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## Contributors and Correspondents

### RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

#### VIII. VERBINGUNG "NORDALBINGIA."

Of the various classes of Student Societies the Corps is the oldest. In glancing over the calendars of various universities I find several of these, the date of whose organization is unknown, and nearly every society formed during the first twenty or thirty years of this century is a "corps." It is from the neages of these corps and of the "Burschenschaften," which are somewhat similar, that our ideas of German student life are derived. They are gradually losing their popularity however, and but a small fraction of the students, even at Heidelberg, now belong to them. While abandoning their objectionable principles however, the societies of modern times strive with true German conservatism to retain as completely as possible their venerable customs. The members of the corps diligently practice the use of the sword and rapier, and upon a board in their "Kneipe" always stand a number of challenges to friendly combat. Each member holds himself bound to answer every challenge, and if he would win fame must himself "strike the shield" of another champion. Although duelling is forbidden by the law of the land, and the statutes of the university, still combats are of almost daily occurrence at most universities. These are not always quarrels, but very often, like the lists in the middle ages, trials of courage and skill. They seldom terminate fatally, for the combatants are not allowed to strike any part of the body but the head, and they may hack one another's swords for an hour without "drawing blood." The last fatal duel at Leipsic took place about three years ago. A member of a Burschenschaft interposed to protect a beggar from the brutal insolence of a student belonging to a corps. The latter, highly incensed, challenged, and the duel was fought with pistols near the "Great Oak" in the woods, about a mile and a half north-west of Leipsic. The bully fell dead at the first round, and his opponent after a short imprisonment was set at liberty. Public opinion in Germany is entirely on the side of the duellist and his false code of honour.

Besides, encouraging the duel the corps is a most decided anti-temperance society. There is no moral restraint upon the members in anything and the drinking customs and "beer-games" laid down in the "Leipzig Bier-comment" are simply beastly. It is only to see the great advances made in social morality when this kind of thing is no longer characteristic of student life. Of course the corps look down upon other societies as milk-sops, but in their turn they have the deserved contempt of all outside of their own circle.

About the time that men began to see that the knight was sometimes quixotic, and that there was a citizen life of more significance than the wearing of a slashed doublet and a rapier, the Burschenschaften were organized. I do not find any of these of earlier date than 1838. In these, duelling, although not abolished, is discouraged. All practice the sword art, and hold themselves prepared to accept a challenge should it be sent, but pledge themselves to challenge no one. The aim of these societies is mainly political, and aims at training for the duties of citizenship. All the members usually belong to some well defined class or party. The "Landsmannschaft," composed of students from the same province belongs to this class, as also those consisting of students from the same gymnasium, like the "Dresdenia" at Leipsic, whose members studied together at the famous "Kreuzschule" at Dresden.

The Burschenschaft observes the "Bier-comment" however, and so can not be considered a great advance on the corps. Such "Schivinerer" as is practised in the admission of members and the exaction of beer penalties cannot be spoken of as a moral training for citizenship at all events.

A third class of Verbindung has arisen within very recent times. In 1836, the Utenruthia was formed at Erlangen by Luthardt, (now Prof. at Leipsic), and some few others of the Burschenschaft who were disgusted with the practices of the old society, and yet thought that a society of the right kind would supply a felt need amongst German Students. Its rules were to be of the simplest kind, and so successful were they in framing them, that their declaration, from the pen of their Secretary Luthardt, has been adopted by all since formed on their main principles. In the first place the Bier-comment and every custom immoral in its nature or tendency was abolished. Here was an entirely new and most important principle in such an organization. One guilty of any immorality ipso facto ceased to be a true member. The bond of union on the other hand was that of brotherhood, and a number of minute rules were formed to express this idea in every circumstance. No student could spend the evening in any way except the one selected and patronized by the society. He must even take his meals there with his brother members. In the college quadrangle the members must not stand or walk about alone, but must gather together so that all may see that they consider one another as closer friends

than the rest of the students. Any one entering the court in front of the Bormerianum at Leipsic at such a time would see a mass of blue caps near the entrance to the Koruz gang, and a mass of black ones a little to the right, showing how faithfully the "Nordalbingia," and "Wingolf" observe this rule. Absence from any of the society assemblies or lateness in arrival was punished by a fine, but the sending of an apology by any member would obviate this. It is merely demanded that the members should consider the meetings a standing engagement, for the breach of which brotherly courtesy demands an apology.

