

# QUEEN'S

# UNIVERSITY

# JOURNAL

## MAGAZINE NO.



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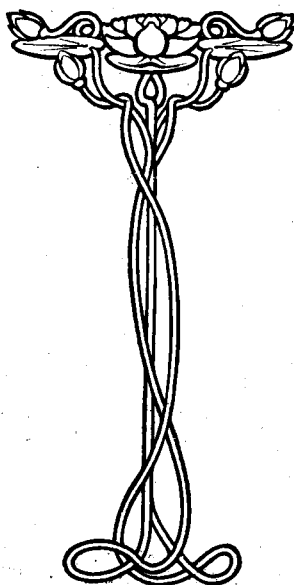


**MARCH, 1912**



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FIFTH FIELD COMPANY CANADIAN ENGINEERS, QUEEN'S UNIVERSITY.

## Queen's University Journal

### *5th Field Company of Canadian Engineers.*

It is characteristic of the way in which things are done at Queen's, that Number Five Field Company of Canadian Engineers, which hopes to surpass in efficiency and smartness anything of its kind in Canada, owes its establishment to the initiative of the undergraduates. In the winter of 1910 a committee was appointed by the Engineering Society to consider the advisability of establishing a field company of engineers in the School of Mining. This committee carefully discussed the establishment of such a company, the service roll, uniforms, arms, and equipment, qualifications of officers, financial allowances from the government, and so on. Its report was received with such enthusiasm by the students, that they immediately took active measures to secure the formation of the company. The Militia Department readily granted permission to proceed with the establishment, although a year passed before all the necessary arrangements could be completed.

The objects of the formation of the company were as follows:

1. The formation of an active unit of the Canadian Militia for national and imperial defence.

2. To secure healthful and pleasant open air physical exercise, as well as some knowledge of military field engineering.

3. To encourage proficiency in rifle practice.

4. To promote social intercourse among the students of this institution by the formation of a students' club.

5. To secure commissions in the permanent force for those desiring them.

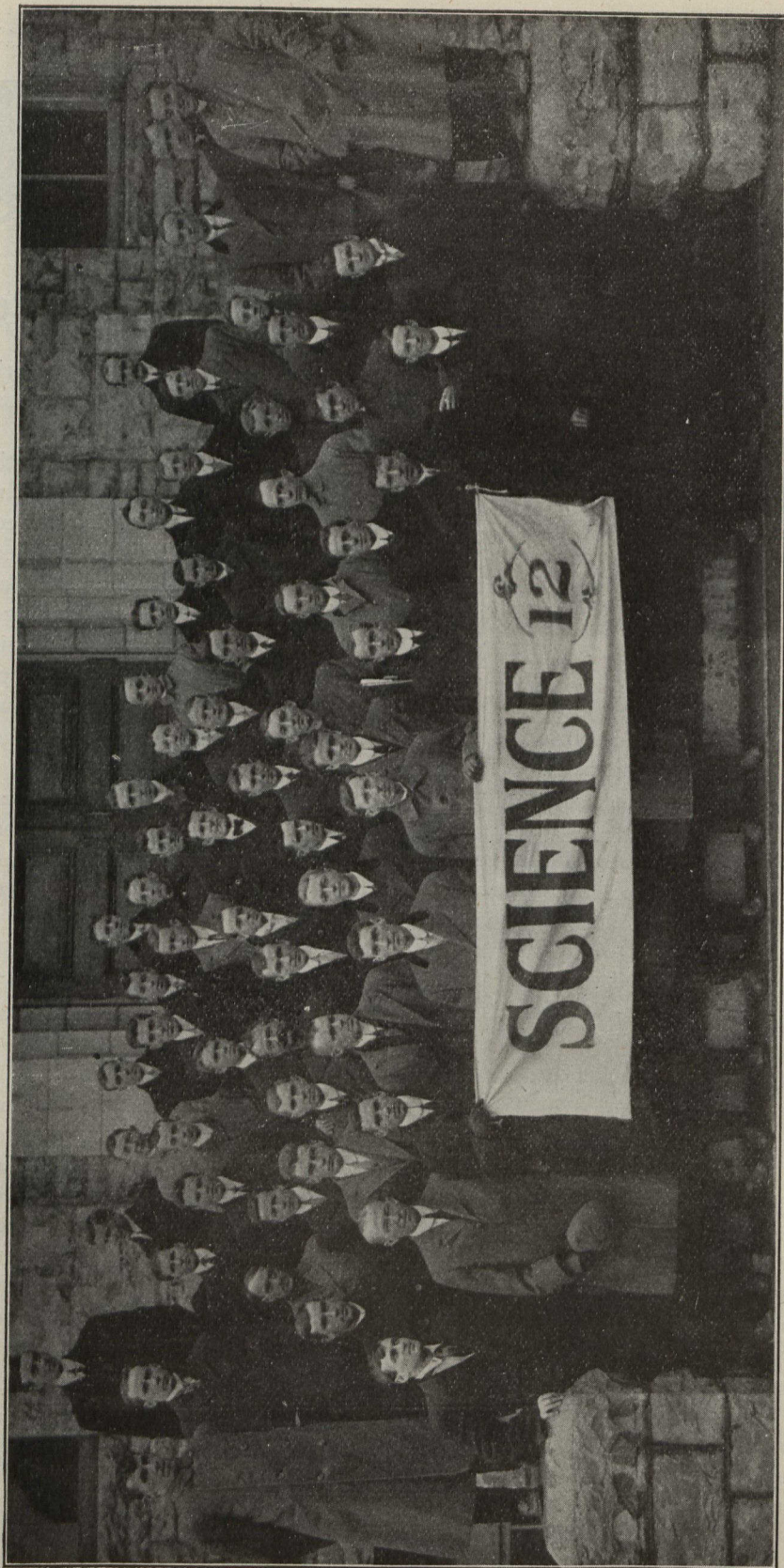
6. To secure a course of instruction in military engineering for this school, such as is now given at McGill University.

Active recruiting commenced at the beginning of this session. At the present time the total enrolment is one hundred and sixty. The company has been supplied with uniforms, caps, rifles and bayonets, and all the equipment necessary for carrying on its work. The training taken up consists of infantry drill, rifle drill and rifle practice, signalling, and the various engineering operations such as bridge-building, fortifications, etc.

The Militia Department has also authorized a telegraph section in connection with the company with an establishment of fifty-five men. This section will commence work at the beginning of the next session. It will undertake the ordinary work prescribed by the Militia Department, and will add to its equipment an outfit for carrying on wireless telegraphy.

The company is commanded by Major Macphail, professor of general engineering. Captain Malcolm, professor of surveying and municipal engineering, is next in command, assisted by Lieut. D. S. Ellis, lecturer in mathematics. The company owes its present success largely to the enthusiastic and energetic co-operation, and the executive ability of these members of the staff. It was decided that the commanding officer, the captain, and the first lieutenant should be members of the teaching staff of the school, so that in the yearly change of students, the work of the company should not suffer from lack of continuity. During the





GRADUATING YEAR IN SCIENCE, 1912.

present session these officers were assisted by Lieuts. Bertram, Anglin, Manhard, Dalziel and Scovil.

