

THE
WOODSTOCK COLLEGE MONTHLY.

Vol. I.—MAY, 1890.—No. 3.

LATIN HYMN.

MARY, QUEEN OF SCOTS.

*O Domine Deus,
Speravi in te ;
O cære mi Jesu
Nunc libera me.
In dura catenat,
In misera pœna,
Desidero te.
Languendo, gœnando
Et gœnspectendo
Adoro, imploro
Ut liberer me.*

TRANSLATION.

O Lord God Almighty,
My hope is in thee :
O Jesus beloved,
Now liberate me.
In chains ever galling,
In pains most appalling,
I long but for thee.
Slow dying, with sighing
And suppliant crying
I adore thee, implore thee
To liberate me.

LOUISVILLE, KY.

J. N. Fanning

ONE ADVANTAGE OF GROWING UP IN CANADA.

Will the reader please attend to the wording of my theme: so doing he will perceive that this paper is to contain nothing with respect to Canada as a country in which to spend one's life. It is only the early formative period of life which is here under consideration, and my object is to point out a certain advantage which Canada affords as regards this period. He will also perceive that I am not to treat of the advantages in general which Canadian youth enjoy, but of only one advantage which is theirs. Their advantages are many, doubtless both more in number and richer in kind than they appreciate. If out of them all I can emphasize one, and in any measure make its worth appear, my object will be achieved.

Further, the wording of my theme suggests a discrimination between Canada and other countries in this special regard, and a discrimination in favor of Canada; and it is impossible not to think especially of the United States in this connection. Be it so. I write especially for Canadian readers: but should this article fall under the eye of an American—if he be an intelligent, broad-minded American—he will confess the truth of what I say, and will acknowledge that this of which I speak ought to mean something to young Canadians.

One thing more as to my subject. When I speak of Canada I have in mind the English-speaking portions of the Dominion. To the French population of the Province of Quebec my point does not apply.

What then is this peculiar advantage which, while they are growing up, while they are being formed and educated in the home, the church, the school, Canadians enjoy? *It is that they are inheritors of the British traditions.* I use the word *traditions* in a wide sense as it will presently appear.

Everywhere in education one of the largest elements is that which is supplied by the history, the characters, the thoughts and deeds of the past. We seek to know not alone the natural sciences, not alone human languages and philosophic systems: but also what men and nations have been and have done. We seek to know how it has come to pass that life and society and institutions are just what they are.

I need scarcely remark that this element in education is the

strongest as regards the formation of character. We are the children of our fathers. There is a sort of transmigration of souls. Elijah's mantle falls on Elisha.

Now, in any country the attention of the young is actually first called to that past which immediately concerns themselves: to the story of their own ancestors, to the history of their own nation. They have before them constantly the men, and the deeds, and the movements, which have made their national life, which adorn their national story, and with which they become almost as familiar, and which have almost as much to do in forming them, as was the case with the young Jew with respect to Abraham, and Moses, and David, and Elijah. Later on a wider survey is taken. One studies universal history: but at first the youth studies the history of his own people.

Now, in this important regard, however weak or strong the ties may be in other respects, Canada is a part of the great British nation, and the Canadian youth is the inheritor of all the glories of the British traditions. Illustrious British names are household words in well-regulated Canadian homes. The biographies read in these homes are nearly all of illustrious Britons. The general literature found in them has, for the most part, a British origin and flavor. The stories in Sunday school libraries are English, and Scotch, and Irish stories. The illustrations used in the pulpit, the examples held up for imitation, are very largely taken from British annals. In the public schools British history is taught, and the history of English literature, and in every way the young Canadian is made to feel that the British inheritance is his.

In the United States all this is changed. The break with Great Britain at the Revolutionary War was so great that to the American youth not a particle of British feeling remains: he feels no more sense of inheritance in the British traditions than in the French or German: England is no more to him than any other foreign country. Of course, later in life, if he be a cultivated man, he thinks and feels differently and often takes on a very intense regard for England and what is English. But what I have said is substantially true of the American youth. The influences under which he comes in his early years are those which are made upon him by the history and the leading names of his own country.

Now the fact is that the British traditions are marvellously

rich. Would I be stretching the truth if I should say that they are the richest in the world? I can readily understand how a Frenchman, for example, would dispute that proposition, but I think I could hold my ground against him. Consider the number of centuries over which the British story stretches. Consider the extent of the British empire and how portions of it are found all round the earth. Think, for example, of the East Indian portion of that empire. Then, for fruitful periods of history, contemplate the Elizabethan age or the Victorian age. Or, if we come to special departments, in what department is Great Britain not great? See how the cause of freedom has advanced there from the days of Magna Charta until now. Or study the social progress of the last fifty years. Of warriors, statesmen, explorers, discoverers, I need scarcely speak. But in this connection consider the history, for example, of British rule in India. I am well aware that here are to be found some most shameful pages: but I am also aware that here are to be found names and deeds, of not a few of which a Briton may well boast. Not to mention others, think of Lord Lawrence, the *Bayard* of Indian statesmanship, *sans peur et sans reproche*. I commend his biography to young Canadians. If they can read it without inspiration of the highest kind I am mistaken. Or, leaving India, come to Africa, and here the British traditions offer you such a story as that of David Livingstone. If you have not read his "Personal Life," by Wm. G. Blaikie, get it at once, and when you have read it you will never get over its influence, and if there is a drop of Scotch blood in your veins you will be prouder of it than ever. And let me not pass on without naming General (Chinese) Gordon. Read his *Life* as found in the *English Men of Action* series, and again you will find yourself puzzling over the question as to how, in this strange world, souls of such nobleness are ever produced.

