



Yours truly
A. H. W. Cinnamon

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A. L. McCRIMMON.

Another name has been added to the lengthening list of principals of Woodstock College. But few institutions have been favored with a succession of such men as have directed the work of this school from the early C. L. I. days to the present time. They were all of them men of God: called of God, devoted to God: used of God. Their names burn before our eyes to-day; the memory of their worth is a sweet aroma; the strength and gentleness of their characters, the earnestness and self-sacrifice of their lives are an inspiration to us still. We think of them and give God thanks, and pray that their like may never be wholly lacking among us.

And our prayer is being answered. We write the new name on the list with perfect confidence that, in its time, it will have its own splendor, undimmed by its lustrous associates.

Mr. McCrimmon's connection with Woodstock College dates from February 1892. When Principal Huston fell in the midst of a year's work, the services of an additional teacher were needed for the remainder of the year. Acting-Principal Bates called upon Mr. McCrimmon to come to his assistance. He did so at once, and has continued until now, exerting a constantly growing influence upon all the college life, and held in highest esteem by both colleagues and students.

Few men enter upon their career at such an early age as did the subject of this sketch, for he was but sixteen years of age when he began teaching in his native county of Norfolk under the authority of a special permit. Even then his unusual aptitude for managing a school was apparent, and his excellent skill in discipline remarked upon by those who watched his work.

After further preparatory work in Simcoe High School he entered the University of Toronto in 1886, pursuing the course in Mental and Moral Philosophy and Logic, and adding to that work some subjects in other courses. A full share of honors fell to him during all the years of his university work. A glance at the class and prize lists of those years shows that, in his second year he won first place and the scholarship and prize in Philosophy and Logic: in his third year he divided the prize in Moral Philosophy and Civil Polity with a competitor; and in his final year won first place easily, and should have been the medalist in his department, but was debarred by the unexpected enforcement of a regulation which had long been inoperative, making attendance upon college lectures a condition which one must comply with in order to carry off the coveted honor. It was surely a sufficient tribute to Mr. McCrimmon's ability, keenness of mind, and grasp of the subjects, that, without the aid of a teacher, he succeeded in surpassing men who had sat daily at the professor's feet. These were busy years in other ways also. During three years he acted as Secretary to Chancellor McVicar of McMaster University, carrying on the work of a busy office. Two of the summers were spent in preaching, at Dacre and Harriston. It is evident that he brings to the work the profits of a varied and extended experience.

Many of our people saw Mr. McCrimmon for the first time at the London Convention in May last. His presence and address gave great satisfaction. His genuine modesty, noble bearing, elevated thought and manifest conviction of the sacredness of his new trust impressed all.

The success of his administration is beyond peradventure. He has large sympathy with young life; his boys feel that he is their friend. He knows their temptations, and his acquaintance with their needs is broad and practical. Entering freely into all

the sport upon the campus because of a deep love for athletics, watching closely over the spiritual side of all their lives, he is continually bringing the weight of his strong personality to bear upon the students under his care. Converted while still in his teens he knows the joy and value of a life early yielded up to God. In manner quiet, patient, dignified, his strength expresses itself in most gentle ways, giving one the feeling that there are large untouched resources, and that the power within him is well under control. A cultured man, a careful workman, a devoted servant of God—such Principal McCrimmon seems to me, his pastor.

Coming to the work of his new position with the vigor and enthusiasm of young manhood—he is but thirty-two years of age—accepting it as a trust from God, controlled in all the work by a deep desire to place Christ squarely before his students, we confidently predict for him a career of marked success. May the blessing of God make it so.

R. R. MCKAY.

OUR EDUCATIONAL PRINCIPLES AND IDEALS.*

For more than fifty years the Baptist denomination within the territory now occupied by Ontario and Quebec has been doing certain distinctive work in connection with advanced education. The Baptist College, Montreal, and the projected McLay College, Toronto, were theological schools. The college at Montreal did excellent service, but events showed that it was projected on too limited a basis permanently to accomplish in a satisfactory manner even the special aim of preparing men to preach the Gospel. It relied upon schools having no connection or sympathy with it for the chief literary training of those who would become its students, if, indeed, they were to have a liberal education at all. The college was unable to survive the peculiar trials and struggles incident to its existence. It is interesting to note in this connection that the late Dr. Cramp left the College at Montreal, and afterwards became President of Acadia College,

*Address by Theodore H. Rand, D.C.L., Chairman of the Faculty of Arts, on the inauguration of the Arts Department of McMaster University, October, 1890.

an institution whose work was planned in a broader spirit, and in whose development the academic and arts departments were made central from the beginning. Acadia College commands to-day the largest attendance of any College in the Atlantic Provinces. When the McLay College, Toronto, was projected, its promoters were at special pains to repudiate the idea of any collegiate institution controlled by Baptists having anything to do with classical or scientific education. This college was never actually opened for the reception of students.

On a distinctly different basis did Dr. Fyfe propose "the starting at some central and accessible point in the West a good academy for the young men and young women belonging to our denomination." He was sure this could be done "if our people would cultivate a little more largeness of soul, a little more forbearance with one another." The school was not to be theological, but he affirmed that it would obviously be a very good preparatory school for a college, while it would furnish to all a means of social and intellectual culture. It is clear from this proposal, says his biographer, that Dr. Fyfe had a strong conviction that a Christian people, as such, may do large service in providing facilities for literary training, and that education under religious influences is the best training for other spheres in life as well as for the pulpit. This proposal resulted in the founding of the Literary Institute at Woodstock, with its literary and theological departments, which at certain times in its history carried its literary courses as far as the close of the second year of the arts course.