The enrolment is for three years, and thus students enlisting in their second year may retire on graduation with the rank of lieutenant in the Canadian Militia. This opportunity is open to at least five students every year.

The financial allowance from the Militia Department, including pay of officers and men, will amount to some \$2,000 a year. It has been arranged that each member shall contribute his share to a fund which is to be used for the building of a Union or clubhouse, the need of which is very strongly felt by the students of Queen's. Although of an ulterior nature, this was one of the motives for the establishment of the company. This feature should also enlist the loyal support of all the students in the Science Faculty. It is to be hoped, too, that within a few years the government may be induced to assist the company by building a drill hall and armouries for its own use, especially as the government armouries in Kingston are now crowded to the limit.

Since this was the first year of the company's establishment, its work has been of a somewhat experimental nature. However those responsible for its formation are to be congratulated in that the experiment has proved a success in every way. Regular weekly parades were held in the armouries during the latter part of the fall and throughout the winter. On account of the inexperience in military practice of almost all the students enlisted, most of these parades were devoted to infantry and rifle drill. The successful manner in which the company passed inspection gave ample proof of the progress that was made towards efficiency in these forms of military practice, and reflected much credit upon both officers and men. In addition to the infantry and rifle drill, signalling was taken up and a short course of lectures in fortifications was provided. Snow-shoes and

mocassins were served out to the men and two snowshoe parades were held.

Arrangements are being made for next session, to leave the hours from three to five on Thursday afternoon free from classes, so that all undergraduates may be able to avail themselves of the opportunity afforded them in this way for exercise and recreation, and the profitable training to be derived from the manifold activities of a modern field company. With a more complete equipment valuable instruction will be given in military and emergency engineering, such as the construction of temporary bridges, fortifications, earthworks, etc.

The rifle practice afforded by the company deserves some mention. A shooting gallery has been fitted up in the top storey of the Old Arts building where the members of the various sections may obtain regular practice in the use of the rifle. Arrangements have been made for a competition between the sections. The School of Mining Rifle Association, the activities of which are particularly noticeable in the fall, derives its support largely from members of the company. Through this club, practice at the ranges, over at Barriefield, is open to all the students of Queen's. The work of the club was so successful last fall that, representing Queen's in the annual Intercollegiate Rifle Match, it secured a higher score than either McGill or Toronto, although the championship went to Toronto owing to a technicality in the intercollegiate rules, of which neither McGill nor Queen's was aware.

#### *Free Translations.*

Resgestae—Things to jest about.

Et tu Brute—And you, you brute.

Nemo mortalium omnibus horis sapit—  
Not a mortal knows the hour at which  
the omnibus starts.

Locus standi—Standing room,

Caesaris bonae leges—Caesar's bony  
legs.





LEVANA SOCIETY OF QUEEN'S UNIVERSITY, 1912.

# *The Oxford Woman Student.*

One after another the many clocks of Oxford strike seven, and the reproachful voice of her scout wakes the Oxford student from pleasant dreams of an idle existence and rouses her to the stern fact of college life and breakfast at eight o'clock. It avails her nothing to close her eyes—literally and metaphorically speaking—and register a defiant vow to be late for breakfast, for her lectures begin at nine o'clock, and before that time she has, in her own opinion at least, much to do, though to an outsider she might appear to be chiefly occupied in doing nothing. So eight o'clock sees her shaking hands with the Principal as the students file in to prayers and breakfast in the dining-room. It is quite permissible to be late for both of these, but "first come, first served" holds good even in college, and the late comer is apt to be sorry for herself when she has to be contented with what is left!

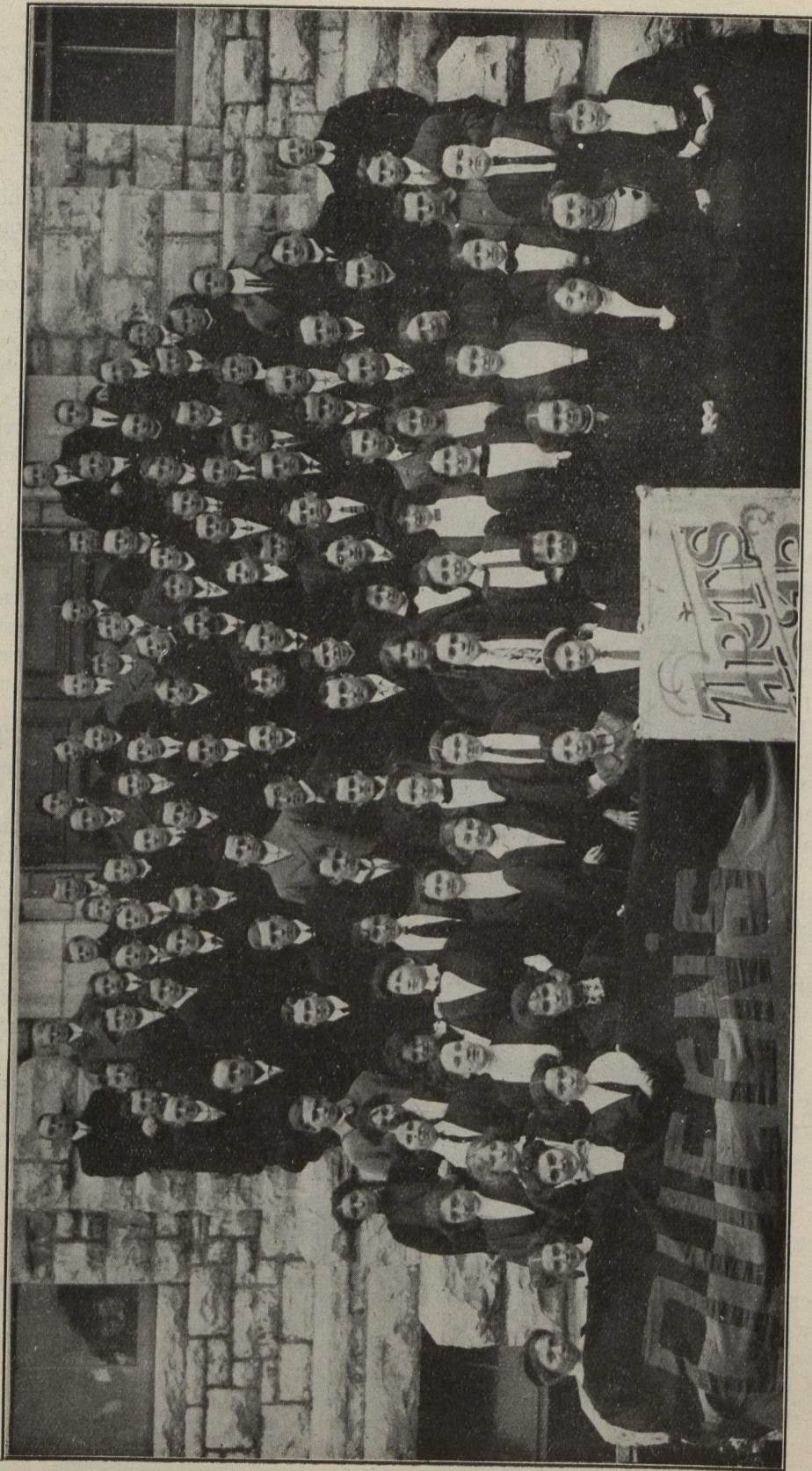
Breakfast over, the garden gradually becomes an animated scene, for, no matter what the weather, there are always groups of students to be seen walking up and down, discussing every possible subject, from the vexed question of a Sunday hat to that of the authenticity of Shakespeare's works! Then, as nine o'clock draws near, those who are going to lectures in other colleges hurry past on bicycles, scattering their friends in their mad rush up the garden path. At the gate-house, bicycle pumps are in great demand,—as is also the porter's opinion on the weather, with a view to hockey matches and boating prospects.