As a corollary to the law regarding morals, duelling is strictly prohibited; any one accepting a challenge need never appear—"Kneipe" again. The general aim of these societies is the training of the Christian Student, consequently the majority of the members belong to the Theological Faculty. To carry this out is the honest aim of every member, although we would not think their design at all advanced by long walks on Sabbath afternoons, with chess and cards, or billiards substituted when it rained—still they look at these in a different light there. Wearing the colors of the Verbindung in the theatre is forbidden, although it is perfectly allowable to go there.

In 1856, the Luisconia was founded at Halle, and in 1870, the Nordalbingia at Leipsic, and during the last summer I have heard of a third at Lubingen, all holding paternal relations to the original society at Erlangen. The Windolf, which has branches in almost every German University, was begun about thirty years ago. It is Protestant and Lutheran, introducing some dogmatic test which the others repudiate as being out of place. In other respects its principles are the same as the other "Christian Verbindungen."

Besides, the Societies above mentioned there are a great number of "vereins" or unions—mathematical, philosophical, rhetorical, gymnastical, musical &c., &c. These however are less dignified and have but one aim, that expressed in their name. All are incorporated and recognized by the University Court, and any one wearing colors that he was not entitled to, would be arrested and fined. The Verbindungen wear a colored cap, a tricolor sash across the breast, and the same sash as a watch guard. These colors they must wear at all times during the term. The Vereins on the other hand wear their peculiar caps only. Their customs however correspond closely with those of the "Christliche Verbindung," only that they permit excess very often in the matter of beer drinking.

My aim in the foregoing has been to define the position which the word albingia occupies, and its peculiar principles—how it carried out these principles remains to be told.

#### LETTER FROM DR. FRASER.

Editor BRITISH AMERICAN PRESBYTERIAN

MY DEAR SIR.—I must begin a rather letter to you, or I will get into arrears, for there is much of interest in this place that I am sure you and your readers will be glad to hear of. I promised you in my last, to write in my next about California, San Francisco, and the Chinese here. I don't know very well how to fulfil that promise. I am almost afraid to tell the truth about California, for fear some of your readers will suspect I am in the employ of the State Government, as Immigration Agent. With a solemn declaration that I am not in any way paid, for any compliments I pay the State or city, you must allow me to give you a few facts, for I have not much sympathy with the can-any-good-come-out-of-Nazareth-Spirit which is unwilling to acknowledge that any country can in any respect be better than its own. Of course, I haven't seen much of California, nor been long here, but I only intend to write of that which I have seen, and of that which I have from the most authentic official sources.

In coming, we crossed the State from East to West, from where the Sierra Nevada Mountains, with their snow-white tops divide it from Nevada, to where the ocean waters wash the shores of San Francisco Bay. The line of railway runs a little to the North of the centre of the state, so that of the climate we saw about the medium. In the morning we were among lofty mountains covered several feet deep with snow, in the forenoon we came down the California Slope, the air growing warmer, and the hill sides more fertile and beautiful as we descended. At noon we reached Sacramento City, the capital, where, everybody and everything had on their summer dresses, which, I suspect they wear with little variation the year round. The gardens were in full bloom; most of the trees grow as with us in June; grapes, and oranges, and lemons, and olives, grow in the open air. Then in the afternoon we crossed the large San Joaquin Valley, in which they had just harvested a splendid crop of wheat, and sown another. Mile after mile of level country of rich soil, without a sign of a fence, only here and there a stake as a land mark, and every mile or two a farm house and garden. Then more hills and rolling country, and in the evening Oakland—the long pier—the ferry—and San