But I must go on. Think a survey of English literature from Chaucer down to Robert Browning, and where else in the world will you match it? Nowhere, as I believe. And to the inheritance of this, in a peculiar sense, young Canadians, if they will have it so, are born.

Of many other things I must say nothing. But of religion I must say a word. Take the annals of the English and Scottish pulpits; take the names from those annals, which are household

words in Canada—how can the young Canadian who aspires to the sacred office of the preacher fail to drink in inspiration from the very sound of the names? Of hymnology, and sacred poetry, and devotional literature, and theology, and religious books of every sort I do not speak. But what a wonderful story is the story of the Christian Faith in Great Britain and Ireland, from the days when Columba founded his famous monastery, and Pope Gregory sent Augustine to evangelize England, right on to the present. Or again, how powerful has been the influence of the religious thinking done during the present century. And, after all, have not England and Scotland been the true home of the Evangelical Faith? A most intelligent American remarked to me lately that England and Scotland are still the world's hope as regards downright evangelical piety. And what shall be said of the foreign missionary annals that are to be found amongst the British traditions of more recent date? I must not dwell upon them, but surely my readers know something of their richness.

Now I say to the inheritance of all these traditions young Canadians are born, under the influence of them they grow up. Upon all these things their young minds and hearts may be constantly fed. They may step forth into active life with the memory stored from the noblest products of life, and character, and thoughts, and action to be found in all this British story. Such is still the relation of Canada to Great Britain that before the young Canadian the door stands open for all this. No violent break with the mother country has closed that door. May I express the hope that that door will never be closed, whatever may be the future political relation of Canada to Great Britain. This, then, is the one special advantage of growing up in Canada, which I wished to call attention to, and the value of which has been impressed upon me by a short residence out of Canada.

Right here I could point out two or three ways in which this very advantage can possibly be turned into a disadvantage, but this is not the object of my paper. I started out to call attention to the advantages, of which may all Woodstock College men avail themselves to the full.

Rochester, N.Y.



WORDS OF TESTIMONY FROM THE BRITISH MUSEUM.

Here are a few selections from some recent notes made by me at the British museum. Such illustrations and confirmations of the statements of the Sacred Scriptures are sufficiently important to justify their frequent reproduction and careful study.

In the northern Egyptian room are two old fragments of fresco painting. The frescoes are on a white ground, with a predominance of red clay color in the objects represented, yet with a free use of yellow and less of blue, the hair in the thirty or more human figures being painted in very decided black. The subject of the fresco is an Egyptian feast. The guests are in a sitting posture, and the chairs are of beautiful design and form, entirely like many in use among us to-day. In Gen. xliii : 31—34, it is recorded that Joseph's brethren *sat* at meat. It is clear from the New Testament that the Jews in the time of Christ *reclined* at table, the custom having been borrowed from the Romans, who in turn borrowed it from the Greeks. In the fresco referred to are a number of musicians playing before the guests. A like custom is referred to in II Sam. xix : 35, and in Isaiah v : 12.

The Assyrians were great workers in clay and stone. Their finest prepared clay was their chief material for making records upon, and their great books, as well as letters, were written, or impressed, upon clay tablets, or cylinders, which were then baked. Sometimes stones were used. I wish to call special attention to a few of the clay, or terra cotta, tablets or cylinders, mostly to be seen in the Assyrian room.

1. A cylinder of Esarhaddon, 681 B.C. It is hexagonal in form, about fifteen inches long by six inches in diameter. Each of its six faces is crowded with characters, clear and distinct as if recently impressed upon the fine clay. It is, as are all those of which I shall speak, of very symmetrical form, and suspended in a frame so as to revolve, or else suspended from one end by a cord or chain. We learn from the Bible that Manasseh, King of Judah, was taken a bound prisoner during the reign of Esarhaddon, to Babylon. As Nineveh, not Babylon, was the royal city of the Assyrian kings, the statement in II Chron. xxxiii : 11 was regarded by critics as inexplicable. The copious annals, however, contained on the cylinder declare that Babylon was rebuilt by

Esarhaddon, and he speaks in them as both King of Babylon and King of Nineveh.

2. Near by is the cylinder of Sargon, 722 B.C. "In the year that Tartan came unto Ashdod, (when Sargon, the King of Assyria, sent him) and fought against Ashdod and took it."—Isaiah xx: 1. This reference of Isaiah to Sargon was deemed by many critics to be erroneous, and some even proposed to substitute the name of some (known) Assyrian king. It was not known that Sargon was mentioned in profane history, and Isaiah's parenthetic reference to him was the only ground for supposing that such a king ever existed. The cylinder is an octagon, keg-shaped, about twelve inches long by three or more inches in diameter at the ends, and about six inches at the centre. It is entirely covered with sharp and perfectly legible characters recording the annals of the reign of "Sargon, King of Assyria."

