

Our Contributors.

CONCERNING VARIOUS MODES OF HAZING

BY KNOXONIAN.

Princeton has abolished hazing. Harvard is following suit. Several other colleges across the line are taking steps to put an end to the barbarous practice. The authorities of our military college in Kingston rusticated three students the other day and sent a number more to the barracks to cool off for their connection with a hazing affair about which we have all read in the daily journals. The Minister of Militia has come to the sensible conclusion that if the people of Canada provide a military training for young men, the young men should conduct themselves with a reasonable degree of civility while they are at the military school. That seems to be a common-sense kind of conclusion to come to.

To the students of the Presbyterian College of Montreal belongs the credit of having found a substitute for hazing. We often hear that the best way to abolish an evil thing is to put some good thing in its place. Perhaps Paul had that idea in his mind when he told the Romans to "overcome evil with good." Sensible people who think dancing is a sin generally try to find a substitute for it. Wise temperance reformers are trying to find some good thing to put in the place of the saloon. Nature abhors a vacuum. A good tree should be planted on every spot from which a corrupt tree has been uprooted.

The following paragraph, clipped from the *Montreal Witness*, shows more than that the students of the Presbyterian College of Montreal are apposed to the brutal practice of maltreating freshmen; it shows that they give the freshmen a hearty welcome:—

A reception dinner was given to the new students in the Presbyterian College last evening. In the speeches which followed the dinner ten languages were used. They were the following: German, English, French, Italian, Swiss, Gaelic, Erse, Welsh, Persian and Chinese. The last was spoken by the son of a missionary. Had the matter been prearranged, a number of the dead languages might have been added to the list. The English language, although the official language of the institution, is by no means the medium of communication among the student.

In presence of such a unique substitute for hazing criticism should be silent. Were we allowed to make a suggestion it would be in the direction of fewer languages. Ten languages, with perhaps Latin, Greek and Hebrew added, at the welcome dinner of next session are too many. It is not well to distract the attention too much at dinner. Dining is an important business of itself. A freshman generally has a good appetite. His digestive organs have not, as a rule, been ruined by late study and bad board. He should be given every opportunity to do ample justice to his first collegiate dinner. By and bye when he has so far impaired his digestive powers that he can do nothing better than nibble at his food he may be entertained with extracts from Chinese literature. We respectfully suggest to our Montreal friends that at future welcome dinners they be silent in all languages except English and Gaelic.

Presbyterians everywhere will be grateful to know that the session has opened most auspiciously in our seminary at Montreal. Twenty-one new students have been enrolled. The attendance never was better, and the best of feeling prevails among the professors and students. The blue ruin predictions that were so rife a few months ago may now take their place among the unfulfilled prophecies of evil that were made about the use of hymns, the use of organs and about union with Auld Kirk. Prophecy in these modern days is about as unsatisfactory as raising wheat at fifty cents a bushel.

Nearly allied with the brutal practice of hazing is the abominable caste distinction that exists in some colleges between senior and junior students. The only real difference between a senior and a junior often is that the senior was born a few years before the junior and entered college two or three years before him. Now a man's birth is a matter over which he has no control. Even senior students

did not fix the date at which they made this planet their debtor by appearing upon it. There is no special merit in being old either in or out of college. We all get older every day without any effort on our part.

This is the missionary age of the church. Consistency requires that those who have to contend against caste in India should not encourage caste in the halls in which Foreign Missionaries are trained.

Caste distinctions in college injure ministers in after life. We could name ministers who suffer now, and who have suffered all their lives, from the manner in which they treated junior students during college days. The junior is soon through the Hall and on a level with, or perhaps above, the senior who used to snub him. Even clerical human nature does not forget patronising insults. And there is no insult that wounds so deeply as the insult one receives when he has just gone from home for the first time.

Some freshmen may need to be taken down a little. That important duty should be left to professors. They can attend to it without the aid of their students. The Montreal plan of substituting a welcome dinner for hazing and caste is undoubtedly the right one.

THE WORK OF THE CANADIAN TEMPERANCE LEAGUE.

The Canadian Temperance League, which was organized in November, 1889, and has its headquarters in this city, is one of the strong forces giving impetus to the progress of the temperance cause in both city and country. The League is a distinctively religious and educational organization, working, it may be said, on the old lines of the temperance reform. Whilst its leaders are known individually to stand in the front rank as ultra prohibitionists, yet, so far as their membership in the league is concerned, they believe there is a large field of operation for the organization that will make it a special business to hammer steadily on the old lines of educating the people up to a full measure of the iniquity of the liquor traffic and the necessity of allowing conscience to have perfect play in settling its overthrow.

