

A story told me by Professor Hart, who was present at the time, will illustrate the influence that Dr. Black's godly life and work gave him over all classes. A tea meeting was being held in connection with church work near where the town of Selkirk now stands, and into the meeting came a burly half-breed, a man of tremendous physical strength, and a well-known "bully," in a mischievous stage of intoxication. All efforts to quiet the man proved unavailing, and things were looking serious when some one thought of Dr. Black being next door and he was sent for. He came in, and going up to the now violent man laid his hand upon his shoulder, at the same time calling him by name, and when the bully turned round and saw the venerable face and form of the revered minister from Kildonan, he crouched down with the most earnest protestations that he would be quiet, and he kept his word. Verily it must have reminded those present of the fierce demoniac with the Legion calmed out of his violence at the touch and word of Christ.

The old stone church at Kildonan, built by those early settlers without bazaars or necktie socials, still stands "four-square to every wind that blows," and we trust it will be visited by the General Assembly again next year. Around it is the old grave-yard with the monuments of Dr. Black and Mrs. Nesbit (on whom a paper may well be written at another time), and many more. We confess that we never stand in that God's acre where "the rude forefathers of the hamlet sleep" without thinking over the words of Gray's Elegy—

"Some village Hampden wth dauntless breast,
The little tyrant of his
Some mute inglorious M^{an} :re may rest,
Some Cromwell guilless is country's blood "

To the old people who he buried there religion above all things was a vital thing. It is true they were often to some disappointingly undemonstrative about it, and *lived* it rather than *spoke* it. I recall the first "revival" service held in the old church. Services were being held in the neighbouring town of Winnipeg, and when request was made by those in charge for permission to come to Kildonan, Dr. Black, though not perhaps much acquainted with the methods to be followed, consented so as not to stand in the way of possible good to the young people. The regular service was always conducted with the utmost decorum. At the opening hour the minister in gown and bands came slowly up to the pulpit, but I can see the almost horror and amazement of the people as the "Evangelist" came up the aisle pulling off a fur overcoat, and talking volubly about the weather, etc., as he went. At one of the meetings, it is said that an "exhorter" from Winnipeg after a few words called upon all who were Christians to stand up. No one arose, and when a second and a third appeal were in vain, the man turned to the old minister and said something implying that it was strange he had not done better work in all those years. An old elder present could stand a good deal, but he could not stand anything like a slur on Dr. Black, and so he arose to his feet and addressed the exhorter in words to this effect: "There are Christians here, but we do not show our religion in that way. We have not been brought up to it; and what is more, we do not want it. If you have a good word of truth for us we will be glad to hear it, but if you have nothing better to say than asking us to stand up you had better sit down." The method was not followed at subsequent meetings.

The growth of the parish school into Manitoba College, now the hope, humanly speaking, of the Church in Western Canada, would form good material for a small volume, hence we close the present article without touching on that matter. We cannot take leave of the early days on the Red River without feeling what an influence the first settlers have upon the succeeding history of a country, and without thanking God that the first colonists of this great land were people who stamped our civil, religious and educational life with the signet ring of truth, and righteousness, and home, and heaven, and God.

Winnipeg, December, 1896.

Autumn-Time.

JOHN STUART THOMSON.

What pomp of asters in these gardens fair!
What pageantry of goldenrods upon
These hills! the maples on this pleasant lawn
Cast all their pretty leaves, and sigh; beware!
The wind, a brigand bold, with threatening blare
Of all his gale-blown trumpets, may descend,
And bring the glorious year unto an end.
If this should be, how we should weep, and stare
About, for all that peace and majesty
Of Autumn-time! O! how we learned to love
Those early-setting suns: those skies above,
That oft distilled their perfumes rare at eve,—
Foreboding loss, this strain is borne to me.
"When Autumn goes, what joy doth Nature leave."
New York.

WRITTEN FOR THE CANADA PRESBYTERIAN.

Queen's University, Kingston.

BY J. JONES BRILL, M.A.



O the inherent love of learning which has made the parish schools and universities of Scotland what they are, is due the existence of Queen's University at Kingston.

In the latter part of last century the U. E. Loyalists, many of whom were of Scottish descent, driven from the United States, settled along the Upper St. Lawrence and the



SANDFORD FLEMING, C.M.G., CHANCELLOR.

Bay of Quinte. They felt the want of some better means than the public school for the education of their children, and in 1789 memorialized Lord Dorchester, then Governor-General, for a seminary at Frontenac, now Kingston. Their petition was granted, but the new institution, though it did good work, only rendered keener the desire for a still higher standard of education, and paved the way for the establishment of Queen's.

In the early days of the present century a steady stream of immigration had set in from the mother country. The Scotch, who formed a large proportion of the settlers, were principally Presbyterians. The Synod found considerable difficulty in securing an adequate supply of ministers. The desirability of "raining men on the spot, instead of bringing them from Scotland, was forced upon it. In 1831 the establishment of a university was discussed, and subsequently Kingston was selected as a suitable location.