Francisco. But, I was writing of the climate. It is very equable, and very mild, except among the mountains. Here, in San Francisco, there is no winter, only a rainy season; rains to correspond with our snows in December, January, February, and March. Whole years pass without the mercury falling to the freezing point. Only 6 days in 20 years in which the thermometer reached 90 degrees, and only twice in the same time has the ground been covered with snow, and then not to be all day. Plants and flowers, which at home are only found in the houses or conservatories, grow and flourish all the year round in the open air. Of course in a State 700 miles from North to South, and with hills and mountains of all heights up to 10,000 feet, there are to be found all varieties of climate. What has been described is to be found in San Francisco, and up and down the coast for one or two hundred miles. As you go inland the summer and winter are more clearly defined, but in no place is the cold severe, except upon the high mountains, or the heat extreme, save where the cooling breezes of the broad Pacific are excluded by the conformation of the land. When you look at California on the map, you come to the conclusion that it is covered with mountains, and I suppose the average opinion with reference to its products is, that as soon as the gold is exhausted the country will be worthless. Well, there are a great many hills and mountains, but there is a corresponding number of fertile valleys, some of them of very large extent, so that it becomes a question, whether the mountains or the valleys are the most valuable, for the former are everywhere full of rich deposits of valuable minerals and metals, while the latter yield in great abundance a very large variety of grains and fruits. Gold, silver, and quicksilver, are the chief metallic products, and are annually exported in large quantities. There are many other metals and minerals of which smaller quantities are found, but the three above mentioned are the chief. The mining is carried on principally by companies, instead of by individual enterprise, as it was almost universally in the early history of mining operations in this country.

Next to the precious metals the chief natural product of this state is lumber, of which were sawed in 1873 more than two hundred million feet. Nor is the agricultural wealth less noticeably remarkable. The wheat yield of 1872 (the latest official tables I have seen) was 26,700,000 bushels, and of barley for the same year 8,900,000 bushels. The other products which deserve mention are butter and cheese, of which very large quantities are made; sheep and wool, for the production of which the climate and hill pastures are peculiarly adapted, and fruits—apples, pears, peaches, grapes, and oranges—which abound. Those of your readers who have travelled on our main line of railway during this summer, are familiar with "California Fruit." The production in which these fruits are said to be produced, is so great that I am incredulous myself, and will not venture to give you any statistics.

For fear that your readers may not be as much interested in knowing about other countries as I am, I will not write any more on this head at this time, but will fulfil my promise with reference to San Francisco, and the Chinese in future letters. I am sorry to say, that I will have a little longer time here than I had anticipated. The leaving of one steamer is postponed till the first of December; the time will not, however be wasted. We are staying with the kindest of friends, are gathering stores of strength in this delightful place and climate, and both Mrs. Fraser and myself have been at work teaching the Chinese—English of course, and helping them to read and understand the Word of God. There is a very great and good work being done for the Chinese, on this coast, in this way. Almost every Christian denomination is engaged in it, and the harvest sheaves are already being gathered, there are many of the converts in the city here, who help with the work, and many have gone back to their native land to preach the Gospel. But I must reserve notice of this work, and not make this letter too long. I will write again next week.

Yours very sincerely,

J. B. FRASER.

San Francisco, Nov. 19, 1874.

#### Diversities in Public Worship.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—At the late meeting of the General Assembly it was found from the Returns to the Remit on Union, that some sessions and congregations demur to the resolution on "Modes of Worship." And I do not entirely wonder at them. There was a time—nor is the leap back to it a long one—when throughout our Presbyterian congregations the modes of public worship could be easily anticipated. But it is otherwise now, and it is growing otherwise more and more. Whether there are such diversities in other denominations I do not know; I would like to be informed. But among ourselves the diversities referred to are tending attention; and in passing from one congregation to another, a stranger would be unable to say in what manner or method the services are likely to be conducted. There are various diversities, for example: 1. In the order of worship. The opening exercise in most congregations is praise; but in some congregations it is invocation or a short prayer. After praise, in most cases, comes prayer; but in quite a number, before prayer is engaged in, a portion of Scripture is read; after prayer, it is customary in some places to read Scripture a second time, and probably, in all places to read it once; then comes praise again; then the sermon, or lecture, if that is not preceded by the Lord's Prayer; when the preaching is done, prayer and praise are engaged in again; after the collection is taken, and