In the Kouyunjik room there are fragments of another historical cylinder of Sargon, which, wonderful to say, makes distinct reference to going against Ashdod, as recorded by Isaiah. The fragments of this cylinder were found at different times in the ruins of the southwest palace, Kouyunjik, and fit perfectly together. The characters are fine, clear and symmetrical. The date is fixed at about 711 B.C. In the same room is a letter from Sennacherib to his father "Sargon, King of Assyria," giving extracts of letters which he had received relating to the affairs of the empire. This letter is contained on a terra cotta tablet, nearly five inches long, one and a half inches wide, and about three quarters of an inch thick. The text is wholly on one side. A part of it is wanting, as the tablet is broken. The characters are very regular in form and as distinct as if made yesterday. The date is established at about 706 B.C.

Thus have indisputable evidences of the accuracy of the Biblical record been brought to the light of day and set before all men. It is now known, also, that Sargon's name is found in the Canon of Ptolemy.

3. The Taylor cylinder. This is an hexagonal prism, some twenty inches in length by six inches in diameter. Its inscriptions are very distinct, and record the annals of the first eight years (702 B.C. to 694 B.C.) of Sennacherib, with an account of the expedition against Hezekiah. See II Kings, chap. xviii and xix.

The Bible account gives 30 talents of gold and 300 talents of silver as the tribute paid by Hezekiah. The record on this cylinder says 30 talents of gold and 800 talents of silver. Precious metals were weighed then as now, and 300 of the heavy silver talents of Palestine were the equivalent in weight of the 800 light silver talents of Babylon. The discrepancy is only apparent not real.

4. In Daniel vi: 30 we read, "In that night was Belshazzar, the King of the Chaldeans, slain." Profane history recorded Nabonidus as the last king, and that he escaped alive. It would be difficult to find a clearer contradiction of statement: and advanced criticism, as unhappily it too often does, assumed that the Biblical statement was erroneous. Why should not the assumption have been the other way, since the Bible, to say the least, has long since proved itself to be the most careful record of historical events known? But here is the terra cotta volume of Nabonidus himself. It is perfectly cylindrical in form, about four inches long and one and a half inches in diameter, perfectly preserved, and bearing an inscription as clear as print, in which he speaks of "Belshazzar, my eldest son." The date is about 555 B.C. Thus after 2000 years Belshazzar's name is recovered. We now know that he was associated with his father in the government, who left him to defend Babylon at the siege, while he, Nabonidus, entrenched himself in Borsippa. "In that night was Belshazzar, the King of the Chaldeans, slain."—Daniel v: 30. "On the night of the 11th of Marcheswan, Gobryas—i.e. *Darius, the Mede*—(came) against Babylon, and the son of the King died."—*Assyrian Annals*.

Is it not wonderful that the soft clay has become as adamant in support of the divine oracles? No matter how learned seems the destructive criticism which is to-day levelled against the Bible, the Christian will believe as he recalls the history of the book, that the Word of the Lord abideth forever.

Theodore H. Rand,

London, Eng.

MANUAL TRAINING,

AND ITS PLACE IN A SYSTEM OF EDUCATION.

Usage has not yet definitely fixed the meaning of this term. The manual training of the majority of the numerous schools and departments recently organized in the States is substantially as follows :

The student of a high school pursues all or the major part of the ordinary literary studies of the school and, in addition thereto, he pursues a special course in drawing and tool work in properly fitted shops and under competent instructors. His drawing, occupying generally about three-quarters of an hour daily, consists of the principles of perspective, some free hand, easy lessons in projection, mechanical and architectural drawing and designing. He is also required to draw to scale whatever he makes, be it in wood or iron. His tool work, occupying from an hour and a half to two hours daily, consists of graded lessons in the use of carpenters', turners' jacksmiths' and machinists' tools.

He learns to have a clear idea of what he proposes to do, to express that idea on paper, then to embody it in wood or iron ; hence, in after life his pencil will readily show an architect or mechanic precisely what he wants done ; he will make or interpret drawings ; judge of work under a mechanic's hand ; know good workmanship ; in short, will not be the victim of incompetent or dishonest workmen. He learns the value of exactness, neatness, and good workmanship, as no lesson may be left until it passes a critical inspection. He learns much of the nature of tools and how they do their work ; much of machines and of the principles involved in their operations and of their economic value ; much of the nature and value of the various materials he handles. He produces few *completed* articles. If he can turn one leg of a table, make one joint and one corner of the drawer he should not stop to make the table. He knows how and that is sufficient.

Such, in brief, appears to be the ideal of the average manual training school. Such is *not* our ideal. This is good, and well worth all it costs, yet we believe that there is something much better. We would not suggest any material change in the course

in drawing, save to note that it should presuppose more thorough training in perspective and free-hand drawing than the average student has. In the course in shop work, however, we would make very important changes. Let the time devoted to the acquirement of a reasonable degree of dexterity in the use of tools—manual training proper—be reduced as far as possible, and let it be preparatory to the more important part of the course, viz: *Construction*, by which we mean the construction of machines of various kinds in which mechanical principles may be embodied. Heretofore we have studied the theoretical side of physics too exclusively. Of how little value would be the study of grammar without the application of its principles in expressing thoughts by pen or tongue; how imperfect the study of botany without the critical study of root, stem and flower of plant: how all but useless the study of theoretical chemistry unless it receive its practical application to materials in the laboratory. Is not the same true of mechanics, or more broadly, of physics? Mineralogy without a blowpipe, geology without a hammer, astronomy without an observatory, book-keeping with no set of books to be written up, medical science without dissecting room and hospital: such is physics without a work shop. We must turn our manual training school into a physical laboratory, where students will design and construct machines wherein the mechanical powers will be applied: where the forces of nature, be they stored in earth or water or air, in the shape of heat or light or electricity, will be made to do work, and where the work done will be measured and valued: where, for example, a class will discover energy stored in coal, will investigate forms of furnaces wherein that energy may be extracted, how it may be transferred into expansive vapor in the boiler, how, by means of an engine, it may be transformed into motion, the various methods of conveying that motion to the machine which does work of commercial value: or, better yet, to a dynamo which will transform it into electricity, to be conveyed to a motor and again transformed into light or motion at will. In designing, adapting and constructing these various machines they will meet and conquer a thousand difficulties which are unknown in the lecture room, but ever present in actual life.

