

salutary influence of honourable traditions on institutions as well as countries. He deprecates extreme centralisation, as narrowing the scope of education for the many, even though raising its standard for the few. He thinks that for Canada, as for Scotland and the United States, several distinct universities, each with its own individuality and *esprit de corps*, will prove most useful in the end; and that Queen's University, for the good work she has done and the high position she has maintained, deserves to preserve her continuous historic life. Heartily endorsed in this position by the trustees and graduates of the university, he has set himself vigorously to the task of raising by voluntary subscription such an endowment as shall give it an assured position for the future, in the face of the growing needs of higher education in Canada. Probably no other man would have dared such a task, but that he will carry it to a successful completion few can doubt who know the man and the magnetic power over men of his cheery and resolute spirit.

Principal Grant has since his appointment acted as Professor of Divinity also. His prelections in the class-room, like his preaching, are characterised by breadth of thought, catholicity of sympathy, and vividness of presentation. He has instituted a series of Sunday afternoon services for the University, conducted sometimes by himself or other professors, sometimes by eminent preachers from other places and of different denominations. These are much appreciated, not only by the professors and students, but also by a large class of the thoughtful citizens of Kingston, to whom—though many admirable sermons are preached there—none are more welcome than those of the Principal himself. As a preacher he is marked by simplicity, directness, earnestness, and force. For “fine writing” and rhetorical and finished periods he has no admiration, and aims instead at the direct conversational style for which he has the highest of all examples. He is not afraid of plain speaking, and prefers direct appeals to heart and conscience to theological disquisitions. Valuing only that vital religion which is the root of right feeling and right action in daily life, he has no respect for a “profession” of faith without its fruits. As in the case of political sins, so he denounces social and individual sins with the same fearless freedom, believing that this is one of the preacher's most solemn duties. He strives not for *effect*, but for *effects*, and though he not infrequently rises into impassioned appeals, he aims rather at producing permanent conviction than temporary excitement. His moral influence on the community is somewhat analogous to that of the late Henry Ward Beecher in the neighbouring republic. He is always on the side of the generous and unselfish policy as against that of mere expediency, and he seeks to uphold the pursuit of a noble idea as infinitely better than that of mere material success. Many, especially of young Canadians, owe to him their perception of this truth, and some measure of inspiration from his enforcement of it, and from the example of a noble and unselfish life.

But while ever ready to promote with heart and hand any movement for the real good of humanity, he believes in no artificial panacea for evil. He holds that as this is radical, having its root in human selfishness, that power alone, which can change the natures of individuals, can in the long run change the condition of masses, and he believes that the only true light of a darkened world streams from the Cross. “In this sign” all his efforts, all his teachings find their inspiration. To him it is the most real of all realities; and to make it such to others is the central aim and impulse of his life. His faith in this, and in the duty of the Christian Church to his life, his “marching orders,” have made him a warm advocate for Christian missions, giving a catholic sympathy to all, of whatever name, who are seeking to plant among the heathen abroad what he holds to be the root of a true Christian civilisation, or who are labouring by any method to humanise and Christianise the heathen at home. The narrowness of conventionality in religion is as repulsive to him as that of creed or ritual. He delights to own true brotherhood with all who “profess and call themselves Christians,” and he looks and labours for the true spirit of unity in the Christian Church, which shall give it its true power in the world.

It is the inspiration of this faith and hope which has made his life so fruitful in power and inspiration, and will make him live in many hearts and lives when other men, as prominent now, shall be forgotten.

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OUR LIBRARY TABLE.

THE LIFE OF JOHN MOCKETT CRAMP, D.D. 1796-1881. Late President of Acadia College. By Rev. T. A. Higgins, D.D. Montreal: W. Drysdale and Company.

In the appearance of this notable biography the honour due the memory of a good and noble man is thoroughly vindicated. Dr. Higgins, a devoted friend of the departed divine, has sketched for us the life and education of this remarkable man in such full and interesting measure as leaves no doubt that he was the proper individual for the work, and fitted by intimate acquaintance with all things pertaining to the Baptist community to prepare such a memoir. Beginning with Dr. Cramp's early life in Thanet, the ancient isle once famous for its vast monkish possessions and as the landing-place of St. Augustine, we learn that he first went to school in Canterbury, then at Margate, and applied himself in both places with unceasing and unwearied energy to study, particularly Greek, Latin, and French, in the latter language being unusually proficient. Very early he entered the ministry, his first church being Dean Street, Southwark, and his connection with it lasted from 1818 to 1825. At this latter date his health becoming sadly impaired, he busied himself more with purely literary and philanthropic matters, giving valuable assistance to the promoters of the British and Foreign School Society, and being very closely identified with an effort