announcements are made, some congregations sing a doxology, but this is done by very few; last of all, and everywhere, comes the benediction. But passing now to other diversities, let me notice, 2nd, those in the matter of praise. Some of our congregations, in praising God, use only the book of Psalms. Most of them use both Psalms and Paraphrases. Others, again, in addition to those, use a compilation of Hymns, the United Presbyterian, or the English Presbyterian, or the American Presbyterian, or, possibly, Dr. Watts', and in two or three cases—possibly in more—it is not the version of Psalms by Sternhold and Hopkins that is used, but the authorized version of the American Presbyterian Church Bk. We have diversities in the matter of music. The great majority of our congregations praise God with the voice alone. But not a few, both in town and country, have recently introduced the aid of an instrument, while others are likely to follow their example. In many congregations the music is led by a mixed choir; in most, however, simply by a preceptor. And then we have, 4th, diversities in the posture of worship. When praise is offered, the prevailing practice among us is to sit, but in many cases it is always the practice to stand; some congregations standing only at the last singing in prayer, again, most congregations stand; but those who are accustomed to stand in praise, or, at any rate, many of them, join in prayer in a kneeling posture, if that, indeed, may be called kneeling which amounts only to a leaning forward. So much, then, for our diversities in worship.

Now I ask you, Sir, and through you I ask your readers in general, if these diversities are at all desirable? I rather think that they are not. They may, possibly, indeed, serve some good purposes, giving vent, for example, to the varieties of thought which exist amongst us, and acting as a check to our over-leaning towards monotony. But a good deal might be said on the other side. Especially would I offer two considerations. It appears to me unseemly that in congregations connected with the same body such practical diversities should have existence. A person belonging to one congregation worships some day with another of the same body, and finds that the music, and the matter of praise, and the posture adopted in worship, are different from those he is accustomed to, as also that the order of some of the services is foreign to him; the consequences of which is that he does not feel quite at home. This, surely, is not desirable. But besides this, from some of the diversities noted above, there arises occasionally much inconvenience. Suppose I go to one of our places of worship with a Bible, psalms and paraphrases in my pocket. I find, perhaps, that a hymn is given out, or a psalm of the American version, and finally a doxology; well, unless I obtain these, and then a book containing all these, I am not able to join in the praise, although I am very eager to do so. It is very different in the ranks of Methodism, and very probably in other ranks. Let a Wesleyan go to any Wesleyan church, whether in America, or Britain, or Australia, and he finds that with Wesley's Hymns he can take part in all the worship. And in this respect he has an advantage over the Canada Presbyterian.

Entire uniformity in our public worship is not, perhaps, attainable at present. But it seems to me that there are greater diversities than are either seemly or beneficial, and I say so the more freely because I belong to the so-called modern school. I believe that standing in praise, and kneeling in prayer, and hymns as well as psalms, and the use of an instrument as well as the voice, will before long carry the day. Perhaps we are now in a state of transition. And it may be, that it is because of this that such diversities obtain amongst us, as I have been led to advert to. At all events, they have bulked before me again, and I shall be glad if some judicious head would look at them, and offer considerate counsels thereunto.

Yours truly,

November 23, 1874.

#### Instrumental Music in Churches.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Will "Another Reader," who in your last issue, in an article on the above subject, hints at what he styles the weakness of the position of the anti-organ party, be kind enough to furnish through your columns answers to the following pertinent queries?

1. Admitting Spurgeon, Wesley, and Dr. Adam Clark, on account of the reasons mentioned by him in his communication, to be unreliable authorities on the negative side of the question at issue, what Presbyterian authorities does he quote in support of his position as an advocate of the use of instrumental music in the services of the New Testament Church?
2. What arguments, directly deducible from Presbyterian doctrine, or worthy of connection with the same, does he put forth in support of the views entertained by him of the particular mode in which the service of praise should be offered, as opposed to vocal praise without instrumental accompaniment?
3. Is the desire for instrumental music in the service of God, manifested by so many congregations and individuals in the Presbyterian connection, to be taken as reliable evidence of increasing spirituality on the part of such, and does the aversion manifested by others to that mode of worship indicate a lower state of spiritual life? If so, in what respect?
4. Wherein lies the difference (for edification, of course) between an object lesson presented to the eye, from a wax candle in the pulpit, and a harmony of sweet sounds presented to the ear, from the pipes of an organ at the opposite end of the church?
5. If the leaving of the whole question of instrumental music to the good sense of

the people be the wisest course, in what position, strong or weak, are our superior courts thereby placed, who are obliged, on the one hand, to declare the matter of instrumental music an open question, and on the other, to give the weight of their authority to constitutions submitted by individual congregations, for the purpose of making the non-introduction of instrumental music a term of communion, as in the case of Erskine Church, Montreal, the first, I believe, who agitated for the innovation?