This training would touch and develop a side of our boy which the present system of education almost wholly neglects, namely: his

relation to actual life. The manual training schools on the one hand, and the technical schools on the other, have abundantly proved the practical possibility of all this work. True, the pumps the water wheels, the steam engines, the electric machines and the dynamos thus made by students will not have the perfection of finish and polish of those on the market at fancy prices, yet the boy who makes the rude steam engine and leaves it not until he makes it go, has a better knowledge of the application of steam than the one who has gazed upon a beautiful model in the hands of a teacher for years. Much material will be destroyed, some tools spoiled, the major part of these machines will find their way into the furnace and smelting pot, yet, our boy will be educated, and that is the end before us. The only product we hope to place on the market is *men*, live, intelligent men. When our boy graduates he will be neither carpenter, nor turner, nor blacksmith, nor machinist: he will simply be an educated man with clear logical head, true eye and dexterous hand, ready for such a life as men do actually live, rather than for an ideal life such as is rarely, if ever, realized.

Where should this begin? It *has* begun, and has begun in the right place, namely, in the *Kindergarten*, which is founded upon the soundest educational principles. Every primary school should have its well equipped and efficient *Kindergarten* element.

In all our public schools this method should be introduced. For the younger pupils, say below ten years, it should be a developed and adapted *Kindergarten*: for the older pupils an adapted manual training. A warm room, 16x20, with four double benches, four foot lathes, eight kits of tools and a small supply of pine lumber, all costing less than \$500, would make an excellent outfit for a public school, and would accommodate a class of twelve. One hour a day, divided between drawing and tool work would accomplish more than one who has not tried it would imagine. Where but one teacher is employed a gain every way would be made by dismissing the younger pupils an hour earlier, or an older pupil might guide them in their *Kindergarten play* while the older are in the shop.

In the first half of the high school course attention should be directed almost wholly to drawing and manual training proper. In the latter half of the course the stress should be upon Con-

struction, as defined above. The cost of equipment would vary according to the number of pupils. \$5000 would provide a good brick building and equipment for 250 pupils. The brick building, 32x80, two storeys, and equipment of the manual training department of Woodstock College cost less than \$6000 and is ample for both wood and iron work.

Should this find a place in a *University course*? If this work be founded upon sound educational principles, if the value of the results approach the estimate of those having the longest experience in this work, if it be good for the infant in the primary school, the child in the public school, the boy in the high school, much more will it be good for the young man in his arts course. It is a fact that highly educated men sometimes make distinguished failures in practical life. Are we sure that those who question the practical value of the education of this day do so without reason? Eight years in the public school, four in the high school, and four in the university—say sixteen years in school. Are the results commensurate with the expenditure of time, labor and money? This practical question is on the lips of thousands, and by a majority is answered in the negative. While hesitating to admit that they are right, we yet contend that far more valuable results might be obtained from the same expenditure of time, labor and money. With more of the practical and less of the theoretical, more of the modern and less of the ancient, with a better appreciation of the peculiar needs of our new and developing country, with courses of study fitted to meet the requirements of the masses of our people, whose lives are devoted to the development of the material resources of the country and less exclusively for the benefit of those who would enter the learned professions, with such an educational plan we could touch and help thousands who are now beyond our reach. We are confident that the introduction of such an element into the arts colleges would meet an outspoken demand of our people, especially of our clear-headed business men, would prevent the life failures of many, would reduce the now overcrowded ranks of the professions and provide the strong practical men who are so much needed. The cost of equipment for a university may be placed anywhere from \$20,000 upwards.

How much time should be taken from the ordinary literary work

for this? In the primary school say one half of each day; in the public school say one and a half hours for those who are preparing for matriculation, for certificates, or for any of the learned professions. For those who desire the best possible practical education, short of a university course, to fit them for mechanics, for manufacturers, or for the varied duties of a business career, a special high school course should be formed. In this the evening should be devoted to study and the forenoon to recitations in English, mathematics and the sciences principally, while the whole afternoon is spent in practical work in the science laboratories and work shops. Such a course would, at the same time, prepare for advanced training, in mechanical, mining or electrical engineering, architecture, etc.

In the university this course would naturally develop into a department of civil engineering, or a school of practical science, in which would be found a special course demanding a limited time from art students. However, the space at my disposal forbids even an outline of such a course.

WOODSTOCK, ONT.

N. Robertson

STUDENT'S QUARTER.

THE HOPE OF QUEBEC.