It is manifest from this backward glance that the nature and character of the work undertaken at Woodstock was distinctly broader than that previously attempted or proposed, and touched the life of the student, and through it the activities of society and the churches, not merely in a special and somewhat professional manner, but in ways which ministered to the varied and higher functions of human society and life. This is a far more fruitful conception of the work than those which preceded it. There are life and sustaining energy in it, and as experience of its results is had it strikes its roots deeper into the minds of thoughtful men. It does not die. I state what is well known and freely acknowledged, that much of the best educational

work in connection with our own institutions, whether we regard its results on students pursuing courses of general study, or on students having the ministry in view, has been done under conditions which lent hourly emphasis to the importance of broad mental training as distinguished from limited or special subjects of study.

Nor will a careful and impartial consideration of the work done since the founding of Toronto Baptist College as a theological school modify in any important degree this vital fact of our educational experience and history. Indeed, were it necessary to do so, it would not be difficult to show that the experience of the past nine years lends itself in powerful confirmation of that of previous years. I have reason to know that it was this conviction which inspired Senator McMaster, in the latter years of his life, with the earnest desire that our Colleges at Woodstock and Toronto should be brought into harmony of aim and united in work.

The aims and purposes embodied in McMaster University are the outcome of our educational experiences. We are not proposing to try some new and strange experiment, but to make earnest and straightforward use of the knowledge gained from the efforts of the past fifty years. We have learned something of the transcendent value in the formation of character, and the development of life, whatever the calling in view, of courses of liberal study pursued under the stimulus and discipline of qualified Christian teachers, so conditioned that they may bring to bear as an educative force the truths of the Divine Word, illumined by the perfect example of the man Christ Jesus. We have learned at the same time how invaluable such an education is to those who are to be preachers of the Gospel at home and abroad, and that we shall never secure highly trained men in sufficient numbers for this special service until we completely equip and vigorously sustain our academic and arts departments as central in our educational work.

Our aim is to educate men and women. We employ the term in a very serious sense, and wish to put large meaning into it. To educate means to evolve faculty or power, and a liberal education means the evolving, not of one faculty, but of all faculties: in general, the faculty of right reason, which latter

faculty assumes a healthy and disciplined interaction of the functions of intellect and emotion. A liberal education recognizes all faculties essentially human, developing them by exercise, and co-ordinating them in exercise. An integral education involves, therefore, the associated development of the faculties and the co-ordination of their functions. Its ultimate aim is to establish in the individual such a relation between his various faculties or powers as shall result in the consciousness of wholeness and unity, and to bring into co-operative activity, at will, all his energies as the free movement of a living and consciously harmonious organism. Until something approaching this consciousness of unity and power is attained by the individual, it is certain that, though his powers may be severally developed, he himself is largely undisciplined, untrained, unorganized, uneducated. Power, efficient life, is the end sought. Organized energy is power, is life: and he who would obtain it can do so only by undergoing a discipline which both develops the individual faculties, and co-ordinates them in harmonious action.

Viewed in its essentials, Christian education as a conscious process means the development of a life; the turning of possibilities into powers, and the effort to control these powers by a conscience enlightened by the Word and Spirit of the Divine Master and Teacher. It means the cultivation of true and pure tastes, the choice and pursuit of worthy ideals, and the effort to establish a unity and balance of all the forces of one's nature. It means self-discipline, self-training, self-organization, the getting the use of one's self. So far as this process is actually perfected in any individual, there results not knowledge only or chiefly, but mastership. There is not only insight into the laws of one's being, but spontaneous obedience to their requirements. There is not only a consciousness of existence, but of selfhood, a willing, executing, responsible personality, while character assumes a place superior to scholarship, and culture becomes auxiliary to service. In the struggle after completeness of character, and in the surrender to service for God and men, man finds his true place, his true life.

In pursuance of these high aims the charter of this University requires that the Bible shall be a text-book in all its departments, and that all the professors, masters, and teachers shall be

members in good standing of Evangelical Churches. There is assumed not only the existence of God, but that He was manifest in the flesh in the man Christ Jesus, who is the prophet, priest and king of men; and that, therefore, the ethical interpretation of man's nature, responsibilities, and relations, as being under Divine rule, demands sovereign recognition. "He put away sin by the sacrifice of Himself," is at once the most unique and the most important fact which can come to the minds and hearts of those who would beget in others the Christlike qualities of character, and kindle the Christlike spirit of service. I would here note how fully the freedom enjoyed in McMaster University conditions professors and teachers to minister with warm and tender sympathy to those students—and their number is perhaps greater to-day than ever before—who are brought into deep mental perplexity and trial as they pursue subjects of advanced study. It is a day of special trial for many a spirit attempered to fine issues. The very atmosphere of his life seems at such a time charged with strange import, and his spirit is unnerved:

What a murmur and motion I hear! . . .

And the air undersings

The light stroke of their wings--

And all life that approaches I wait for in fear.

The face of eternity peers upon him through the thin veil of time. Life is a deeper and more wonderful thing than he had dreamed. His relations to God become clouded, and he finds himself obliged to seek sure footing in a rational faith instead of the traditional one which he had hitherto found sufficient. In such a crisis nothing can help or harm him so much as the atmosphere of the college life in which he moves, and nothing can count for more than sympathy wisely given by those to whom such experiences are not strange.