As moral and spiritual considerations can alone carry weight in the important matter of the worship of Him who is a Spirit, and as to be worshipped in spirit and in truth, "Another Reader" will have an opportunity of manifesting the strength and position of himself and party in this matter by intelligent answers to the above questions.

Yours truly,

YET ANOTHER READER.

#### Probationers' Scheme.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—In a letter published in your columns a few weeks ago, we had what was called another view of the probationer's scheme.

It is gratifying to find members of congregations publishing their views in the BRITISH AMERICAN PRESBYTERIAN, and helping to draw attention to an important subject. But there is really very little in the letter which is new; it has been shown time and again in your columns, that the scheme is unsatisfactory to congregations as to ministers. There were, however, two points on which your correspondent failed to give us the information necessary, in order to form a correct judgment in the case. His complaint was that a probationer, who had been appointed to preach to the congregation of which he is a member, had got a catechist to fill the appointment for him, and preached to a congregation where there was a prospect of receiving a call; nor he does not inform us whether the congregation of which he is a member, was prepared to call a minister or not; nor does he inform us whether the catechist referred to, failed to edify them or not. If said congregation was unprepared to call a minister, the term vacancy applied to it was a misnomer, and it is practising a deception on probationers, to place such a congregation on the probationer's list of vacancies. If the congregation referred to was not in the condition suggested, unless there has been a reform of late, nearly two-thirds of the congregations on the list are in that condition, and to call them vacancies is an abuse of language. When we hear of a vacancy in any other calling, we understand it to mean employment offered to the first suitable applicant. It remains for the authors of this scheme to show why the word is used by them in a way calculated to deceive all who understand it in its obvious meaning. When a minister enters upon the work, with the understanding that the word is used in its obvious meaning and that all the congregations on the probationers list are bona-fide vacancies, and finds that not more than one third of them are really so, and the few congregations prepared to call ministers are generally supplied by settled ministers till one of them has been called, and his time principally taken up in preaching to congregations unprepared to call ministers, or to such as have already called, it is not to be wondered at if he should some times seek to redress this grievance in the way complained of by your correspondent. It is not intended by these remarks to justify the conduct of the probationer referred to, as two wrongs cannot make a right, but it is an old and a common saying in the legal profession, that they who bring a case into court must come with clean hands. I am not on the probationer's list, and I am in no way interested in defending probationers, or ministers without charge, but I would simply suggest, that it would be well for those who make complaints against them, to see to it that all is right on the other side. If the congregation referred to, was unprepared to call a minister, and the catechist preached to edification, as many of them are capable of doing—it is difficult to see that there was any good ground for complaint, while the probationer or minister without charge complained of, in all probability had serious ground for complaint, in being kept out of bona-fide vacancies, and being sent to congregations that had either called ministers, or were unprepared to do so. If Presbyteries were strictly enjoined to place no congregation on the list of vacancies, till it was ascertained by a careful examination of its condition, both financial and otherwise, that it was prepared for a settlement, and none except probationers and ministers without charge, were allowed to preach to them, till they had made a choice, there would be little difficulty in keeping probationers to their appointments. But if one part of the scheme is allowed to go at large ends, it will be difficult to keep the other part strictly to the mark.

AMANS JUSTITIA

THE Orillia Packet remarks:—The liquor traffic has caused the death of three persons within a fortnight, in the North Riding of Simcoe alone. These are, McLean, burned to death at Collingwood; Campbell, a farmer, found dead in Barrie, and Macdonald, murdered at Washago. Every one of these deaths were clearly attributable to whiskey, and yet the vendors of "distilled damnation" in this Riding ask for increased facilities in their misery and death producing work. It is proposed to erect gin-palms just outside the corporation, in order to escape the law by limiting the number in town.