To many who are in any way informed of the state of affairs existing in Quebec, and the influence that province has upon the Dominion, it will be pleasing to read the title of this article. I should win, for a little while at least, the attention of some, whether I turn over any old idea or stir up a new one, or fail to do either, when I say that I am going to write about my hope for Quebec.

Such a remark will suggest the thought that to some, little or no hope remains, and I may say that in the minds of many there is a grave cause for discouragement. So, while I mean to express my hopeful thoughts concerning the province, it might be well to state why others have none.

I scarcely know whether to take a religious or political view of the matter, but as I think that true politics make an important

part of our religion, my paper will likely have in it what might appear to be a mixture of both.

The fact is, that on the whole, Quebec has been almost a complete failure: compared with what might have been, next to no progress has been made. Her people are scoffed at wherever met with in their natural condition; the province being the most backward in the Dominion, has come to be recognized as the weak member of the family of provinces and an object of charity for the rest of our country, while it is felt that the greatest difficulty to be overcome is the fact that the large majority of her people know nothing of her true condition, and that the few who have mourned over it are becoming reconciled to their fate.

A cause for hopelessness, in addition to her backwardness, is the complete failure of all schemes, other than that in which I have hope, to remove the hindrances to her progress and development along with her sister provinces. Some few, I think, of her own leaders have faithfully struggled to do what they thought was best; but they, like their would-be helpers in the other provinces, have scarcely been noticed by the throng of their opponents. The gross ignorance of thousands of Quebec voters, who know of no reason why they should think for themselves, makes their minds like the lifeless wax tablets of the ancient writer, in that they receive the impression of the first intellect that acts upon them. So, because of this, the unfortunate province has always provided for the unscrupulous wire-puller a most pleasing sporting ground. For this cause we turn with troubled thoughts from our legislative halls, and should, if we could see no other way to meet the difficulty, lose all hope for her future.

The cause of all this lagging on the part of French-Canadians we must lay at the door of the Church of Rome—even though with gratitude we acknowledge her benefits to the world in past ages—for to the refusal of the Bible to a people over which she holds such sway, are due the ignorance, thoughtlessness, superstition, and consequent misery of the population of Quebec. While I have admitted that the history of the Roman Church is not void of good we cannot fail to see that to-day—the time with which we must treat—the spread of her doctrines tends but to stagnate all that leads to a higher, fuller and happier life here, and therefore, to my mind, holds out little encouragement for the life hereafter.

My purpose is not to attack Romanism, but while all who know the facts claim that this is the root of the trouble, it is little wonder that serious thoughts are indulged in when steadily this principle is spreading, driving from all Eastern Ontario the Protestant settler, and gaining in all our Western towns and cities a firmer grip.

It would appear that to those who have most loudly declared their interest in our country's welfare; who have drawn our attention to their efforts to remove this drawback to our fair Dominion, the thought has never come of reforming the whole province, and turning into an immense advantage that which all along has hindered us. Scheme after scheme for the suppression of this evil, for the arrest of its spreading, has fallen to the ground, while the only power that can help; that power which has liberated Italy: which is chasing the wretched superstitions from India, China and Japan; which has made cannibalism almost a thing of the past; and which makes brothers of men the world over,—in short, the Bible—has scarcely been tried in this our hour of need.

The Bible is my hope for Quebec. Hitherto all the efforts to remedy the evil have been to subdue and keep under; to compel a compliance with the wishes of the agitators—in other words to resort to force—a principle of action the foulest and most dangerous it is possible to employ. Canada has no room for slaves, for, if she will ever reach her intended position, no energy must be spent on internal strife; but, in all unity, everything must bend to the progress of our nation, and the Bible alone can bring about this unity. Quebec must be won by peace not war, by love not hate.

Besides our trust in the all-conquering Gospel of Christ, there is much in Quebec herself to inspire with confidence. But little of her backwardness is due to natural conditions, for the province is, in many respects, highly favored. Her extent is not yet ascertained. Her mineral wealth, but roughly estimated, lies stored up throughout her length and breadth, and, so far, serves but to mock the enterprise of its owners. Her climate, though somewhat severe, especially in the north, is healthful and such as in the end produces best results. A large part of her territory is perhaps not surpassed for farming lands by any east of the

prairies, and her inhabitants (I speak of the French) are such as, under similar circumstances, may hopefully compete with any class of people on the continent.

My last statement some are prepared perhaps to question, but a goodly number of the French-Canadians in our own country, and many across the lines, where their circumstances were greatly changed have given proof of the fact and have freed themselves of the accusation of fickleness and indolence so commonly laid upon them.

I said that the introduction of the Bible had scarcely been tried as a remedy for our troubles, and such is seen to be the case when the amount of work yet to be done is considered; but by the patient endurance and toil of a few, it has developed beyond an experiment, and to close observers, remains the only solution for the difficulty. Large numbers have, from a state of indifference and complete submission to the will of others, taken for the guide of their lives the deep and far-reaching principles of Christ, and driven across the international line by oppression, have settled in energetic and respected communities all through the New England States.

This banishment accounts for our not having hitherto felt more of the results of the work, but it also arouses us to the fact that how to hasten the time when these people may remain in their native country and help to season it with truth, is of infinitely greater importance than the bi-lingual, Jesuit, or any other question that gives such broad scope for the disastrous struggles of Government office-seekers.