As to the courses of study, the Arts Department offers to its students a well-balanced general course of four years, only those students being permitted to do honor work who are able to reach and maintain, without undue effort, a standing of seventy-five per cent. in the general course. This arrangement places the honor work within reach of only well-qualified and strong students. We conceive that the development of the man, as I have already stated, should be the aim of an arts course,

rather than the making of an incipient doctor, or minister, or lawyer. It is said that no one thinks of rearing the ideal horse, but horses for the saddle, carriage or dray; that no cultivator concerns himself with symmetrical growth when he can readily supply the demand for the particular part of a vegetable, as the root, the flower, or the seed, by a special process to this end. By such analogies it is sought to justify a practice which seriously threatens the substitution of specialization for liberal culture. The very fact that by the constitution of society all men are fore-ordained to special callings and forms of service, is of itself a weighty presumption that such ordination should not involve the sacrifice of anything essential to the completion of the largest and noblest manhood. What does it matter that we have clever specialists, if they are only specialists? The need of our time, and of all times, is men first and men last. A graduate in arts should enter upon the special duties of life with resisting power sufficient to preserve his personality in its wholeness and fulness against the narrowing encroachments of his profession. By superiority of faculty and life, the product of liberal studies, he should be in possession of the power of keeping himself above the mere functions of a special calling. The antagonisms between liberal culture and the exigencies of life are not irreconcilable; but such a proportion and balance are possible as shall secure the enrichment and ennoblement of professional life by the overflowing energies and powers of a perfected manhood, and give to society that nourishment and unimpaired impulse for its best development which cannot adequately be communicated from any other source. The presence of mere specialists in the higher departments means a necessary loss and incompleteness, since we know in advance that a mastery of one subject presupposes an acquaintance with the elements of many. It is not, however, so much the variety of knowledge attained as the fact of many-sided development that confers signal advantage. There comes to the student who pursues sound courses of liberal studies a wide development of faculty, and the variety of thinking power and feeling power which such a student is thus enabled to carry with him into his special occupation provides the conditions of mastership. And so we judge we shall do the best service in the arts department

by aiming to make the student as much a man or woman as possible, and thus perform at once the highest service to the individual life, and condition that life for a hopeful entrance upon whatever special department of work may be chosen.

We hope to carry on our work in harmony with sound educational principles. The mind is a living essence with qualities and processes of its own. There is no teaching except as there is active co-operation on the part of those taught. It is not a one-sided process, but is co-operative and co-active. We expect that the thought of the student will be brought forth freely in the class-room for examination. Direct, earnest, sympathetic contact of student and professor in the presence of the class is indispensable in securing the high results at which we aim.

(To be continued.)

THE INCARNATION.

Wonder of wonders! David's Lord
Becomes his son; and on the Throne
Our Elder Brother reigns, adored,
Flesh of our flesh, bone of our bone.

The Godhead shines in human face,
Heaven's pity weeps through human eyes;
For Mary's fragile arms embrace
The mighty God, who built the skies.

D. M. W.

“ WORSHIP THE LORD.”

Worship the Lord in the flush of the morning,
 Fresh from our chambers his name let us praise,
 While the first day-beams the meads are adorning
 Glorify him who hath kindled the rays.
 Through the dim glades of the night-land protected,
 Watched by a power and a presence benign,
 Straight from the symbol of death resurrected,
 Lift we our hearts to the Keeper divine.
 Worship the Lord in the spirit of lowliness !
 “ Worship the Lord in the beauty of holiness ! ”

Worship the Lord in the glow of the noontide :
 Lift up our eyes from the works of our hands :
 All our devices time's billows will soon hide—
 E'en as a tale that is traced in the sands.
 Not for the glory of self are we living,
 Nor for the good of the creature alone,
 Honor and praise and our highest thanksgiving
 He who hath made us requires from his own.
 Worship the Lord in the spirit of lowliness !
 “ Worship the Lord in the beauty of holiness ! ”

Worship the Lord in the grey of the gloaming,
 When the day's clamour and cark have surecase,
 When the slack wings to their windows are homing,
 When the heart pants for the wellsprings of peace.
 Worship the Lord, there is rest in devotion,
 Languor will flee at the breath of a psalm :
 For the soul sin-sick his word hath a potion :
 Prayer soothes the turbulent spirit like balm.
 Worship the Lord in the spirit of lowliness !
 “ Worship the Lord in the beauty of holiness ! ”

M. A. MAITLAND.

Stratford, Ont.

PRINCIPAL SYSTEMS OF HINDU PHILOSOPHY.

The study of Hindu Philosophy in its progressive development and influence upon the character and life of the people, is one which is commanding ever increasing attention on the part of students of Philosophy and Comparative Religion. The Hindus have been, from time immemorial, an exceedingly religious and thoughtful people. No people ever strove more manfully and earnestly to solve the problems of existence. While the special tendency of the Hebrew or Semitic mind was toward religion, and that of the Greek toward philosophy, the Hindu mind, in the breadth of its scope, embraced both religion and philosophy. Indeed, to the Hindu, theology and philosophy are really phases of the same subject. This failure to distinguish between the province of theology and that of philosophy is a great weakness. The crowning defect, however, of Hindu philosophical speculation, is its diffusiveness and obscurity. This arises from or grows out of the natural structure of the Hindu mind. The Hindu mind is analytical rather than synthetic, penetrating rather than broad, acute rather than logical: hence their philosophical systems, though more elaborate than those of the Greeks, are yet much less comprehensive and well balanced. A tendency towards mysticism and pure abstraction envelops all their systems in an air of unreality.