There are, in an Oxford women's college, a good many written laws which are, for the most part, ignored (!) and a good many written ones which no one would think of breaking. The rules as to chap-

eronage are naturally very strict, and no girl is allowed to go to a lecture alone in one of the men's colleges. If no other woman student, whether of her own or another college, attends the same lecture, she must have a chaperone, provided by the college. It is not very often that this is necessary, as there are four women's colleges, and the lectures are usually well attended—especially at the beginning of the term. A don once explained to a woman student his method of lecturing. "You make your first lecture interesting," he said, "then you give two dull lectures, and the people who are not very keen cease to attend. Those that survive the test are worth lecturing to." The method seems a simple one, but I doubt that it is much in vogue!

The lectures continue from nine till one o'clock, and those who are not attending them stay in college and work. After lunch, work is considered out of place till four o'clock; so unless a student has a catching, she feels quite justified in amusing herself during that time. Winter and summer alike she can go boating, and in addition to this there is hockey or tennis, according to the season. Bicycle rides provide her with a form of exercise if she can find no other—for I think it is safe to say that every Oxford student possesses a bicycle. Men and women alike, they all learn to thread their way through a somewhat perilous maze of traffic—for though not a very large town, Oxford always presents a peculiarly crowded appearance. No electric tram has ever desecrated that sacred spot, and horse-trams and busses are the most usual mode of conveyance. Now and then one sees a taxicab, or an undergraduate on a motorcycle, but either seems out of place among the old gray colleges. Talk-





FINAL YEAR STUDENTS IN ARTS, 1912.



ing of undergraduates, there is a rather amusing story told which illustrates a very frequent mistake made by the unwary woman "fresher." When attending lectures the men are supposed to wear their caps and gowns. To the latter they submit, whilst actually at lectures, but rather than wear the former they go, for the most part, hatless. The story goes that a new woman student went into Blackwell's—the well-known Oxford book-shop—and having selected the books she required, went up to a young man who was standing in the shop, and, handing him the books, said: "Can I take these?" "Yes, if you are quick enough," came the ready answer, and the girl fled, hoping that she might never meet that undergraduate again!

During the winter terms, four to ten p. m. are the most sociable hours of the day—the hours at which respectively tea and cocoa parties are usually given. At Somerville it is the fashion for the second and third year students to ask the "freshers" to tea or cocoa with them during their first term, and the following term the "freshers" return the compliment. Given a cheerful hostess, a cosy room and brightly burning fire, the newcomer begins to feel that after all college is a very pleasant place, and that her fellow-students, her seniors though they be, are in no way the eccentric and hostile beings whom they appeared to be at first sight.

For those who do not want the trouble of preparing tea in their own rooms there is always tea in the Common Room, where each one helps herself. Very terrible is the ordeal of Common Room tea during the first few days, when everything seems strange, and when the senior student is a person whom one only admires from a safe distance! . It is said that on one occasion, when Somerville boasted a senior student whose exterior was as terrifying as her heart was kind, a fresher screwed up her courage, and, entering the Common Room went

timidly to the tea-table and proceeded to pour herself out a cup of tea. Suddenly from the fireplace came the stern voice of the senior student: "The fresher tea is in the other teapot," it said. The nervous fresher dropped the cup she was holding and rushed from the room. The senior student turned to a friend. "I only meant," she said wearily, "that the other tea was more newly made."

There is never any lack of entertainment in college for those who have time for frivolity. On Saturday evenings there is almost always dancing in the gymnasium, and the various college societies furnish ample amusement for all one's spare time. There is a Women's Intercollegiate Debating Society, which meets once a fortnight to discuss serious subjects, but perhaps rather more popular in Somerville is the sharp practice which takes place every Friday evening after dinner, and at which anyone whose name is drawn may be called upon to speak on any subject whatever—from "The superiority of the chauffeur over the handsome cab-driver" to "Are we, as a nation, unsociable at breakfast-time?" At these debates it is not required of the speaker that she could keep to the subject if only she can speak fluently, and avoid those fearful pauses—alas! only too frequent—when ideas seem to run completely dry. The slightest suggestion of a joke is met with hearty laughter by the audience, and the wittiest speakers are naturally the most popular. A debate once took place on the vagaries of fashion, and one speaker expressed her opinion that the mode of dress of a nation was indicative of its mode of thought. "I take it, madam," said she, "that if the nation wears hobble skirts it may be said to hobble." Another student leapt indignantly to her feet: "Madam," she protested, "I think that the last speaker is laboring under a misapprehension. I understand that those who wear hobble skirts advance by leaps and bounds."



GRADUATING YEAR IN MEDICINE, 1912.



Apart from purely college amusements there are always good concerts in Oxford during term-time, and the theatre is by no means to be despised. Ibsen, Bernard Shaw, Galsworthy, Shakespeare, the Irish plays—one and all they have their turn, and the Oxford student is free to see them all and form her own opinion of them. And I think that for the most part she accepts what is best in them and rejects what is worst, and comes out unharmed from the conflicting tendencies of modern thought.

I am afraid that I can hardly claim to have described the life of a woman student in Oxford, but I have tried to give some idea of the atmosphere in which she lives, and if I have spoken more of her play than of her work it is because the two are so closely alied in educating her for her after life.

L. P. SCOTT.

*She Was Playing (?)*

He:—"Shall I open the window?"

She:—"What for?"

He:—"Why-er- so you can get the air."

Small boy:

"'Arf a pound of yeller soap, please, and murver says will you please wrap it up in a good love story."—Sketch.

*The Engineer.*

He sees a nice new roadway  
 With its surface smooth and fine,  
 With curbs all neat and sightly,  
 And everything in line.  
 Then he thinks, "Oh what a pity  
 Such perfection should be there."  
 So he sends a gang of diggers,  
 And they pull it up with care.

They cut the stoney surface,  
 And they dig the soil below;  
 They fill it up and try again—  
 In another place, you know.  
 At last the roadway, once so smooth,  
 With bumps is covered o'er;  
 And then the gang comes back again  
 And roots it up some more.