An open Bible that will uplift, broaden and set in motion minds which have hitherto been but the instruments of others, is the hope and only hope of Quebec, and to supply this need, whatever may be our relation to the heathen of India or the Romanists of Spain and Mexico, is the work which patriotism and every Christian obligation press upon all, especially when in many of the dark corners there is a yearning for the light. In this way may the vexed questions be answered that set at variance the citizens of our country; in this way will the highest happiness of thousands of our fellow-countrymen be insured for this life and for the life to come.

Woodstock.

Gordon J. Lamb,

EDITORIAL.

OBITU.

He has gone. Many sad hearts are feeling more and more their sorrow and realizing more and more their loss. The life of D. A. McGregor was so strongly calm and peaceful that even in his death his influence is felt in the nature of the sorrow it has created. There is on all hands a deep abiding sorrow, full of anguish, and yet tempered and controlled by a deep abiding peace, full of glory. In death as in life our brother was a peace maker: in these last sad days his character has received another crown of praise in that it has governed and channelled our sorrow.

Principal McGregor will be missed. Toronto Baptist College will miss him. He was ever true to the interests of ministerial education, of which he had a high ideal. His place as a leader may be supplied—some of the qualities of originality, of foreseeing and providing, he may not have possessed to the highest degree—but as a strong teacher, and as a friend of ministerial students, as a clear-headed dispassionate adviser, as firm and yet gentle, soothing and yet persuasive, he was alone.

The churches will miss him. "Blessed are the peace-makers for they shall be called the children of God." D. A. McGregor was essentially a peace-maker. He never stirred up strife and bitterness. Never afraid nor slow to state his views, he was always temperate and never harsh, always considerate, always sincere. How often have his words thrown a spell of peace over our agitated meetings, and caused bitterness to melt away into rivers of love. Surely the churches may exclaim

"When comes such another."

The Home and Foreign Missions will miss him. His heart was filled with sympathy for every enterprise that had for its object the good of the world, in the upbuilding and saving of souls. His influence as secretary of the Home Missionary Society will not die.

Woodstock College will miss him. The College interests are mentioned last because they are dearest to our hearts. We at Woodstock do indeed already miss our brother. He did not live with us. He was associated with another branch of our educa-

tional work, but he was for us. His sympathy was a power to us all. To some of the masters he had been a college companion, to none of them was he unknown, and to none of them had he failed to give strength by his quiet indication of sympathy and of fidelity to the College cause. The College flag that hung at half-mast, the College bell that tolled its mournful notes at the hour appointed for the funeral, the deputation that represented the College at that funeral, meant more than merely the death of an old boy; they represented the sadness and sorrow that come to those that realize that they have lost a portion of themselves. We are not what we were. We have, in the times that are gone, been encouraged by his interest and cheered by his counsel; we felt him to be one of ourselves. He is gone.

And yet his strong life still lives. He is not dead. Apart altogether from existence in a land of purer delight, in a home of greater possibilities, he is still living. His example, his memory, his character, his own self, are with us and we move forward inspired by the thought that comes from the backward look upon his life.

“ We were weary, and we
 Fearful, and in our march
 Fain to drop down and to die.
 Still thou turnedst, and still
 Beckonedst the trembler, and still
 Gavest the weary thy hand.
 If in the paths of the world,
 Stones might have wounded thy feet;
 Toil or dejection have tried
 Thy spirit, of that we saw
 Nothing: to us thou wast still
 Cheerful, and helpful, and firm;
 Therefore to thee it was given
 Many to save with thyself,
 And at the end of thy day,
 O faithful shepherd! to come
 Bringing thy sheep in thy hand.”

A STRANGE CO-INCIDENCE.

Three of the papers in this issue of the MONTHLY are from the pens of ex-principals of the College. In some sense we might therefore call this a souvenir number. It is pleasing to see the old friends of Woolstock still retaining their affection for college

interests. A real college is a thing of growth and can never be entirely a local concern. In a strange, and yet very real way, every old student is a part of an educational institution, inasmuch as his influence has entered into the spirit and into the traditions, in other words into the soul of the school. So, too, is it with every master who has taught, and especially with every principal who has been in charge.

MISTAKEN HURRY.

We feel we but record the sentiments of the student body at Woodstock when we state that the school is suffering much from the persistency with which the Baptist Churches lie in wait for the young men, who, having the ministry in view, attend the College. No matter how resolute a student may be in his purpose to pursue those studies which he knows are absolutely necessary for his success in the ministerial calling he must, almost in the nature of things, yield at last to the invitations and requests, and even entreaties, that come to him from the Churches to settle with them as pastor. Picture a young man with little money at his command, besought and entreated in this way, reminded of the claims of the churches, and of the pressing need of workers in the salvation of souls, and can you wonder that again and again it occurs that even the most determined of our students are prevailed upon to leave the school. We charge the responsibility of this matter upon the churches. They are ruining their own prospects and injuring for ever the power and usefulness of the young men they induce to desert school even though knowing at the same time that duty tells them to say "no" to every call that means the giving up of those studies that make the young man an approved workman. Jesus Christ told us that with what measure we mete it out with the same measure it will be meted out to us again. No wonder then that there are so many weak, divided churches in Ontario to-day. If a disciplined mind be not necessary to the preacher; if all that is required—as it is stated—is to open the mouth and let God fill it, why in the name of all that is right and honorable do not our good brethren who give these pressing calls, open their own mouths and have them filled. In matters of such importance a little thoughtfulness and a very little common sense would go far to right conclusions.

