

Our Contributors.

CONCERNING THE DECAY OF THE LIONS.

BY KNOXIAN

The taste and intelligence of a community may be pretty accurately gauged by the size and quality of its lions. If the people gaze with open-mouthed wonder at a man who isn't anybody in particular they are not of much account themselves. If they lionize a middling kind of man they may be classed as fair to middling. If they refuse honour to anything but real merit, hear nobody that is not worth hearing and refuse to run after shows that are not worth seeing, you may put them down as intelligent people who don't apologize for doing their own thinking. The kind of men that people lionize is a much better test of their intelligence than an oral or written examination.

Judged by this test, Ontario has increased marvellously in culture and intelligence during the past forty years. In the early days a rather small man made a fairly sized lion. There may be a few exceptional communities yet in which a cheeky little fellow from a distance can pass as a lion and attract considerable attention, but these are for the most part communities that the schoolmaster and the newspaper and the railroad have not done much work in.

Not so very long ago a member of Parliament was a lion of considerable size in this Province. Who lionizes a man now simply because he has a seat in Parliament? If he is a strong man and has made, or is making, his mark, of course people take an interest in him on his merits, but the mere fact that he happens to have a seat no longer makes him a seven days' wonder. Members of Parliament have become so plentiful now and intelligent people take so much interest in public affairs that a member needs to be a man of some weight to awaken even a passing gleam of interest.

Forty years ago a Superior Court judge was an immense lion and even a Division Court judge made a sensation in the villages and back townships. A judge may come and go in any Ontario town now, and with the exception of those who have business with him nobody pays much attention to his movements. His Lordship has ceased to be a lion. Of course people respect the Bench, but respect for the Bench is one thing and open-mouthed staring at the man who sits on it is another and very different thing.

We well remember the first Assize held in a western town, now a city. What a fuss there was when the judge arrived! The sheriff and a squad of rural constables with long poles escorted his Lordship from the hotel to the court house. The citizens looked on in wonder, and the boys brought up the rear with as much dignity and decorum as they could command for the occasion. It was a great occasion and the judge was the hero. Had he been an Irishman he would have enjoyed the exhibition, but being a Scotchman and not having his surgeon with him to put the joke in the right place by a surgical operation, he walked along quite dignified and solemn.

The other week we saw one of the judges arrive at an assize town to hold his court. He stepped off the train unnoticed. An official met him and he walked through the crowd, grip in hand, attracting less attention than any one of half a dozen commercial men who were busy getting their samples aboard. Forty years ago every man at the station would have stood and stared at the judge.

Not so many years ago a Divinity student was a lion. The good people at his station noted his peculiarities with profound interest, retailed his sayings with glowing admiration and made the most extravagant predictions about his future. One of the most ludicrous exercises in which one can engage is to recall some of the predictions that were made about students in those days and then look around for traces of their fulfilment. For some reason or other a large number of the young lions never developed to any great extent. And still the optimism of the early settlers, optimism that saw a budding Guthrie in every student, was a million times better thing than the snarling criticism of modern days that yells at the convener to change every student who does not come up to the requirements of Mrs. Grundy.

Students of all kinds were lions at one time. When the young man came home from college the neighbours were not quite sure whether they should venture to speak to him. All that is changed now. People know that a man may be capable, talented and polished without going to college, and that he may be an egregious ass after he has been graduated. The glamour of the college has past, and it must now sustain itself solely by its work.

Not long ago any cad from a city or town was a lion in the rural districts and small villages. Many an impertinent ill-bred scamp took advantage of that fact and posed as a great man from the city. In the city nobody but a policeman or a detective could find him, but out in the small villages or on the back concessions the cad was an immense fellow. One of his tricks was to profess to be very familiar with distinguished people. There is not so much of that kind of thing as there used to be, but there is too much yet. It is still too easy for a gabby, brassy, city or town upstart to impose on people of smaller communities.

May we say in conclusion that even a city minister is not quite as much of a lion as he used to be.

Three agencies have co-operated in bringing about the decay of the lion—the schoolmaster, the press and the rail-

way. Of the three, perhaps the railway has done the most. People who travel a little seldom stare at lions unless the animals are large.

It is a good thing that the day of the lions is passing. Church and state and family are safer when every person is divested of glamour and stands on merit.