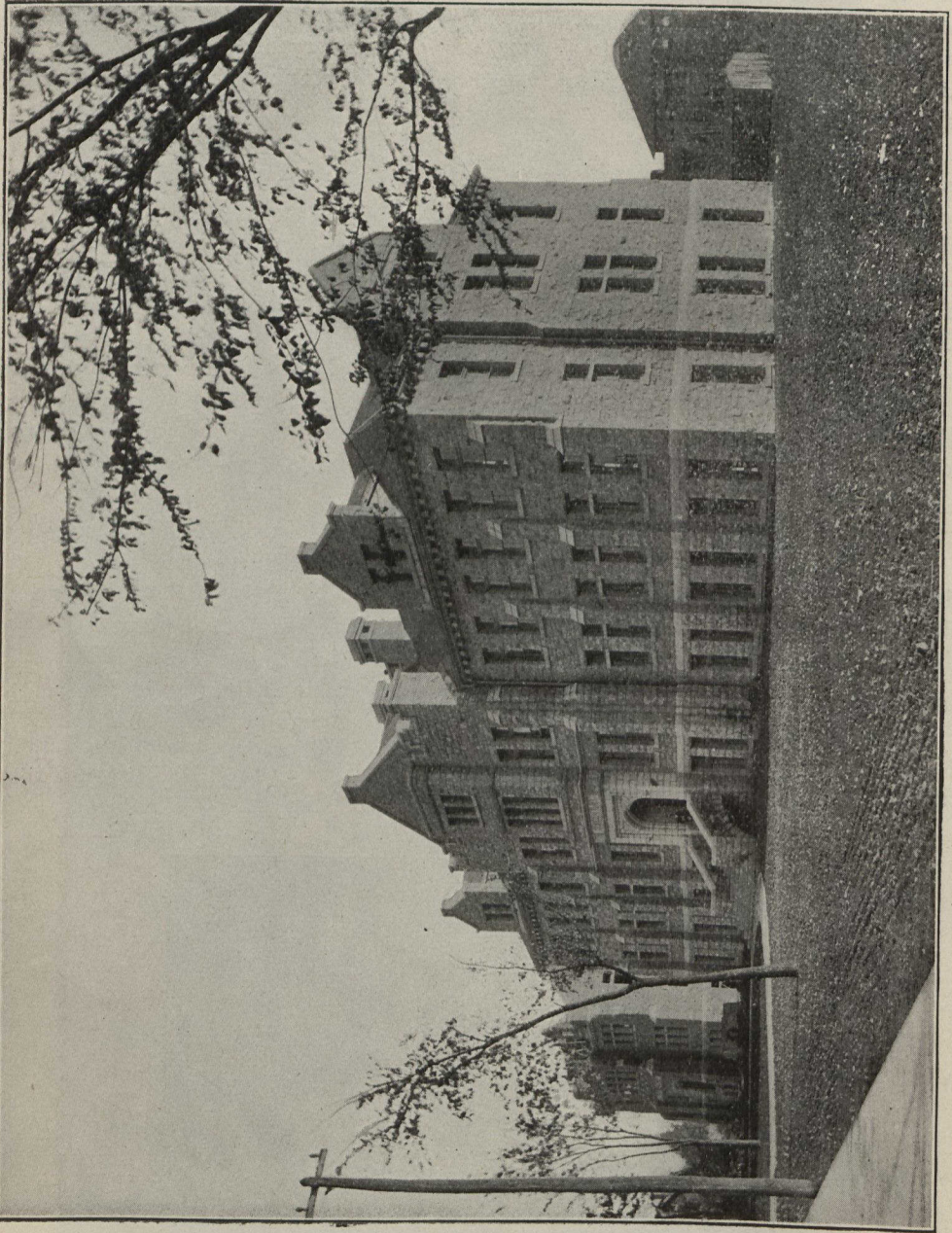
On lower Brock St., he declares,  
 Of work there is no lack;  
 So then he digs the street all up  
 And, later, puts it back.  
 Thus all the city is repaired,  
 By methods he has learned,  
 Until it may be truly said,  
 He "leaves no stone unturned."

—M. A. K.



AN AUTUMN LEAF.





“GORDON HALL”—New Chemistry Building.  
QUEEN'S NEW BUILDINGS, 1912.

“NICOL HALL”—New Metallurgy Building.

## 'The Journal,' 1873-1912.

A prospectus issued in the spring of 1873 declared that "The students of Queen's University and College, believing that a paper in connection therewith might be established with advantage to undergraduates, graduates, and all connected with the institution, have resolved to take such steps as might best secure the accomplishment of this object." The paper was to be called "Queen's College Journal," and was to be issued fortnightly at 50c. for the academic year. The objects in view were declared to be: Firstly, to foster a literary taste among the students, and to afford them an opportunity of giving expression to their opinions on the leading topics of the day; to serve as a bond of union between the University and her alumni, and to sustain the interest of the latter in the prosperity of their Alma Mater, after they had left her halls; secondly, to furnish such information upon collegiate and other matters as would be not only valuable to the student, but interesting to the intelligent public generally, and to provide a training in the principles and practices of journalism.