TRUE PATRIOTISM.

We gladly give prominent place to Mr. Stewart's article on "One advantage of growing up in Canada." We are not of those who think that all that is good is contained in British territory, or that one Englishman is as good as two Americans, three Germans, four Frenchmen or five Austrians. We rather choose the thought of Goldsmith: "Creation's heir, the world, the world is mine," or of Lowell:

Where'er a single slave doth pine,
Where'er one man can help another,—
Thank God for such a birthright, brother,—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland!

We therefore commend Mr. Stewart's words. They advocate no selfish love of country. They serve to enforce the responsibility which comes to Canadians as a birthright rather than to inculcate a feeling of hostility to the people of other lands. In a coming number there will appear a paper by Mr. Stewart, showing what dangers lie in the way of our young men because of the very advantages they enjoy as British subjects.

A CRITICISM.

We are receiving many commendatory criticisms of the articles we are publishing. These we have not space to insert. We cannot, however, allow the following to go without a place:—

I was much interested in the article on the Body of Moses. It seems to be the *reductio ad absurdum* of that style of interpretation. To my mind nothing is so dangerous for the Bible as to regard it as a system of riddles. Moreover, the moral lesson is obscured, if not completely obliterated, by his interpretation. What force will the passage have if we say that we must forbear using railing accusations because on a certain occasion the forces of good, fighting against the forces of evil, did not rail? It is much better to suppose that Jude meant what he said, and conjecture that there was a tradition current in his day that there had been a fight between Michael and the devil about the body of Moses. (He evidently speaks of it as of something quite well known to those to whom he wrote.) Then we get a sensible moral lesson from it. But I'm not a theologian.

COLLEGE NOTES.

We wish to express our thanks to the friends who have sent us copies of our first issue. They have stood us in good stead. We shall feel grateful to others who can help us in this way.

Owing to the illness of his sister, Mr. J. McCaw has been called to his home. It is our earnest wish that the illness may prove less serious than Mr. McCaw anticipated, and that we may soon see his face in the College halls again.

Still more scientific apparatus. The latest arrival is a full-sized man all the way from Paris, with every part detachable. It is a magnificent piece of work. The students who are studying anatomy and physiology are delighted with it. Dr. Hall says it is the finest thing of the kind he has seen. The cost, it is stated, was \$260.

Will it be granted? We mean the request of our Principal that the old commercial building be converted into a gymnasium worthy of the College? We hope so. Last winter we suffered much from the want of such an institution.

The Rev. Mr. Wade is a welcome monthly visitor to the College. The Episcopalian boys feel that they have in Mr. Wade a true friend. Assuredly he leaves nothing undone to be of service to them. The visits of the Rev. Dr. McMullen, who drops in to see the Presbyterian students, are also appreciated.

"The observed of all observers,"—Saturn, as seen through the College telescope. Many of the boys, under the guidance of Mr. Robertson, have taken to star-gazing. Really, after all, it is not a very unpleasant thing to see stars—through a telescope.

"And yet it does move." These were not Galileo's words, but those of a certain master, as with careful gaze, he watched that feature of the institution—"Tommy," the post boy—approaching the College.

The lawn tennis club has made a beginning marked by unexpected success. The two courts laid out have proved insufficient, and a third one is now being staked out. A very interesting game took place the other afternoon between the East and West buildings. Messrs. Panzera and Boyd represented victoriously the "Easternites" against the West House representatives, Messrs. Cameron and McCulloch. When will the Centre building select its representatives?

The College authorities, profiting by the sad experience of the University of Toronto, have placed coils of hose already attached to the water pipes in the various buildings at convenient places. A new "Babcock" fire extinguisher has also been procured and

placed in the east building, so that there is now one in each of the three residences. The contract for the fire escape at the west of west building has been also given. Nothing like precaution, as the boy said when the bee stung him on his false face.

The entertainment given by the Schubert Quartette Club, under the auspices of the Collegiate Institute of the town, was one of the best of the season. We are glad that it was largely attended and thoroughly appreciated. We congratulate the Collegiate upon their success.

Former students of the College will be sorry to know that Miss Snyder, of Burgessville, has for some time been suffering from very serious illness.

The East End Mission continues to make progress. At present the mission building is being enlarged and improved, and, in the meantime, the Sunday school is being held in the College chapel room.

We regret to record that Mr. Harry Keating was lately called home by the sudden death of his mother. Harry has the sincere sympathy of all connected with the College in this, his hour of trial.

We were very much pleased to have the Rev. Mr. Cunningham, of Gobles, to speak to the Judson Missionary Society, Thursday evening, 15th inst. The speaker took for his theme "Witnessing for Christ," and impressed very earnestly the necessity of bravery, consecration and power in Christian service. The meeting was very enjoyable.

