

sented to take the chair. This was a great relief to the debaters, as he is so well known as a historian.

The evening's programme began with a glee from the McMaster Glee Club, which rendered two others during the evening. Though a little weak, the singing was very enjoyable, and was loudly applauded. A reading from "Julius Cæsar" was given by Mr. E. T. Tyndall, B.A., and was very much enjoyed.

The debate was then proceeded with.

It was resolved—"That the Sixteenth Century marks an era of greater progress than the Nineteenth."

*Affirmative*—E. C. Cayley, B.A., and H. P. Lowe, of Trinity.

*Negative*—S. J. Arthur and W. B. Hutchinson, B.A., of McMaster.

Mr. Cayley, in his introductory speech, proceeded to point out the state of the world at the close of the 15th century. He showed how darkness had overshadowed the nations, and how a three-fold tyranny had established itself over the minds and consciences, indeed, over the whole higher nature of men. This tyranny could be expressed in three words—Ecclesiasticism, which had destroyed true religion, Scholasticism, which had destroyed true philosophy, and Feudalism, which had destroyed true political life. After depicting at some length this terrible bondage, he showed how, in the 16th century, the fetters were broken and once more man became able to think and to act *freely*, and that the foundation was then laid upon which the 19th century is only a part of the superstructure. In short, he showed how the 16th century was truly a new birth, a dawn, and as such claimed for it a greater degree of progress than can be allotted to the 19th century, inasmuch as the latter's progress had its seeds laid in the former, and was but the development of those seeds. He illustrated this by saying that a man's conversion was the greatest progress he ever made in the religious life, and no matter how saintly he might afterwards become, yet the main step was taken at the outset. The great break in the 16th century was more clearly visible when one looked at Spain and Ireland, where the great tyranny of Ecclesiasticism had not even yet been thrown off, and compared the state of things there with that in those countries where the great principles of the 16th century Reformation had been accepted and acted upon. In fact, the progress of the 16th century was the assertion of great first principles, upon which all true after progress must be built. The result of this was, that the first seeds of science and philosophy (modern) were sown, that there came a renaissance in art and religion such as had hitherto been unknown, and whose effects are living and working still. He then proceeded to show how Bacon was the father of modern science, and entered into greater detail to prove the progress of the 16th century in this field.

After speaking about twenty-two minutes, he was followed by Mr. S. J. Arthur, the leader of the negative, who spoke about the same length of time.

Mr. Arthur's speech consisted in a statement of the things which had been done in the 19th century, the inventions and discoveries, &c. He entered into a great number of statistics, showing the increase in Bible Societies and religious works, also the extent of railway traffic, telegraph communication, and material advantages generally. He caused a general laugh by saying that while he was speaking, so fast was the progress made in the 19th century, many more miles of wire would have been put up. He claimed for the 19th century the greatest progress in scientific pursuits the world had ever seen, and denied that at the beginning of the 16th century things were so bad as the leader of the affirmative had stated, giving many figures to prove this.

Mr. Lowe followed for the affirmative, and spoke for exactly the time allowed, fifteen minutes, having condensed his materials into that compass.

He pointed out, first, that the arguments of the leader of the negative were purely material, and as such not entitled to rank high, provided mental and moral progress could be shown to attach in a greater degree to the 16th century. This he claimed could not be done, inasmuch as the minds and consciences of men had been set free in that century. He then proceeded rapidly to enter into details along the several lines of progress in the 16th century—Geography and Commerce, Science, Art, Language and Literature, and last and most important, Religion. Beginning in the early part of the century, he sketched the progress of each till the close, giving the leading facts and the great names connected with each division. In Art, Literature, and Religion he claimed that the 16th century had it all its own way, showing that the bevy of great names could never have existed had not an age of special importance called them forth, and that in several departments of Literature, not only the first steps were taken, but also the culminating point was reached, as witness the Drama, ending with Shakespeare. Here he thanked the authors of the programme for their compliment to the 16th century in choosing a selection from Shakespeare to be rendered that evening. He then sketched the progress of the Reformation in Germany, England, and Scotland, pointing out that this affected the masses of the people and not only the leaders. He concluded by claiming that if progress were to be considered the development of man as a whole, taking his physical, mental, and spiritual elements all into consideration, then even if the 19th century was given the pre-eminence in the first, though that might be disputed, yet in the other two the 16th century reigned supreme, and these two being the most important, it followed that the earlier century marked the era of greatest progress.

Mr. Hutchinson then rose for the negative, and spoke for nearly half an hour.

He disputed the idea that the greatest progress lay in producing the germ of anything, and said that it should be considered to be the getting over the most ground in a