The League has for several years been doing a commendable work in the east end of the city in connection with their mission on Jarvis St. Here it can be truly said that they have entered into the high-ways and by-ways and sought out those who have become the most debased through intemperance. A meeting is held in the Jarvis St. Mission Hall every Tuesday evening, and the record of four or five years, whilst beset with difficulties and discouragements, as missionary work of this class always will be, at the same time furnishes abundance of encouragement to continue faithfully in the good work mapped out.

Believing that those engaged in any reform, or who are representatives of any creed or cause; ought to have a reason for the faith that in them, the League for two years past, in connection with their Friday night meetings in the W. C. T. U. headquarters, has been pursuing a course of study on the temperance question in its various phases. One night a month is given up to a study of the question in its scientific bearings, with experiments; the second Friday of the month the economical phases of the question are dealt with; the third Friday the religious and social bearings of the subject have consideration; and the fourth Friday the subject of Bible wines and woman in temperance is made to form the educational programme. The interest that has been manifested in this course of study for two years past is an indication that the time has gone by when temperance societies can hope to hold the better class of citizens as members by any other than intelligent and progressive methods of employing the time of the society meetings.

To the public the League is best known by its very successful meetings from November to April of each season on Sunday afternoons in the Pavilion. No labor, effort or expense is spared to present at these meetings the strongest platform talent available in this country or abroad. The mere mention of

such names as Bishop Vincent, Col. Geo. W. Bain, Rev. Wilber F. Crafts, Rev. Wm. Searls, D.D., Hon. John Sobieski, Rev. James Henderson, Rev. John Neil, Rev. Bishop Campbell, Rev. W. F. Wilson, James L. Hughes, Mrs. Mary A. Livermore, Dr. Anna Shaw and Miss Lillian Phelps is evidence of the strength that has been given to this phrase of League work. The League will open their 6th season's campaign in the Pavilion on Sunday, Nov. 4th, with Gen. Neal Dow, of Portland, Me., now in his 91st year, as the first speaker, to be followed later by the Rev. Chancellor Sims, John G. Woolley, Col. Copeland and with prominent gospel singers such as the Rev. C. H. Mead and his Silver Lake Quartette, and the Wilson Trio, consisting of the Rev. Clark Wilson, Mrs. Wilson, who is a sister of the late lamented P. P. Bliss, author of "Hold the Fort" etc., and Miss Wilson. The wonderful educational work of these Pavilion meetings throughout city and country will be recognized by all, who can appreciate the power of the men and women who speak from the platform and whose words carry influence throughout the length and breadth of the country.

In the truest sense of the term the League is a working organization. It is pleased to have on its roll as honorary members well-known citizens like Mayor Kennedy, Mr. Geo. A. Cox, Stapleton Caldecott, Robt. Hall, James L. Hughes, Rev. James Henderson, Rev. John Neil, Rev. John Potts, Principal Sheraton, Rev. B. D. Thomas, Rev. W. H. Dewart, Rev. W. H. Withrow and others. The active work of the association is under a staff of officers, consisting of J. S. Robertson, president; Miss M. J. Sanderson, vice-president; Mrs. Blaney, recording secretary; A. E. Parker, corresponding secretary; Geo. W. Ferrier, financial secretary; James Anderson, treasurer; John Armstrong, chairman platform work; Geo. B. Sweetnam, chairman educational work; Wm. Munn, chairman missionary work; and S. W. Coombes, chairman committee on literature.

EARLY PRESBYTERIAN CHURCH HISTORY IN KINGSTON.

MR. EDITOR: You were kind enough to refer, in far too flattering terms, to a paper of mine that lately appeared in your columns on the "Early History of Presbyterianism in Kingston." It should have been stated, when it appeared, that the paper was prepared for our local Historical Society here. What I want to say just now is that, a few days ago, a response was made from a distant part of the Province to the appeal made by you for contributions to our History. You well said there is much that can be gathered up now, and if neglected for a few years, cannot be at all.