Still the College library grows. We have now over 4000 volumes. Mr. McKechnie, the Librarian, informs us that since our last issue the following books have been added:—*Sermon Notes*, 4 vols., *Lectures to My Students*, 2 vols., *Illustrations and Meditations*, 1 vol., *The Present Truth, Feathers for Arrows, The Golden Alphabet, John Ploughman's Talk, John Ploughman's Lectures*—Spurgeon. *What is the Bible?*—Ladd; *The Anglican Pulpit of To-day; Cheerful Words*—George McDonald; *Living Truths*—Kingsley; *Sermons, Sainly Workers*—Farrar; *Lectures on Preaching*—Phillips Brooks; *Natural Law in the Spiritual World*—Drummond; *John Paton, Missionary to the New Hebrides*, 2 vols.; *The Pulpit Commentary, Hebrew and James; Last Journals of Livingstone*, vol. 1; *Exercise in Wood-Working Tools; Drawing for Machinists and Engineers; Mathematical Drawing Instruments and How to Use Them; Sermons*—F. W. Robertson; *Carpenters' and Builders' Assistant*—Gould; *Architectural and Engineering Drawing Book*—Burn; *A Manual of Industrial Drawing for Carpenters*—Dicker; *Industrial Instruction*—Seidel; *Drawings for Cabinet Makers*—Davidson; "Practical Mechanics"—Perry; "Operator's Handbook for Wood-working Machinery"—Richards; "Cutting Tools

by Hand and Machine"—Smith, R. H.; "Practical Geometry"—Monckton; "Integral Calculus"—Todhunter; "German Dictionary"—Sanders; "German Literature"—Evans; "German Lexicon"—Jacobi; "Grimm's Tales."

Mr. Peter McIntyre, of Memphis, Tenn., paid us a visit recently, and before leaving presented his son, Wilbur, with a very fine pony. This pleasant weather a ride through the beautiful district around Woodstock is really delightful, and more than one almost envious desire has been aroused by Wilbur's good fortune.

"2b or not 2b." Thus sighs the weary algebraist, as he surveys the knotty problem before him.

Will he win? This is the question. Will E. O. Rasicoe win in the bicycle contest on May 26th. Last year he carried the college colors to victory. We hope he will do so again.

Teacher (in history class)—What gives historic interest to the town of Plymouth, Mass? Student.—Was it not there the Plymouth Brethren first landed in America, sir?

Dr. Ernest Hall, formerly of Toronto, and an old student of the College, has recently established himself in Brantford. We all wish him success in his new surroundings. Though it is some years since the Doctor was a student here his frequent visits to the old school, still make him very popular with the boys.

The sound of the lawn mower is heard in the land.

Mr. Archie Darroch paid the College a short visit last week. Many old boys were glad to see him. During the summer he will preach at Fingal. He expects to return to College in September next.

The Rev. Dr. Stafford, of Toronto, in the company of the Rev. Mr. Kerby, paid the College a visit last week. After showing the visitors the workshops, laboratories, library, etc., our Principal gathered the school in the Chapel to listen to a few words from the Reverend gentlemen. Dr. Stafford's remarks were exceedingly commendatory. So much so, that we feel too modest to repeat them.

The College campuses have been enlivened this spring with stilt races and stilt fights. So far as we can learn the stilt championship of the College has passed from Canada to the United States, Mr. Lester Johnson from Batavia, N.Y., having downed—in a very literal sense—all his opponents.

So far very little has been done at cricket, chiefly on account of the "wetty" character of the weather. We understand that things will boom in a few days.

Of all our games, baseball, which was so popular last year, is the least patronized. We do not know of any really good game

having been played. Lacrosse has done more than anything else in lessening interest in curves and strikes and fouls. We learn that Upper Canada College Lacrosse Club is to be with us May 26. We hope—but we fear—that Woodstock College will hold her own on this occasion.

What could we do without football? It is a most inspiring sight to see the earnest crowds that turn out every Tuesday and Friday afternoons for a good strong kick.

Who stole the horse and buggy? We don't know, but one of the boys does positively affirm that a sober-minded student, walking home from church in company with three young women, did unhitch a strange horse from a tie-post by the way side, and after his three friends had taken possession of the seat, he, kneeling before the dash-board, did at a very lively rate, drive them about the town. Poor fellow! His joy was full, but in half an hour it is all gone, as he with his three friends stands pale and speechless before the enraged owner of the nimble steed. Moral:—First, be *thoughtful* when you undertake the *responsibility* of escorting *three* young women home. Second, things that don't belong to you you had better leave alone.

A very welcome visitor to the College is Mr. J. G. Goble of Goble's Corners, who frequently drops in upon us on a Friday evening.

We have been visited by Messrs. McPherson and Copp, photographers, who have been quite busy taking views of the College. They have been very industrious and have literally circumscribed the College externally and internally. Former students and friends of the College wishing to see how the old school looks will find in our advertising pages a statement of views that will enable them to secure, at very reasonable rates, a picture of almost every part of the College buildings.

Among the contributions lately received by the Museum Committee are a collection of Indian arrowheads, etc.—very valuable—by Mr. C. E. Detrick; a cannon-ball, picked up after the battle of Lundy's Lane, given by Mr. J. Dorgan; the original of telegram received from India announcing death of Missionary Timpany, contributed by Rev. John McLaurin; "The Golden Grove," by Jeremy Taylor, 27th edition, published in the year 1735, contributed by Mrs. D. K. Clarke. Among the promised contributions are samples showing petroleum in various stages of preparation, by Rev. A. E. de St. Thomas, Petrolia; samples illustrating the various stages in the production and manufacture of cotton and sugar, by W. McIntyre, Memphis, Tenn.; samples illustrating salt manufacture, by Mr. E. Garrow, Goderich; collection of articles—including coins—from India, by Rev. Jno. McLaurin.