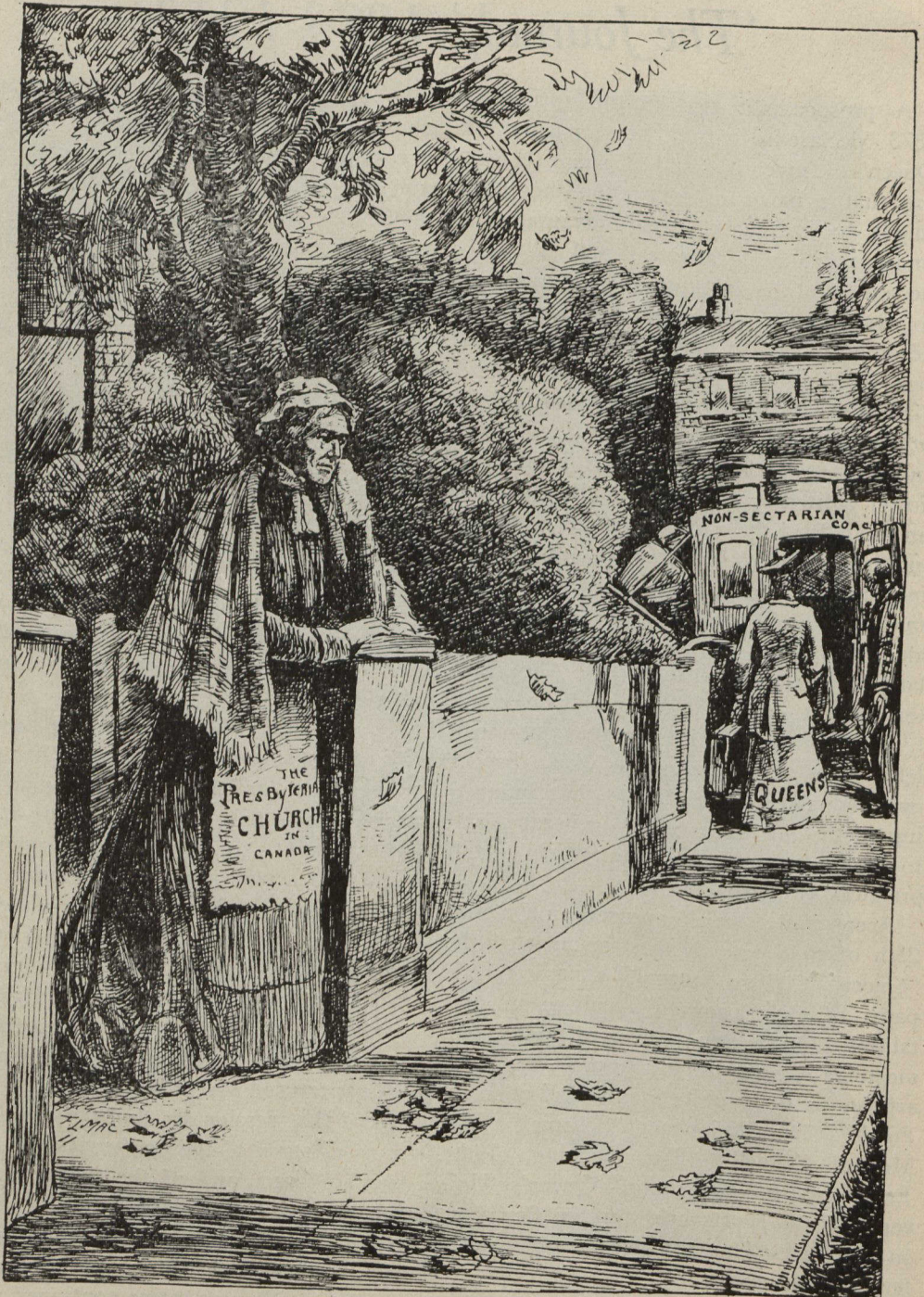
Accordingly, there appeared on October 25th of that year the first number of the "Queen's College Journal," a modest little paper of eight pages of small print, containing some poetry, notices of one or two meetings, copy of the prospectus and articles on such subjects as "Meditation on Food," "The Endowment Scheme," "The Medical School," "The Opening of the Twenty-second Session of Queen's University," the sports held for the first time on University Day, with some jokes and a few advertisements.

For almost the next twenty years this little paper appeared regularly at fortnightly intervals throughout the session. Each

year added a few pages and saw slight changes in print, and in the material itself, according to the growth of the University and the views of the Editor-in-chief. In 1889 lady members were first admitted to the staff. In the fall of 1892 an experiment was made with a weekly instead of a fortnightly issue. The somewhat large sheet was abandoned in favor of a small, blue-covered booklet of about eight pages of fine print. The year 1912, however, seems to have been a rather uneventful one in the history of the University, for in the following session the "Journal" resumed its former shape. In 1894 the name "Queen's College Journal" was changed to "Queen's University Journal." With the exception of changes in cover design and in size, it remained much the same till the fall of 1901, when it was given a magazine form.

The session of 1901 began a new era for Queen's, and the "Journal" kept pace with this in assuming the magazine form above mentioned. This was really a great improvement. It was a more convenient size, with a plain, hard, white cover, good paper, large, clear print, and, under the editorship of Mr. N. M. Leckie, contained an average of eighty pages of very good material of all sorts, interspersed with reproductions of photographs printed, for the first time in the history of the Journal, on the paper used for print. In the first number of that session we find very good pictures of some of the professors, of one or two buildings, and of the then Duke and Duchess of Cornwall and York, with an account of their visit to Kingston and the laying of the corner stone of the new Arts Building. The magazine continued a very prosperous fortnightly issue till the fall of 1909, when, with a handsome brown cover,





I ma 'na greet sair, I kin, but 'tis haird to pairt wi' the lassie. She was weel bro'cht up though and will nae forgit her mither, bless the bairn!

it appeared as a weekly magazine. This again was given up last fall (1911) for the present bi-weekly newspaper.

Aside from its regular issues there were four very good special numbers of the "Journal," which we must not omit to mention. In 1902 a good memorial number\* was issued on the death of the Rev. Principal Grant. This contained a good copy of his best photograph, and one of Mrs. Grant, some seventy-five pages of biography, and a copy of his valedictory, an address to his students, delivered some six months before. In the following year a splendid number was published commemorating the installation of Principal Gordon. In the fall of 1904 again, "Grant Hall Number" was issued, and in January, 1905, a special "Endowment Number" of about one hundred pages.

Throughout the history of the Journal the various editors have done their best, as they saw it, to keep in mind the principle first laid down by the Prospectus in 1873. Under some editors we find great stress laid upon current events of college life and discussions thereon; some printed numerous Sunday and other addresses delivered by the students; one editor even suppressed the "Joke Column" as unworthy a university paper, while in other years we find the Journal bubbling over with all sorts of jokes and humorous portrayals of College life, original and otherwise. In some numbers we find interesting articles by the students, or verses and character sketches; among these we might mention "Confidential Chat," "Heroes of '95," "The Class of '89," "The Derivation of Pluck-e'l," "Boarding House Geometry," "Christmas Stockings for Divinity Hall," "Soliloquies of Final Year '03," "Chronicles of Longpat," etc., etc. In others we have splendid addresses and articles by prominent men such as: "Browning," by Prof. Cappon (March, 1910); "Oxford

\*Copies of this number may still be had gratis at the Journal Sanctum.—Ed.

College Life," by W. L. Grant (Feb., 1895); "The Chancellor's Address" (May, 1895); "The University Man in Newspaper Work," by C. F. Hamilton (Dec., '97); "Principal Grant's Address at Convocation" (May, '01); "The Principals of Queen's," (Jan., '03); "The University Man in Business" (Feb., '04); "University Work in Germany" (April, '04); "Levana" (Nov., '04); "History of the Yell" (Mar., '07); "Higher Life of the Scholar," "University Sermon," and "Humanism," by Professor Watson; etc., etc. There are also discussions, pro and con, on the various problems of college life, e.g., advisability of establishing a College book store and employment bureau, on the wearing of caps, and later, of gowns; on the advisability of having dancing at the Conversat., and, later, of limiting the number of college dances to one every fortnight; on Greek Letter Societies; on changing the constitution of Queen's; and on the same old pin, and "Q" and professional coach questions, etc., etc. There are accounts of the founding of all our College societies which we would fondly believe had stood with Queen's since the "time of the flood"; of the Aesculapian Society in '72, the Levana Society in '89, the first mock Parliament in '90, a literary society in '94, the Political Science Club, and Chess Club in the same year, the first Alumni Association (at Ottawa) in '88, the Alumnae Association in '00, the Tennis Club in '98, the Intercollegiate Debating Union in '01, the Philosophical Society in '03, and the Naturalist and Historical Societies in '05 and '07. We have notes on the laying of the corner stones of all the later college buildings, mention of the first Students' Theatre Night in '97, the first University Service in '98, the first Conversat in '60, the first Intercollegiate hockey match in '03 and basketball in '04, our first Rhodes Scholar in '04, and our last football championship in the same year.