A proposal for a provincial university at Toronto, under the name of King's College, was under consideration about the same time. Had that project been carried into effect on a satisfactory basis, probably the Presbyterians would not have gone on with their scheme, but numerous delays, and the determination of Dr. Strachan, the head of the Church of England in Canada, and a man of much political influence, to make it a denominational institution, led to decisive steps on the part of the Presbyterians. At a meeting of Synod held at Hamilton, in January, 1839, it was determined to proceed at once. The sum of \$120,000 was fixed as the minimum amount necessary, and an appeal was made to the Presbyterians of Upper and Lower Canada, who then numbered about 100,000, to contribute the money. The appeal stated that though the primary object was to provide an education for their own ministers, it was also their purpose to furnish facilities for all, without religious test of any kind, to obtain a literary and scientific training. At a public meeting held at Kingston, in December, 1839, the project was fairly launched, and from that meeting Queen's dates its birth. Rev. Dr. Machar, late minister of St. Andrew's Church in that city, was chairman, and the late Sir John A. Macdonald and Sir Oliver Mowat were present as young men and took an active interest.

An Act of incorporation for the "University at Kingston" was secured from the provincial Legislature, but it was disallowed by the Imperial authorities on technical grounds. This seeming set-back resulted in good, for a Royal Charter was granted instead, giving Her Majesty's title to the new institution. This charter bore date October 16th, 1841. It stipulated that degrees should not be granted till here were four professors appointed. Towards

securing the charter the late Hon. Wm. Morris, of Perth, and the late Rev. Dr. Matheson, of Montreal, gave valuable service.

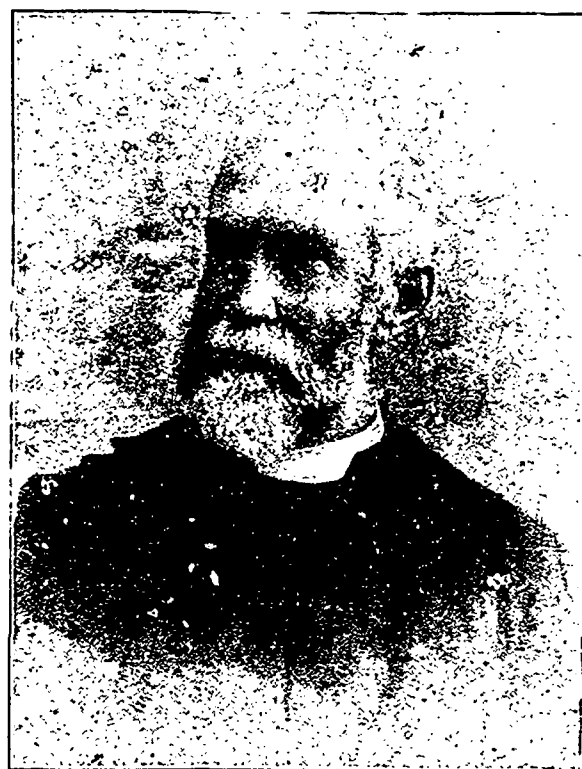
On the 7th of March, 1842, the first classes were opened in an unpretentious wooden building, which still stands on Colborne street. The staff consisted of two professors, and there were present eleven matriculated students and a few non-matriculants. Queen's was the first university to establish classes in Upper Canada.

For years the new college had a severe struggle for existence. The country was poor, the number of students limited and the revenue small. The latter was derived from three sources—interest on the endowment fund, class fees, and an annual grant of \$5,000 from the Government. But the work done was thorough, and though the subjects taught were limited in number, the true function of a university as a means of mental training was being fulfilled, and from the very outset Queen's made its influence felt on the educational interests of the country.

In 1869 a crisis came. The Government grant was suddenly withdrawn, and the failure of the Commercial Bank, in the stock of which a large part of the endowment fund was invested, immediately followed. It looked for a time as if there was no alternative but to close the college doors. An emergency meeting of the Synod was held, at which it was resolved to make an appeal to the public. A hearty response was met with, a sufficient sum being subscribed to yield a revenue equal to that which had been lost. New hope and courage came, and work was more vigorously prosecuted than ever.

In 1878 the want of better accommodation was seriously felt. At that time the classes were held in a building occupying a commanding site overlooking Lake Ontario, which had been erected for a residence by the late Archdeacon Stuart. This property had been purchased by the trustees, and a new building added for the medical faculty. But further accommodation was required, and a scheme was proposed by which the citizens of Kingston were to provide \$50,000 for new buildings, and the friends of the university outside the city \$100,000 to endow new chairs and furnish further equipment. The amount was soon forthcoming. An addition was made to the campus, and in 1879 the corner-stones of the present handsome building were laid by the Marquis of Lorne, then Governor-General of Canada, and the Princess Louise, and in 1880 the new building was opened.

An important epoch in the history of university education in Ontario was reached in 1885. The provincial university at Toronto was badly in need of money, and its friends appealed to the Government for aid. The benefactors of other universities pointed out that as they had already given voluntarily of their private means for the support of the institutions in which they were interested, it would be unjust to compel them to contribute through the public funds to another university, that the friends of Toronto



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should subscribe as they had done, or that any plan for Government aid should be so comprehensive as to include all the universities. As private munificence could not be relied upon, and as the Legislature was not likely to sanction a grant of public money for Toronto, a comprehensive scheme of university federation was prepared. The other universities were asked to suspend their degree-granting powers and remove to Toronto, where, taking advantage of cer-