The vehicle of all Hindu speculative thought is Sanscrit, which, while a very highly developed and expressive language, is yet, because of its ambiguity, very difficult to understand and interpret; hence, a complete comprehension of these various philosophical systems is rendered extremely difficult.

The sacred literature of the Hindus, in which their theology and philosophy are embodied, is divided into two parts: *sruti*, revelation, and *smṛiti*, tradition. By *sruti* we mean the Vedas, which are divided into Mantras and Brahmanas. The Mantras, written probably between 1000 and 800 B.C., consist of hymns, prayers, etc. The Brahmanas, which are based on the Mantras, are in prose and contain the liturgy of the Hindu religion for the use of the Brahmins. They were probably written from 800 to 600 B.C. Hence the age of the Brahmanas was the age of ritualism.

About 500 B.C. a great intellectual movement, embracing simultaneously the greater portions of Europe and Asia, manifested itself. Contemporaneous with Pythagoras in Greece were Zoroaster in Persia, Confucius in China, and Buddha and others in India. Men began to ask, What am I? Whence came I? Whither go I? What about the world—Who made it? How came it to be? and so on. They sought a reasoned explanation of the mysteries of the universe.

Whatever may have been the case in other countries, it seems evident that these rationalistic tendencies were due, in India, to a reaction against ritualism or sacerdotalism. Winchell, in his "Reconciliation of Science and Religion," propounds the theory that the history of the world presents a series of alternating periods or cycles of *religious* and of *intellectual* activity and progress. He says "the psychological history of our race presents, therefore, a succession of religious and intellectual phases alternating with each other. During the religious phase, faith takes the initiative in action and is in the ascendant, while intellect is in the descendant. During the intellectual phase, thought takes the initiative, and is in the ascendant, while faith is in the descendant. The religious phase supervenes on a revival and is terminated by a reformation, the intellectual supervenes on a reformation and is terminated by a revival. On the completion of a cycle consisting of the two phases, faith and intellect stand in the same relative positions as at first."

This statement of Winchell finds a complete corroboration in the history of the Hindu people. The Mantra period, or the period of simple Hindu religious life, was followed by a period of sacerdotalism. A burdensome ritual grew up embodied in the books known as the Brahmanas, containing elaborate directions for the conduct of religion. Brahminic priests began to exercise a sacerdotal despotism. Reflective minds began to dissent, ritualistic tyranny was opposed, and an intellectual or rationalistic phase set in. Hence arose the third class of Hindu sacred writings, the Upanishads, which are philosophical treatises based on and supplementary to the Mantras and Brahmanas. A summary of the teaching of these Upanishads or philosophical books is as follows:—

1. The eternity of the soul—retrospectively and prospectively. There are two kinds of soul—paramatma and jivatma—or the universal soul and the individual soul. The individual soul or the soul of living beings, just as the universal soul, has existed eternally and will exist eternally.

2. The eternity of matter, or that substance out of which the universe was evolved; or in other words its substantial and material cause. "*Ex nihilo nihil fit*" was a maxim common to all Hindu philosophers.

3. The soul, though itself pure thought, can exercise thought, cognition, sensation or volition only when connected with external and material objects of sensation, invested with some bodily form, and joined to mind, which last is an internal organ of sense, a sort of inlet of thought to the soul, belonging only to the body, only existing with it, and quite as distinct from the soul as any of the external organs of the body. All the systems assign to each person two bodies, an exterior or gross body and an interior or subtle body. The last is necessary as a vehicle of the soul when the gross body is dissolved; accompanying it through all its transmigrations and sojournings in heaven or hell, and never becoming separated from it till its emancipation is effected.

4. This union of body and soul is productive of bondage and misery, for the soul begins to apprehend objects through the senses, receiving impressions painful and pleasurable. It also becomes conscious of personality and individuality. All action leads to bondage because every act produces a consequence, and a man becomes the eternal slave of his own acts. Virtue as well as vice is a source of bondage as it proceeds from a desire for happiness and aversion to pain.

5. In order to accomplish the entire fruition of all its acts the soul must return to the earth and pass through innumerable births according to various shades of merit and demerit.

6. Though this transmigration of souls is the root of all evil, yet, by it alone, all inequalities of fortune can be explained.

The problem therefore of Hindu philosophy is the emancipation of the soul—its liberation from conjunction with and imprisonment in nature. Attempts at a solution of this problem gave rise to the different philosophical systems. The following is an outline of the principal systems :

1. The Sankya philosophical system. It was founded by Kapila, the father of Hindu philosophy. He taught that all souls are increate. They are in bondage owing to contact with matter, which he called prakriti. This contact with and bondage to prakriti is due to ignorance or non-discrimination. How is emancipation to be effected? Not by worship, not by sacrifices, not by rites and ceremonies, not by virtue even, but by *right knowledge*, which can only be obtained by meditation. Knowledge means salvation. Meditation removes desire. It is perfected by restraint postures and adherence to duty. Meditation when perfected begets right knowledge which dispels ignorance and brings emancipation. In his theology Kapila was atheistic. He made God an impersonal being not a Creator. As to the origin of the world he taught a theory of evolution from prakriti under the influence of "passion." Kapila's whole system we see was materialistic and atheistic.

2. The Yoga Philosophy. The Yoga system followed the Sankya. It was not really a separate system embodying a new theory. It supplemented and completed the Sankya system. Its founder was Patanjali. Seeing the shock which the atheistic tendencies of the Sankya system had caused, he supplemented it by admitting the existence of God. But his God was a magnificent nothing.

