School Boards in cities, towns, and incorporated villages.
27. Appointment of High School Trustees by County Councils.

February:

4. First meeting of High School Boards and Boards of Education.
28. Inspectors' Annual Reports, to Department, due.
Annual Reports from High School Boards, to Department, due.
Financial Statement of Teachers' Associations, to Department, due.
Separate School Supporters to notify Municipal Clerk.

March:

31. Night Schools close (Session 1902-1903).

April:

1. Returns by Clerks of counties, cities, etc. of population, to Department, due.
9. High Schools, second term, and Public and Separate Schools close.
10. GOOD FRIDAY.
13. EASTER MONDAY.
14. Annual meeting of the Ontario Education Association at Toronto.
15. Reports on Night Schools due, (Session 1902-1903).

N.B.—Departmental Examination Papers for past years may be obtained from the Carswell Publishing Company, No. 30 Adelaide Street, E., Toronto.



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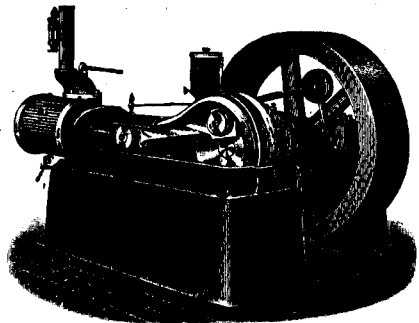
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