There is no hope, however, that any amount of education will ever save people from being humbugged in religious matters. Lord Macaulay lays it down as a maxim that education even of the highest kind is not an antidote to imposition in the religious arena.

But the train is in. We must get our *Globe* and see how the Grand Old Man got on yesterday. What a magnificent specimen of humanity the old man is!

TO THE CONGREGATIONS OF THE PRESBYTERIAN CHURCH IN CANADA:

DEAR BRETHREN:—

The General Assembly at Montreal unanimously adopted the following resolution in connection with the report on Temperance:—

That in view of the appointment of a Royal Commission of Enquiry into the Liquor Traffic, there is urgent necessity that the case of the thoroughgoing advocates of Temperance principles should be clearly and fully presented before the said Commission, which can only be done by employing qualified agents and incurring much expense. The General Assembly acknowledges its responsibility in the premises and resolve,

I. To appoint the Moderator, the Clerks, Dr. Campbell, and the Convener of the Temperance Committee immediately to prepare and issue to all congregations a circular explaining the requirements of the case and asking that a contribution be sent to Dr. Reid, if possible, before the 15th July.

II. To remit it to the Moderator, the Clerks, and Dr. Campbell in connection with the Temperance Committee either to secure a separate presentation of the case in behalf of the Assembly, or, if found more advisable, then to co-operate with other organizations in presenting the case before the Royal Commission.

The Royal Commission has been at work for some time, and it is of the greatest importance to the interests of Temperance and Prohibition that all the available facts and arguments favourable to Prohibition be fully and clearly laid before the Commission. The Licensed Victuallers Association have taken decided action in order to present their side of the question, and prompt action on the part of the friends of Temperance and Prohibition is required to fairly meet them. To do this it will be necessary to employ some efficient agent to collect all available information, and to appear before the Commission during its various sittings, so that the nature of the evidence submitted by the other side may be thoroughly tested and our case adequately represented. Large expense must be incurred to accomplish these ends, but the time is critical in the history of the Prohibition movement. Those interested in the liquor traffic fully realize this fact, and are spending thousands of dollars to make the most of their case, and we trust the congregations of our Church, which have taken such a firm and advanced position in favour of Prohibition, will make an immediate and hearty response to this appeal for the necessary funds.

We wish all contributions from our people to be sent to Rev. W. Reid, D. D., Toronto, Ont., if possible before the 15th of July, so that it may be seen that our Church takes a distinct position on this question and adds deeds to her words and resolutions.

The time for action is upon us, we must act now, or we may lose ground for which we have long contended. By doing as we may now do, with your assistance, much advantage will be gained. We appeal therefore for a prompt contribution. Please remit it to Dr. Reid at once, and come to the help of the Lord against this mighty enemy of our Church and country. If all respond the contributions from each need not be large, say from \$2 to \$20. This is not asking much and we feel confident that this appeal will meet with an adequate response.

WM. CAVEN, D. D., Moderator.

WM. REID, D. D., Joint Clerk

ROBT. CAMPBELL, D. D., Joint Clerk

ROBT. CAMPBELL, Ph. D.

D. STILES FRASER, B. A., Conv. of Committee on Temperance

CHIPS FROM CHAUTAUQUA.

BY W. D. RUSSELL, WINNIPEG.

It is not difficult to understand the love and interest the word "Chautauqua" awakens in so many hearts. From all parts of the continent students of literature, religion and art, flock to this centre, filling every nook and corner of the numerous dwellings, class-rooms and halls with men and women hungry for mental and moral food, and there is an over-abundance of tempting food wherever one looks. Here nature in her fairest garb and sweetest tones calls for recognition and investigation. The site is one vast umbrageous grove, through whose leafy covering the sun peeps and glints, chastened and beautiful in its passage through the web of green. Flower and tree, insect and bird, rock and lake, invite interest and study. The indolent and tired may enjoy idleness and rest to their hearts' content and in any form they wish. The pleasure seeker and athlete may play ball, tennis, row, bathe, bicycle or study physical training any hour of the day. On the intellectual side there are classes in Hebrew, Greek, Latin, music, anthropology, physical science, pedagogy, cooking, history, literature, the Bible and many other subjects. Besides these class subjects (for which an extra

charge is made) there are lectures every day on literature, history, theology, science, travel, biography, art and music and miscellaneous subjects. In most cases the lectures are given by specialists, and one feels that to miss a single lecture is a great loss, so the uninitiated at first work too hard, undertake too much and at length are compelled to make a selection. Every evening a popular entertainment is given in the large amphitheatre, at which soloists, glee clubs, elocutionists and other entertainers bid for popular favour. On Sabbath a Bible study at nine o'clock, a sermon at eleven, S. S. and Bible class at half past two, and a song service with brief address at seven—all conducted by specialists, afford sufficient exercise both of mind and body.