The Yoga system taught that the great characteristics of the soul are in marked antithesis to the properties and qualities of matter and its evolutes. The soul is eternal, pure and joyous but we are laboring under the delusion that the soul is impure and miserable, while these qualities belong to matter only. The consequence of this is that we want to see the connection of the pure spirit with impure matter perpetuated. Ignorance begets egoism, by which the seer is identified with the seeing faculty, the enjoyer confounded with the instrument of enjoyment, and the soul declared to be nothing more or less than one of its material organs. From egoism proceeds a longing for pleasure, causing tenacity of life and aversion to dissolution of the connection of the soul with the material organs, on which true emancipation hinges. So the chain of transmigration is lengthened by an instinctive and fatuous desire for happiness.

One of the great maxims of the Yoga philosophy is that

the mind assumes the form of what it perceives, so that it necessarily, not figuratively, becomes a stone, a tree, etc. Hence the countless changes and transfigurations it passes through. How shall the fickleness of mind, this desire for happiness and aversion to pain, which results in countless transfigurations be curbed and extirpated. The Yoga philosophy answers, by concentration. The following must be practiced :—

1. Restraint or renunciation of sin in thought, word, or deed.
2. Cultivation of right dispositions by a study of the Vedas.
3. Bodily exercises, which are put down at 84,000,000.
4. Regulation of the breath which consists of expiration, inspiration, and retention of breath, according to fixed rules.
5. Abstraction of the senses from outward objects.
6. Confinement of the thinking principle in one place.
7. Contemplation.
8. Concentration.

The Yoga philosophers warn the devotee not to be moved from his devotions by the jealousy of the gods, who are sure to see him, and try to distract him from his purpose.

As a reward of a complete conformity to the rules of the Yoga philosophy, not only is emancipation promised but also the exercise of miraculous powers.

3. The Vedantic system. Its founder was Badarayna or Vyas who composed the Mahabarata, one of the most famous of all Hindu books.

Vedantism is really the final form of Hindu philosophy, and in this form, chiefly, it survives to the present day. It is a system of absolute Pantheism. The essence of Vedantism is summed up on the Vedantist's confession of faith "All the universe indeed is Brahma, from him does it proceed, with him it is dissolved, in him it breathes. Let every one adore him calmly."

The following further quotations from the Vedas will reveal all the leading thoughts of Vedantism :—

"As the spider weaves its web out of its own substance so the spirit assumes various shapes."

"Foam, waves, billows, bubbles, are not different from the

sea. There is no difference between the universe and Brahma. The effect is not different from its cause. He is the soul, the soul is he."

The saint who has attained to full perfection
Of contemplation, sees the universe
Existing in himself, and with the eye
Of Knowledge sees the All as the One Soul.
When bodily disguises are dissolved,
The perfect saint becomes completely blended
With the one Soul, as water blends with water,
As air unites with air, as fire with fire.
That gain than which there is no greater gain,
That joy than which there is no greater joy,
That love than which there is no greater love
Is the one Brahma—this is certain truth.
That which is through, above, below, complete,
Existence, wisdom, bliss, without a second,
Endless, eternal, one—Know that as Brahma.
That which is neither coarse nor yet minute,
That which is neither short nor long, unborn,
Imperishable, without form, unbound
By qualities, without distinctive marks,
Without a name—Know that indeed as Brahma.
Nothing exists but Brahma, when aught else
Appears to be, 'tis, like the mirage, false.

As in the other systems, salvation means emancipation and freedom; but not a freedom from prakriti or matter, merely, but from the delusion of duality which begets self-consciousness. To divest itself of the delusion of duality and of distinct and separate personality, to arise by knowledge and abstraction to the consciousness that the soul itself is divinity and identical with the absolute spirit—"for he who sees and knows God becomes God"—this, to the Vedantist, is the essence of all religion.

Other, though less important, philosophical systems might be discussed, such as (1) the *Nogaya* or system of philosophical logic; (2) the *Varseshka*, which, like *Sencippus* and *Democritus* in Greece, elaborated the atomic theory; (3) the *Buddhistic* with its doctrines of *Karma* or fate and final annihilation; but the three systems briefly sketched, viz., the *Sankya*, *Yoga* and *Vedantic* systems represent the chief and more comprehensive results of Hindu philosophical speculation.

J. G. BROWN.

Students' Quarter.

(Graduates and Undergraduates).

W. B. H. TEAKLES, '98, D. BOVINGTON, '00.

EDITORS.

THE ITALIAN RENAISSANCE.

The character of the present is determined by the activities of the past. Conduct is cumulative, and the destiny of the race, like that of the individual, is moulded and fixed by the slower or more rapid process of each life-hour. No event is the child of a day. Hidden in the womb of time, the patient *Zeit Geist* has awaited its appearing; sometimes in the quiet of a sleeping age, more often amid the birth-throes of centuries. The Renaissance was more than a sudden re-birth of classical culture. The so-called Revival of Learning was but one phase, though a most important one, in a comprehensive movement of the race toward self-emancipation from feudalism, scholasticism, and ecclesiastical serfdom—that greater Renaissance which brought into being the modern world with its new conceptions of religion, knowledge and art, its redirected social forces and altered political systems.