THE GRADUATE:—"And I once thought that I could get all that in my little bucket!"



And so it goes on and on. Each class of students enters gaily on the short course of College life and hastens as gaily through. Each sees things as they are to him and it is only when he stops to look back over the annals of the past that he can realize the meaning of the traditions handed down, and learn of those long forgotten, and of the men who gave so much to Queen's in the past and who, back numbers now, have left their mark on the present, even as we hope to be remembered as the children of Queen's in the long years to come.

M.G.S., '09.

### *The Man Behind the Counter.*

A man there is, of haughty mien, to all the College dear:  
He robs us of our dollars at the first of every year.  
You ask me what his name may be? I answer with a sigh,  
"You're the only lucky nian who hasn't met G. Y."

Chorus,—

He's the man behind the counter in the office over there.  
He's as keen as any pointer when there's money in the air.  
If you've got some extra dollars from the folks to keep you square,  
Don't go near the office at the bottom of the stair.

If you should happen to be late arriving in the fall,  
You needn't be surprised if G. Y. makes a special call;  
He won't come in his little rig; he'll simply say with glee,  
"You'd better search your pockets, sir, for extra dollars three.

But, after all is said and done, G. Y.'s not such a soak,

That he would take a penny from a man who was dead broke.

He'd play the good Samaritan, and send him home to ma,  
And say, "Be sure to come again when fortune favors pa."

The springtime brings the flowers again; it brings a smile as well,  
To G. Y. Chown; the reason why, the graduates can tell.

No doubt he feels so badly at our leaving him so soon,

He craves a small memento as a little parting boon.

And when at Convocation we are donned with hood and gown,  
The last thing we remember is G. Y.'s approving frown.

For well he knows that if we've got a manuscript degree,

'Twas not before he got from us the graduating fee.

W.S.



The Jew—"You can't be national and Christian, too."

The University: "Sir, my Christianity has made me national already."

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MARCH, 1912.

## The Queen's Spirit.

A correspondent, who signs himself "D. G. B.," has written us the following:—"In the last several issues of your valued newspaper there have appeared articles making considerable use of the expression 'Queen's Spirit.'

As a disinterested outsider, and without wishing to cast any aspersions upon the institution to which the above epithet is attached, I would like to put myself on record as never having seen any demonstrations which might justify the use of such a phrase.

Could you without using the time-worn and trite expression of 'loyalty to the Alma Mater Society' answer, through your columns, my inquiry of 'What is Queen's Spirit?'"

D. G. B." has set us a difficult task, for it is always difficult to define a spiritual thing. We are all, for example, more or less familiar with love or pride, yet few of us could satisfactorily describe either. Yet,

just as every Liberal would make some attempt to tell what Liberalism meant to him, so, as Queen's men, we must attempt to say what the spirit of this University has seemed to us to be.

One point we would make clear at the outset: it is not a thing to be measured with rule and compass. It is the atmosphere of our whole college life. Scarcely any two men feel it in the same way. Some never realize its essence. Our correspondent has noticed several conflicting misuses of the term in the letters of other correspondents. Many will thus misconceive it. But just to the extent that a student truly responds to it does he become a Queen's man.

Again, it is not a thing of one day only. It has grown up with the University. It is in part a heritage from the men who have made Queen's what she is to-day. Their spirit has been embodied in the traditions, in the character and in the life of the University. We cannot then understand the spirit of Queen's without knowing something of her history. If D. G. B. will read the life of Principal Grant, or if he will even come to the Journal Sanctum, or write us, for a copy of the memorial number of the Journal issued in November, 1902, which contains a brief biography of Grant, by Frederic Harrison and one of the Principal's last addresses to his students, he will know something of the spirit of Queen's.

Some of the elements that make up the "Queen's spirit" may be named with assurance. One certainly is the spirit of free enquiry. Queen's men have always demanded untrammelled freedom in their search for truth. In many quarters Queen's has been called "a hotbed of heresy." This is in reality a compliment, though intended as the very reverse, for it is not an accusation of perversity in judgment but an acknowledgment of a broadminded search after truth in every quarter where it might be found. Though she has been connected with the Presbyterian Church men of nearly



every race and religion have thus found it congenial to study within her walls and to learn from her professors.

With this intellectual freedom and eagerness after truth, there has always gone a reverence for the past. Her greatest professors have been men for whom the past lived and who have impressed the lessons of history and the spell of the best thought of all time upon their students on this subject. Dean Cappon has written (in *Queen's Quarterly*, April, 1904) "I have occasionally been much interested by complimentary theories, from the outside, accounting for the success which has attended Queen's University considering the obvious disadvantage of poverty, remoteness from a great commercial or political centre, etc., with which the University has had to contend. Various elements have combined to make that success, amongst others, energy in administration, and hard work on the part of the professors such as contributes to the success of any university; but I think the most powerful general element in the whole has been the better preservation of the ideal element in education, the greater recognition and more effective place given to it than in some greater or larger universities. That has been Queen's special type of education in the past. Our divinity students have never felt that they were overborne by an alien or materialistic atmosphere, nor our classical or philosophical students either. They have the same confidence in the value of their studies as an equipment for life as the specialists in science or practical subjects have. That is a characteristic of its work still amidst all its modern and scientific developments."

A deep reverence for things that are truly great and truly sacred is also a distinguishing mark of the Queen's spirit. It was the aim of her founders that there should be established here an institution where science and learning might be taught under Christian influences. They sought by connecting it with a Church to ensure the permanence

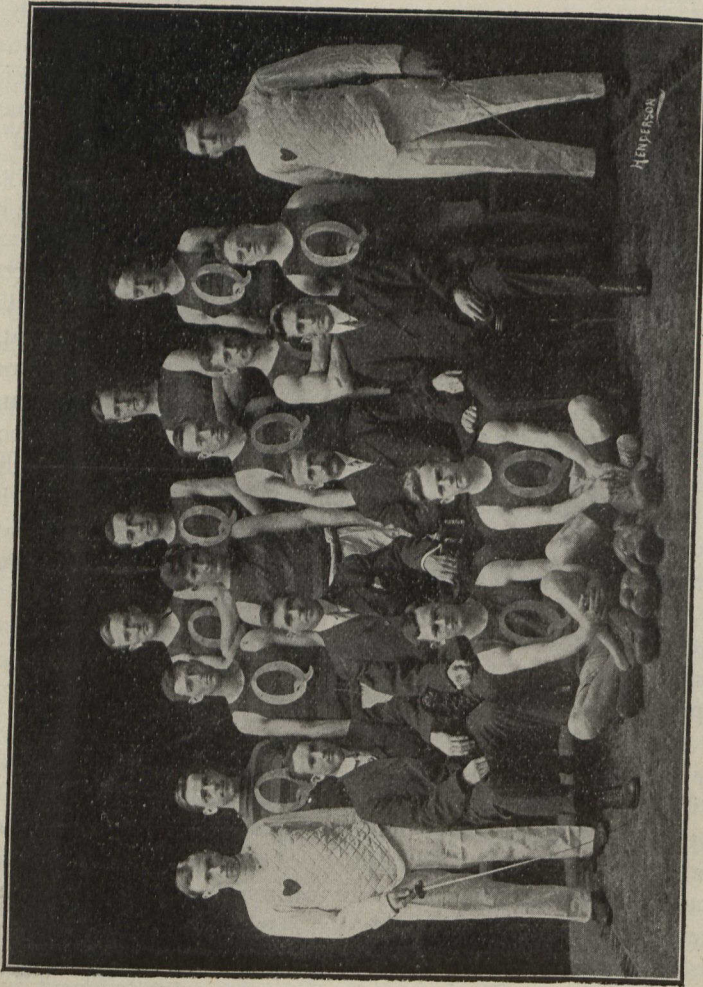
of these influences. This alone might not have proved sufficient, but in her principals and among her professors Queen's has always found men of sincere reverence, profound love and Christian faith, and these men have influenced each succeeding generation of students.