All this is furnished for the moderate sum of \$500 for the full season or for \$100 per week. No collections are taken at any service, and board is very reasonable. No wonder that thousands of teachers come here annually. No where else, probably, can so much be had and in such variety for so small an outlay.

No disturbing element is allowed on the grounds, noise and denominationalism are alike prohibited. The M. E. Church holds the controlling interest, but no sectarianism is allowed to appear. On the other hand there is much latitude permitted, so long as it is in the line of fair enquiry. Bishop Vincent, the father and leader of the institution, is a genial and efficient man of affairs, a thorough gentleman and an admirable platform speaker. In theology he is conservative and ecclesiastically inclined, and appears to have imbibed few of the more modern religious views. Yet here at Chautauqua appears such pronounced liberal exegeses and thinkers as Dr. W. R. Harper and Prof. J. G. Schurman. Indeed the preponderance of theological thought is in the line of independent and untrammelled investigation. Mere preachers find little sympathy at Chautauqua. The reasoning must be fair, original and substantial to secure attention. Clap-trap oratory is practically unknown, and the priest in Protestant garb is intolerable.

A thoughtful survey of this unique institution, now so wealthy, influential and cosmopolitan, satisfies us that it is an important agent in moulding the thought and life of the American continent. Educational, theological and political problems are treated from an eminently political standpoint, and the heaven is carried from Florida to Winnipeg, and from ocean to ocean. Already kindred institutions have been established in many leading centres and mostly on the same broad foundation as the original. Our young Church members are now growing up in an entirely different atmosphere from that of their parents, and who can tell what changes our creeds must undergo? It therefore seems likely that the people—not the pulpit—are going to make the theology of the near future, as an eminent writer has pointedly said. However that may be, we gratefully note that the growing changes in beliefs, both educational and theological, seem but to increase interest and activity in practical religion, philanthropy and mental culture.

MUSIC IN THE SUNDAY SCHOOLS.

Mr. G. W. S. Matheson read the following paper at the Brandon Sunday school convention. The subject of music in the Sunday school was dealt with for the first time in the history of the convention of the North-west. It was very favourably commented upon by the delegates present, and will be of interest to many of those interested in Sunday school work:—

In a short treatise on the subject of music for Sunday school, we might be pardoned if we start out by asking the question—What is music?—which may be answered in the following manner: It is an art which employs sounds as a medium of expression for what can not be found in the province of literature, sculpture, painting or of architecture.

The question as to whether music should form a part of the service of the school is accepted by every one with favour, but the all-absorbing question is: How can it be most advantageously used? First then, we might ask, what power has it? And we state that nothing will arrest a child's attention more readily than a musical note, as it will make no difference how the mind of the youth is occupied, a single note of music will light up his whole being and have his attention, and also as to adults. If the Indian sitting in his canoe hears the flute he will let the canoe drift noiselessly down the stream in enjoyment; the poor man who labours physically finds supreme rest if he can listen to sweet strains. The proud man will kneel and weep during some of the strains of the mighty organ and the chorister as they sing "Messiah," and the warrior can be made to face the mouth of the cannon with martial airs.

In speaking with a friend this winter I was told that, during the rendition of the musical cantata "The Crusader's Ransom" in Toronto, conducted by that musical souled Italian Signor D'Auria, many people in the audience with faces full of delight were seen swaying their bodies in touch with the music, and many other instances could be cited; suffice to say that music does seem to fit into the soul, and if this be true surely the employment of it is important, and it is a gift from God, if used aright, whereby we can reach the hearts of the people. Again it assists the youth in his memory and helps him to carry the message to others.

When in the school we have bright music, how the little urchins will sing the air and repeat the words on the street and at home, and thus carry a message not only for them-