It is manifestly impossible to bound definitely in time, a movement which at the end of the 14th century had reached in Italy nearly the same stage as it attained two hundred years later in England. Rising in Italy the New Learning gradually diffused a common civilization throughout Europe. A century before the fall of Constantinople gave to the west Greek teachers and Hellenic antiquities, the early humanists had awakened free thought for Italy and aroused an original bent of mind almost unknown to mediæval schoolmen. The characteristic spirit of so-called humanism was, as Symonds well defines it, "a just perception of the dignity of man as a rational, volitional, and sentient being, born upon this earth with a right to use it and enjoy it." Its particular form was dependent largely upon contact with the re-discovered genius of the ancient world. Petrarch it was who first introduced the new spirit of study into mediæval Europe. The two-fold discovery of man and nature was involved in his teaching. The genius of Dante had already spurned the

bonds of scholasticism, and infused into the religious pageantry of the Middle Ages a spirit of native freshness. Its early release from feudalism, its commercial activity, and its largely secularized church predisposed Italy to an early hold upon the new movement. Original and native as was their own work both Petrarch and Boccaccio looked to the genius of Greece and Rome for inspiration to their race. They seemed conscious that a higher national culture must precede national participation in literature and art, and that such culture must at first be largely imitative of classic models. Their own vernacular writings they almost contemned in their enthusiasm for ancient art. They seem to have been somewhat in advance of their age, and the classical movement halted for a time when no longer directed by them. However, with the introduction of printing its progress was assured, and by the close of the 15th century the empire of science and true taste was established, though the days of Dante, of Boccaccio, and of Petrarch were past.

Before the middle of the century Nicholas V., under whom the church was assuming the rank of a secular principality, had made Rome the centre of the classical reaction, and thus strengthened what afterwards proved to be the true dissolvent of Papal supremacy. This effort had been ardently emulated by the petty rulers of neighboring states. In Florence the Medici, in Milan the Sforzas, became the patrons of every species of classic culture and erudition, anxious to render their self-assumed autocracies more stable by adding to them the lustre of learning. They too, like the Pope and the great rulers of Europe, saw not the momentous outcome of the forces latent in the movement of which the eagerly sought return to pagan culture was but one manifestation. In Florence, under Lorenzo de Medici, we find at once the climax of the aristocratic power in a nominal republic, and the culmination of Italian classicism. Politically, this prince became final arbiter in the peninsula while, as Roscoe declares in his biography, "everything great in science and in art revolved round Lorenzo de Medici, as a common centre." This, too, at a time when every Italian city became another Athens, and state vied with state for pre-eminence by means of the New Learning as much as by characteristic southern diplomacy, and far more than by force of arms. The movement was borne on by the

enthusiasm of the many. To be a gentleman one had first to be, or seem, a scholar. The universities of Bologne, Padua, and Salano were thronged with students, first from Italy, then from the whole of Europe. Until the common employment of printing made books easy of possession, the teaching class in these and other centres of the New Learning was looked upon as of unrivalled importance in society. A sort of aristocracy of letters was founded, to which the humblest might aspire, who possessed the requisite talents and application. The spread of printed books resulted, not in the lessening of the influence of this class, but in a widening both of its ranks and of those who came into touch with its teachings.

For a time acquisition supplanted invention. Poggio, Valla, and Politian, with scores of lesser humanists, contributed little but laboured classical imitations to the literature of Italy. But the 16th century was to bring forth nobler fruits—Lorenzo de Medici himself anticipated these by many Italian poems of rare beauty. It was Ariosto who most notably succeeded in blending the classical spirit with native genius. Beauty and strength, in nature, in humanity, in deity—these are what he found and embodied in his work. The *Orlando Furioso* is intensely human; not eternity, but present reality, circumstances its action. His predecessors had broken away from mediæval bonds; it remained for him to cast aside the restraints of an artificial classicism. Upon sculpture and painting the influence of classical art and mythology was not now pedantic or artificial. The pure art of this age—the painting of Raphael, and Corregio; the sculpture of Donatello and Michael Angelo; the architecture of Bramante and the Lombardi—inspired as it was by the spirit of Hellenism is nevertheless a native product of Italy's renaissance genius released from ecclesiastical restraint. No longer, like poor Fra Lippo Lippi, had her artists to paint only "saints, and saints, and saints again." With the loosening of ecclesiastical bonds went the off-shaking of those of scholasticism. Together with the classic revival there arose a new curiosity for nature, and the study of physical phenomena largely supplanted the barren disputes between realism and nominalism. An analytic mode of thought naturally resulted, though classical humanism had seemed, at first, uncritical. The effects of this scientific

trend were seen in Politian's critical lectures upon Roman law, and Valla's exposure of certain ecclesiastical forgeries. In the realm of politics, the analytic method was applied by Machiavelli, who with the scalpel of a dispassionate theory laid bare every artery and ligament of state and society.

Notwithstanding that Italian society was so permeated with certain elements of the new culture, there were lacking many essentials of national civilization. That ethical healthfulness, without which neither true culture nor true greatness can subsist, was altogether wanting. In the transition from mediæval bondage, with its monastic ideals, to the regulated individualism of modern society, there was a temporary return to a moral irresponsibility as well as to the culture of pagan civilization. Seeking an excuse in the assumption of nature's approval, men allowed free play to the most gross of appetites and passions. Alienated from a corrupt church—itsself steeped in pagan learning, and ruled in accordance with pagan ideals—the educated classes, and the masses as well, lost all hold on morality. The Christian virtues were well-nigh ignored, while the ancient ones were seldom employed save as themes for oratory or fine writing. Most vividly have the characteristics of the period been portrayed by George Eliot in her *Romola*. The life-development of Tito the hero (or shall I say villain) mirrors his national environment. It was an existence of brilliant externals, intellectual and temporal wealth, but whose every seeming success depended upon subtle intrigue and the subserviency of all means to a desired end. As at the very core of Tito's career lay the canker of deception, so too this national hypocrisy sought to form, from a society lax in morality, and lacking in true public spirit, a state with a factitious appearance of perfection in government. In reality vice and crime were never more prevalent; the new learning served only externally to adorn them. Truly a curious society is that of Italy at the beginning of the 15th century, as pictured by George Eliot: with "its strange web of belief and unbelief; of epicurean levity and fetichistic dread; of pedantic impossible ethics uttered by rote, and crude passions acted out with childish impulsiveness; of inclination toward a self-indulgent paganism, and inevitable subjection to that human conscience which in the unrest of a new growth was filling the air with strange prophecies and presentiments."