Again it has been the purpose of her teachers in their treatment of their students to cultivate in them that spirit of self-reliant independence which Queen's herself has shown so remarkably. To that end they are left to maintain order and discipline among themselves, and in every way are treated as men and women who have come to years of understanding and sense. There is an unusually free and democratic intercourse between the students and the members of the faculty. The students find, for the most part, that the professors are not cold, unsympathetic bookworms or lab. fiends, but men of broad outlook, human interests and kindly feeling for their younger fellow-students. And there is no question but that even the professor must shut up in his own learning or conceit, and most lacking in a healthy interest in the young men and women he addresses becomes a better professor if his students meet him away from the atmosphere of the classroom.

Lastly, though our friend asks us to avoid the expression, the Queen's spirit does involve loyalty to our Alma Mater, and a loyalty that expresses itself in service and even in sacrifice for her. That spirit manifested itself in 1887-8, when, after Principal Grant's health had broken down in the effort to raise an endowment fund, the students themselves subscribed enough to complete the amount needed. Grant Hall and our splendid gymnasium stand as monuments to the same spirit. And that it is not dead is evidenced by this fact, among many, that the last four graduating years in Arts and the last two in Science have each subscribed liberally to add something to the equipment of the University. Just this year

Winners Third Intercollegiate Assault-At-Arms

Held at Toronto, Feb. 23.



- R. MacGregor, D. F. Dewar, J. L. McQuay, S. G. Dawson,  
Ch. lightw't wrestling. Ch. lightw't boxing. Ch. bantamw't boxing.
- J. I. Mackay, G. H. Raitt, A. K. Anderson, J. MacInnes, J. H. Moxley, D. E. Foster, W. I. Garvock, J. L. Tower,  
Champion middleweight wrestling Champion middleweight boxing
- R. Smith, J. G. Bews, Prof. J. Matheson, N. McIntosh,  
Committee. Instructor. Hon. Pres. Com m ttee.
- O. R. Hagey, G. L. Roberts,  
Champion bantamweight wrestling.



the members of the Engineering Corps agreed to devote their drill money to the building of a students' union, that another want of the University might be supplied. Always and everywhere Queen's can count upon her sons and daughters to aid her. This spirit in turn leaves a lasting impress upon the characters of her students.

The Queen's spirit, then, though it has many elements and though it manifests itself in many ways, may be said to consist chiefly of a love of freedom in the search for truth, a reverence for the best that all the history of man can give, a self-reliant independence and an abiding and ardent loyalty to Queen's. Such things may be characteristic of the spirit developed at other colleges and universities, but the history of Queen's shows that these have all been manifested by her students in an unusual degree.



## The Queen's Spirit.

Our poets sing of spirits true  
That hopes revive and joys renew,  
When life seems dull and drear.  
The brook that babbles o'er the stones,  
The ocean when it wails and moans,  
These chase our gloom and fear.

But not alone in nature breathes  
A spirit that new life bequeathes,  
To mould the thoughts of men.  
For why does Queen's still grow and  
thrive  
And every year prove more alive  
Since first her course she ran?

Why? It's the spirit she imparts,  
Not only to her men in Arts,  
But all her worthy sons.  
She stands for truth and honor bright,  
And evermore shall be a light,  
To lead her faithful ones.

She trusts not in a great state grant,  
But in the pluck that knows no "can't,"  
'Tis thus she fights and wins.  
Each son imbibes her spirit true,  
And touched with the joy of life anew,  
He too fights on and wins.

Thus must all see in this loved land,  
How nobly do our Queen's men stand,  
As leaders of their kind.  
They hold positions all of trust,  
And work as ever that man must  
Who truth's reward shall find.

But though engaged in busy life,  
Creasting its conflict and its strife  
They still remember Queen's.  
For they are all apostles true,  
Inspiring others—not a few,—  
With the spirit bred at Queen's.

—J. A. B.

## To Western Teachers.

Why are you going West? The question has brought many and varied replies, chief among them, "I want the money," "I want the experience," "It's lots of fun." The real reason for the most of us is a combination of the three, but surely there is another motive to be added. All winter, nay, all through your course, you have been receiving a broadening and deepening of your life, by the company of great thoughts, the inspiration of great ideals, the example of great successes, the consolation of great failures. Now, what are you going to do with what you have got? You know the ideals of two of the greatest races of old—of the Greeks, Reason; of the Hebrews, Righteousness. To these, our Master added a third, Service, which is the test of the other two and without which they are useless. Therefore, give *yourselves*.

With this ideal, then, of *service*, you will see that the teacher is the missionary, sent to be a *living epistle* of sympathy and fellowship, to a great country with a boundless need of strong, unworldly men and women, with a firm grasp of the things unseen and eternal, who are not to be deceived by the glitter and glare of things material. For though I love the West, though I have found the people who are the salt of the earth, yet the vast majority of the immigrants pouring in are blinded to the truest life by their mad passion for money. We can see the result of the neglect or failure of the school and church to do its work in many of the immigrants from the Western States. They are a people with no respect for anything sacred, unless it be the Stars and Stripes, and are not interested in the work of school and church. Only through the children can you reach them, and the children you touch to-day are to be the nation of twenty years from to-day.

So, plant deep the lesson of Reason, Righteousness and Service in their young minds lest our lands be filled with a churchless, Sabbathless, Godless race.

But you will say, "I'm only the teacher." In the West that word is written with a capital. The teacher is looked up to, and expected to be the leader in social life and religious work. It is a position of responsibility, greater by far than you realize. As proof, listen to the quotation from Miss "So and So," who taught the school several years before you. Your walk, your manner, your personal appearance, your dress, are matters of public conversation. From an old lady last summer I heard this remark about a predecessor: "I watched for her every morning. She had always a word and a pleasant smile."