made at that time to start a new publishing company, the object being to furnish cheap literature for the people. At first this occupation seemed congenial, but as time wore on, it naturally dwarfed his more spiritual side and finally abandoning it in favour of a co-pastorate with his father, and afterwards for a pastorate of his own at Hastings, he became once more the gentle, kindly spiritual adviser and sympathetic preacher he was marked out to be from the beginning of time. Finally he made the great change of his life, came out to Canada in April, 1844, as successor to Dr. Davies, President of the Montreal Baptist College. And here a pause would have to be made were we able to furnish as minute and conscientious an account of the Baptist difficulties in these pages as Dr. Higgins has given in his. The Baptist body at that era was patient, heroic, enthusiastic, but financially depressed and overburdened. Few in numbers, they were also few in worldly influence, in private wealth, in public estimation. The inevitable happened, the building was sold to meet expenses, and the Canada Baptist Missionary Society was disbanded. Dr. Cramp then removed to Nova Scotia, but not before he had left many permanent records of his ability and capacity for hard work behind him, having been editor of the *Register*, the *Colonial Protestant*, and the *Pilot*, and having preached in many pulpits and made many friends. In 1851 he assumed the duties of President of Acadia College, in Wolfville, N. S. The remainder of his life was spent in the establishment of a theological department inside the college, and in ever widening literary labours, efforts on behalf of temperance reform, and in everything pertaining to the missionary cause. Henceforth his way was clear, duty lay open before him as the pages of some beloved book which he could not choose but read. Frequent quotations from his voluminous correspondence and from his varied preaching reveal the beauty of his character and the singular purity and benevolence of his mind, and it must be a source of the greatest gratification to the Baptist community as well as to the members of his own family to possess in this volume the index and key to a beautiful life, well-spent and well-enjoyed. The late Mr. Thomas Cramp, of Montreal, was his eldest son, surviving his father by only three years. Another son is Mr. G. B. Cramp, the well-known advocate of Montreal, and four daughters remain to mourn his loss, one of whom is married to her father's biographer, Dr. Higgins.

LAURA SECORD, THE HEROINE OF 1812. A Drama. And other Poems. By Sarah Anne Curzon. Toronto: C. Blackett Robinson.

Another and very welcome contribution to Canadian literature and annals. We cannot have too much of that spirit of inquiry, that spirit of lively, healthy interest in national subjects, that is ever the sign of an increasing literature. The story of Laura Secord, one of the early Canadian heroines, has been well worked into a dramatic poem of much strength by the talented authoress. The local colour is well kept in sight, and there are passages of much feeling and poetic worth, leading up to a climax of real intensity. The remaining poems are on the same level, and betoken sincere appreciation of nature, art, and domestic subjects on the part of the writer. Nor must we forget the excellent translations from the French of both Florian and Pamphile LeMay, the latter our own Lower Canadian poet, translator of *Evangeline*. Very copious historical notes and appendices at the end of the book testify to Mrs. Curzon's conscientious researches, and to her efforts in providing something for her Canadian public which shall possess a lasting and tangible value. The work is prettily bound in gray and silver.

THE CANADIAN PARLIAMENTARY COMPANION. 1887. Edited by J. S. Gemmill, Barrister-at-Law. Ottawa: J. Durie and Son.

The thanks of every class of Canadian citizens are promptly and sincerely due to Mr. Gemmill, a learned and popular member of the Ottawa bar, for this useful and much-needed little handbook. The Senate, the House of Commons, and the Civil Service, all receive due attention, and the biographies are very carefully handled. The handbook, which was established in 1862, has long been associated with the name of Henry J. Morgan, who edited the work annually up to 1876, also author of the *Canadian Annual Register*. An explanation of technical Parliamentary expressions, with brief descriptions of the duties of heads of departments, is a leading feature of the text, which contains other interesting and equally new points. The work altogether is one of which Mr. Gemmill must feel very proud, and he has done equal credit to himself and to Canada, while the general appearance of the work is very pleasing, and is an honour to the Gazette Printing Company, of Montreal.

THE DELUSION OF TONICS. Massage and Mechanical Processes. By Geo. H. Taylor, M.D. New York: John B. Alden.

Dr. Taylor is well-known in the neighbouring Republic as a most voluminous writer on medical and hygienic subjects, and as an unrivalled worker in all matters pertaining to health and physical regimen. In fact, Dr. Taylor has, among other delightful things, actually established a sort of mission or Bethesda, down on Lower Broadway, where the stock broker, the banker, the lawyer, the agent, or the merchant may step in and “recreate;” in other words, undergo a physical treatment for the amelioration of insomnia, hand-shaking, and all nervous affections. All his views are correspondingly new, and he is an advocate of all healthy, natural exercises and remedies of nature, and if not exactly throwing physic to the dogs, he does relegate it to the hospitals, and prescribes instead, for the ordinary patient, open air and ample diet. These two little text-books will give much interesting information, especially with regard to the comparatively novel process of massage, or the application of force.