It would be unjust to withhold credit from the names of those few high-minded Italians who during this era paid heed to "that human conscience," and sought to inaugurate much-needed reforms in church and state. Valla by translation of the Scriptures, Caraffa and Contarini by founding the so called Oratory of Divine Love, endeavored somewhat to check the paganizing tendencies of the Medician Pope Leo X. For a time, too, the doctrine of Justification by Faith overspread Italy, but as a theological fad rather than a spiritual reality. A greater influence, but one that opposed rather than employed the New Learning, was the personality of Savonarola. Filled with a horror at the growing corruption about him, and discerning something of a probable foreign interference in the affairs of the peninsula, he called upon his native Florence to accept gladly the scourge of heaven which, in the person of Charles VIII. of France, was to drive from Italy all that polluted her life. But in trying to reach the debased masses, he himself so lowered his ideals, that his religious jugglery vitiated his most strenuous efforts. But the powers of evil overwhelmed him "not because of his sins but because of his greatness—not because he sought to deceive the world but because he sought to make it noble."

At best all endeavor towards reform proved but an impotent re-action against the characteristic trend of the nation. The common people remained sunk in a superstition almost heathen in its mechanical forms of devotion; the higher classes became in heart anti-Christian, though formally Catholic from motives of self-interest. The moral effects of the New Learning were at best negative and incredulous; its spirit was mocking and cynical though "pliantly submissive to power." The reasons for this lay, partly in Italy's political relations with the Papacy, but chiefly in the national character itself. Italian religion is emotional and ritualistic rather than ethical. Savonarola and George Eliot's Tito are extremes typical of two characteristic tendencies—the one experiencing visions of pious exaltation, the other giving only formal observance to the "profitable fable of Christ." Those of the latter type, absorbed in the pursuit of the pleasures of culture, luxury and power, only contributed to the nation's moral stagnation; those like the first, visionary and mystical, at most stirred only the surface scum. It was not

merely that an individual reformer was needed. Moral force could come only from a nation with a deeper moral consciousness than that possessed by fallen Italia—then, as in later years

“Of her own past impassioned nympholept.”

Thus vitiated the Italian nation, despite its sharpened intellect, was impotent for political action or resistance, as well as incapacitated for moral effort. A precarious equilibrium was maintained among the five interacting powers of the peninsula only by intrigue and the employment of mercenary troops. The degree of helplessness to which the Italian race had been brought by the moral condition of the Renaissance, with its resultant political and social effects, became disastrously evident during the long years when the peninsula was the battle-field of Spanish, French and German forces.

After Charles VIII. had opened Italy to European interference, the torch of learning was handed on to the transalpine nations. It was in this, its second stage, that the Renaissance became creative of moral, social and political growth. Hitherto, although holding within itself the germs of the new growth, its humanistic manifestations had not been ethical in any positive sense. Henceforth, the movement of which the New Learning was as yet the strongest outcome, was to be as essentially religious and Christian as formerly sceptical and pagan. That energy, whose manifestation the Italians had at first cherished only as a thing of beauty, became among their northern neighbors a thing of power. Humanism was assimilated by these other nations, but with them it became a factor in a wider movement. During the century in which Italy had achieved the emancipation of intellect, the Teutonic race was striving, often with half-blind gropings, after the moral truth that alone could free the soul. Up to the beginning of the 16th century, these racial tendencies toward intellectual and religious awakening had pursued more or less independent courses—sometimes converging, but again diverging still more widely. During that century the two main streams of progress, each having its origin in the struggle of the human spirit after its own emancipation, were brought into vital union. Two forces there had been of the same spirit of racial progress. In Italy the one evolved

literature and art; in Germany the other, as yet comparatively feeble, had awakened a spirit of social discontent and religious aspiration. Henceforth each was to become a component in a new composition of forces, whose combined effects were destined to be far beyond those involved in its separate elements. Its more immediate result was that most important phase of Europe's "re-birth"—the Protestant Reformation. This revolution may well be considered the Teutonic Renaissance, brought about, as it was, by the union of Germany's moral and Italy's intellectual strivings. First the emancipation of intellect by the classics, then the freeing of conscience by the Bible—upon this twofold foundation rest the superstructures of modern liberty, religion and civilization. The mind which sees in truth the only limitation to reason, and looks to God alone as the soul's authority, will soon question the right of all earthly despotism. The most momentous changes in the political and social development of the race have been the results of a process of evolution throughout which the intellectual and religious factors have ever been the most explicit. In itself the new learning of the Italian Renaissance was impotent to achieve the reconstruction of society; so, too, judged narrowly by its theological and sectarian development, the Teutonic Renaissance may justly be considered a partial failure; but in its essential connection with that Renaissance which extends through all centuries and among all nations—the historic evolution of God's ethnic plan—the former, with the latter, stands as a mighty step toward the final liberation and uplifting of the race.