Now to meet this responsibility—first, be *yourself*, or if yourself means, when you are dropped down with your trunk at a little, lonesome, barren log shack on the prairie, a homesick, disgusted man or woman, if when you see the inside of that shack your disgust increases and you say, "Ugh! I can't stand it!" start your missionary work on yourself, learn the lesson that you must deal with things as they are, not as you *expected* or *wanted* them to be; be gritty, and you'll soon learn how very broad life is, that it takes in the whole lot of God's cheerful, fallible men and women, that it is not only the famous and well dressed people who are worth meeting and knowing. The sooner you realize these things, the sooner you will drop any snobishness, any "I am holier than thou" attitude, which would be death to any schemes for service.

Next, meet your responsibility by being a *good teacher*. Teaching is not merely the giving of knowledge: it is character-

building. Some of you remember the list of virtues from your book on School Management, to be taught, by precept and example. Two of these are of vital importance, obedience and respect for law and order. You will find children who have never known any but their own sweet wills all their short lives. It will take more effort to make them obey, but the sooner they learn the meaning of the word "must" the better. Teach them, too, respect for elders and parents, that father and mother are not to be called "Annie" and "Jack." Teach lessons of cleanliness, hygiene and tidiness. Have a wash-basin, soap and towels and encourage their use. You may have to wash the towels yourself—it will not hurt you. Ruskin scrubbed the stairs in a Swiss inn. What are the walls covered with? Calendars? Get some Perry pictures, and not only hang them, but talk about them. Take a flower bowl and a vase with you. The children will keep them filled and you can give them lessons in color blending with these flowers. Teach them to play, how to make kites, stilts, tops, take a tennis ball, a baseball, and a basketball with you, get someone to put up swings. Play with them and see that they learn in their games the laws of fair play and self-control. Have an occasional dinner party on the grass with tablecloth, knives, forks and spoons to teach table manners. In all the lessons in history and literature seek to call out their admiration for the right, scorn for the wrong. Make them see the beauty in the world about them, in the flowers, in the skies, in the birds and living creatures and to recognize God's hand in everything. Thus you may teach religion indirectly, though religious instruction, unless specially authorized, is forbidden.

Now for some "Don't's": Don't hesitate to show them you love them; dirty, unattractive they may be, but look at the little souls shining through the bright eyes that look up into your face. "Don't think you

can get to school five minutes past the hour, or dismiss early, but give full measure for your pay, even if you have to spend extra time.

(This point is for the girls.) Don't think you can wear any old thing to the school. Clothes there matter more than here. I don't mean stylish and expensive ones but ones that are clean, neat and pretty, for, after all, they are the expression of a mental and spiritual cleanliness and tidiness, and their influence is almost incredible. Don't shirk your share of sweeping and dusting, if that is left to you and the children. Don't think you can ever deceive a child. Don't preach overmuch (though this is maybe what I'm doing right here.) The lessons a child learns unconsciously have most power.

So much for the children—now the elders. As most of you are going to summer schools, there are some things not practical there, for instance, a Grown-ups' Club, that could be managed in the winter. In summer there is only one day they have free—Sunday. How do you spend it? How do you want them to spend it? If there is a church, make it your duty to be there, rain or shine, walking or driving. Encourage the minister by your presence, by your friendly sympathy. If there is an organ and it needs someone to play it, try at least. Is there a Sunday school? If not, there should be. The district is rare where you can't find someone able to superintend, though you may have to organize it. But if you find no superintendent, don't say "I never have," "I can't." *Do it.* If there is no organ in the school, *work* for one. Basket socials make money and are popular. If you are in a house where there is a musical instrument, and they are scarce in the neighborhood, make it a gathering place for Sunday evenings. You will be invited to go to visit your people; go, and be one of them, yet, do not sit by and hear principles scoffed at dearer than life to you.



Express your opinions: let them know what you stand for, but warily and gently. A girl who can use a needle, can help some woman who has a hard time to do all her work just while she is visiting her, or she can try keeping the children and house for another who would like to go to town some Saturday. A man could help some farmer in need. Open eyes and a willing heart will find the opportunities.

This may seem a great jumbling of secular and sacred, but if you do your secular tasks in this spirit of service you make them sacred. Though there will come times when you feel it is all in vain, if you

are sincere, if you are relying on a Strength greater than your own, you can't fail utterly. So:

On, fear not, nor falter, but give of your best;

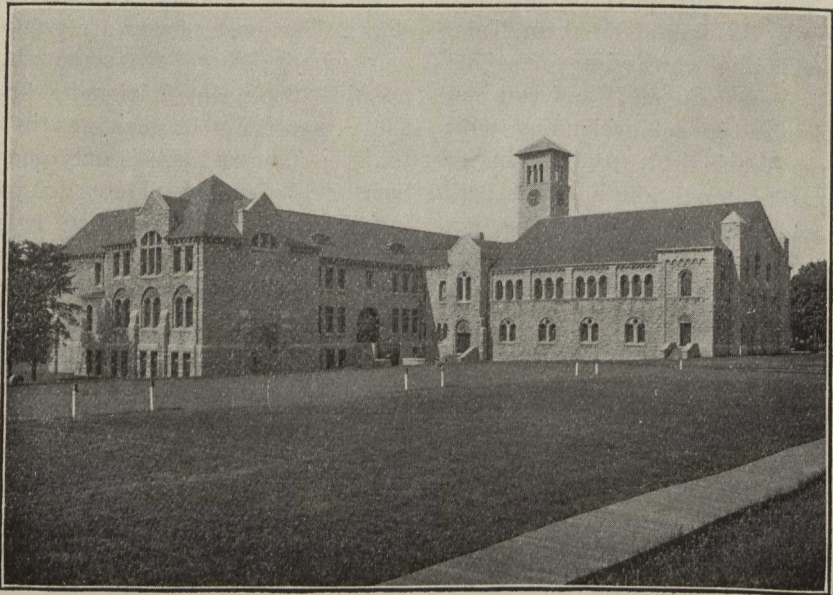
It is all that an angel can do: leave the rest Unto God: He is sure, and He loves more your flags

When the powers of darkness have rent them to rags.

And you never can fail of a victory glorious,

For the vanquished may be the most truly victorious.

M.C.



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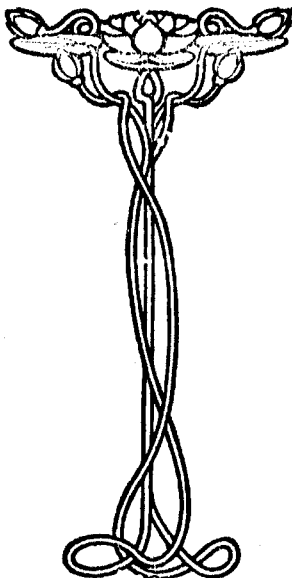
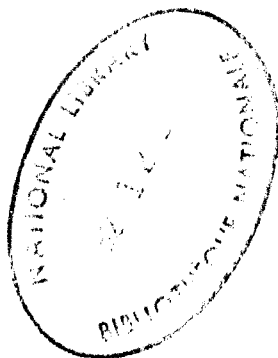
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