It will be remembered that, in my paper, I related some facts as to the history of a congregation in Kingston, in connection with the Presbyterian Church in the United States. It may seem strange, yet it is true, that very few of our citizens were aware that such a congregation had an existence for nearly twenty years; an organization that ceased to exist a little more than half a century ago. Nevertheless, I have, a few days since, had a communication from a man who was present when the church was opened, over 70 years ago. He sent me the Bible that was used in the pulpit, and accompanies it with a communication which reads as follows:

"This Bible was first used at the dedication, at which I was present, of the Union Presbyterian Church in Kingston, in 1822 or 1823. The Rev. Drs. Lansing and Pruyn, from the Presbytery of Auburn, in the State of New York, conducted the services on that occasion. The Rev. Horatio Foote was the first pastor of the church, and Barnabas Bidwell (father of Marshall Spring Bidwell), Dr. E. W. Armstrong, and Smith Bartlett, were elders or deacons. Mr. Foote was succeeded by Rev. Messrs. Smith, Ransom, and Baker. Barnabas Bidwell, the first superintendent of the Sabbath-school organized in connection with the church, was succeeded by his son, M. S. Bidwell, who in time was succeeded by John G. Parker. Hon.

Mr. Bidwell, John G. Parker, and Smith Bartlett all left Kingston several years previous to the breaking out of the rebellion, the first to reside in Toronto, Mr. Parker in Hamilton, and Mr. Bartlett in some part of the state of New York. After the resignation of Mr. Baker in 1839, and the removal of Dr. Armstrong to Rochester, the church was closed and the key left with me. No further religious services were held in it, except for a short time by the Canadian Methodists. Some time in 1840, I think in November, I was informed that one of the windows of the church was open, and on examination I found that the pulpit Bible, the hymn book and cushion cover had been taken away. Some days subsequently a Mr. Lyall, a former member of the church, brought me the missing articles, and stated that, when passing through what was then called the 'Priest's field,' he discovered some cloth beneath some stones placed close to the path across the field where the Catholic College was then being built. This stone he succeeded in raising sufficiently to enable him to secure the parcel beneath in which was found the missing Bible and hymn book. The former (the Bible) has been in my possession ever since; the hymn book was, I think, presented to one of the former members of the church.

"The Bible when found was wet, and the cover became warped and hard, so that at the back it soon became loose. This part I had repaired, and a few blank leaves to replace the soiled ones inside. In other respects it is in the same condition as when it came into my possession, except wear and tare by us in my family."

I need not give the name of my hitherto unknown friend, but hereby thank him publicly for his valuable communication, and say to many others to go and do likewise.

The Bible is before me as I write these words. It is in good condition still after all the trials it has undergone. It is one of Hunter and Bruce, of Edinburgh; of date 1814, and is in size 11 inches by nine.

On inquiring I found that two daughters of the Mr. Lyall mentioned above are still residents in the city. I called on one of them and had a talk with her. She remembers very well the incident of the finding of the Bible, and her mother drying the wet leaves.

For a time it seemed as if I could find here no one who knew anything of my venerable correspondent who now resides in Orillia. Several of the older people knew nothing whatever about him. Lately, on meeting the Rev. Prof. Mowat, D.D., I found that he knew him very well. He was for a length of time in the employ of John Mowat, Esq., father of Sir Oliver and the Doctor; then, early in the forties, he got a Government appointment and lived at Ottawa. Since his retirement from active work, he, for family reasons, lives in Orillia where he is on confidential relation with the Rev. Dr. Gray, the senior minister of the Presbyterian Church there. His great age may be inferred from what he says in a later communication, in which he remarks that he has a vivid recollection of some things that happened in 1817.

The Catholic College referred to above is that known as Regiopolis and it is now used as a hospital.

S. HOUSTON.

THE PROPOSED BOOK OF PRAISE.

[The subjoined analysis of the Psalter, as contained in the "Proposed Book of Praise" for the use of our church, has been made by one of our most intelligent elders for his own information. As the subject is to come before the Presbyteries for still further investigation, we gladly publish it, believing that it will, in the case of very many, facilitate their examination of the Psalter, and so enable them to judge more intelligently of its merits or demerits.—ED.]

MR. EDITOR.—The new Psalter and Hymnal, which has been prepared by the Hymnal Committee, and issued under the above title to Presbyteries for their approval (or otherwise), is now before us; and it may be interesting to your readers, many of whom may have no opportunity of seeing the book itself, to learn the following particulars of its contents, which will also, in some measure, enable them to judge of its merits.