STAMBURY R. TARR, '95.

IMPRESSIONS OF VISITING SCIENTISTS.

The British Association for the Advancement of Science is the name of a society which exists for the purpose of advancing scientific research. The meeting of the society is held in a different centre every year and extends over a period of about eight days. This Association differs from other scientific societies, such as the Royal Society, in that no test is required for membership; any one given to the study of science may become a member. At each session distinguished scientists read papers relating to the most recent scientific discoveries. As most of you are aware, the Association convened this year in Toronto. A large number of the delegates were the guests of our University. Among these were representatives from Cambridge University, London, England; McGill, New Brunswick; Harvard, Yale, Chicago, and Ann Arbor universities. They took possession of our dormitories, and entered heartily into the different features of dormitory life. All responded to the calls of the gong at meal times as promptly as do the students. Our clean and spacious dormitories elicited much praise from all.

To an undergraduate the appearance and manners of these distinguished men formed an interesting study. All appeared to be possessed of very quiet and retiring dispositions. There was nothing about their bearing which would betray one into thinking that they were learned men. One could only learn this from their conversation. A peculiar bond of sympathy seemed to exist among them. It was very interesting to watch them as they gathered in small groups in the corridors and grew enthusiastic and eloquent over some apparently obscure branch of science. Each appeared to be very devoted to his particular branch of study.

Many interesting conversations took place in the corridors and over the dinner tables. My duties in the Hall permitted my being a party to many of these. Both the English and American delegates held very erroneous ideas regarding Canada. The English delegates were poorly informed of the size and commercial progress of our country. The views which many of the Americans held regarding our mode of Government were startling. I shall deal first with the remarks of the English delegates.

I need scarcely say that all were agreeably surprised with Canada. Previous to their coming here they had formed no adequate conception of the size, beauty or natural wealth of our country. Some had thought that Canada was but a sparsely settled country, with here and there a town or city to relieve the monotony of the scene. The trip from Montreal to Toronto disabused their minds of this idea. On all sides one would hear the expression, "What a future lies before this great country."

Our railway systems pleased them very much. Some had journeyed for the first time in a sleeping car. It was very amusing to hear them relate the experiences attending their first trip in a sleeper. They thoroughly enjoyed the novelty of going to bed on the train.

The trolley system of street cars was highly praised. They regarded it as a great improvement on the coach and omnibus mode of transit. Some of the unique advertisements displayed in the cars caused many a hearty laugh among these Englishmen, who by common report are very slow in seeing a joke.

Their criticism of our church services surprised me very much. I had always thought that our forms of service were very simple and devoid of all formality. They thought that for non-conformist churches our services were very formal, and that too much was made of choir singing, and not enough attention paid to Bible teaching.

The thought of all was that Canada for years to come should give herself over entirely to agriculture. They said that Canada and not Russia should supply the wheat markets of Britain. All argued that England was the natural and most profitable market for Canadian produce.

Many warm discussions took place between the English and American delegates regarding Free Trade. The English delegates stoutly maintained that a country could not grow, in the true sense of the word, as long as it maintained a restrictive tariff. They argued that a country should not endeavor to produce every required commodity, but only those commodities for which it was peculiarly adapted by its physical character. Hence, if this policy were pursued, extensive trade relations must of a necessity spring up with other countries. The Americans argued that as a matter of safety in the event of war, a

country ought to endeavor to produce every commodity required by the home market, and that protection was the only way in which this could be brought about. The Englishmen answered this by saying, that Free Trade was the greatest possible agent for universal peace; mutual trade interests would compel all countries to maintain peace.

Many of the American delegates were visiting Canada for the first time. They had expected to find a people who differed much from them in language and customs. However, after being here a few hours they all acknowledged that they had considerable difficulty in realizing the fact that they were on foreign soil. This was their great argument for annexation; they could not understand how two countries, which resembled each other so closely in manners and customs, could be separated by a boundary line.

They examined our various educational institutions very minutely, and appreciated many features of our systems, but thought that we Canadians spent too much money on the exterior of our school buildings. Their conclusion was that this was done at the expense of the equipment.

Many of the Americans held very amusing views regarding our political connection with England. They thought that we were an oppressed people, burdened with unjust taxation. Great was their astonishment when told, that we Canadians did not pay any direct tax for the maintenance of the Royal Family, or for the protection derived from Great Britain. As they learned of all the benefits which we receive from Great Britain free of cost, they advised us never to think of annexation. We heartily agree with them in this.

All will be glad to learn that this meeting was one of the most successful in the history of the Association. Over fourteen hundred delegates were present, about eight hundred of whom came from across the Atlantic. The visitors appeared to be men of broad and liberal views. They were very considerate of one another's comfort, and appreciated any kindness shown them. All agreed that their visit here had been both pleasant and profitable, and they departed home with enlarged views regarding Canada and her position among the nations.

W. E. ROBERTSON, '00.

VICTORIA DEI GRATIA REGINA.

JUNE 22ND, 1897.

All hail ! Victoria ! our gracious Queen,
Pride of the British nation and the world .
All hail ! upon the grandest Jubilee,
That ever gladdened heart or flag unfurled.
Let tread of legions from the nation vast,
Which rally 'round her throne to homage pay ;
Move all the world to reverent awe and love,
Prompt every heart to own her sovereign sway.
Victoria, the noble name inflames,
The pride of nation slumb'ring in the breast :
And every subject of her righteous rule,
Hails it with reverence, loyalty, and zest.
Victoria, the noblest of the Queens,
Peerless of Monarchs of a mighty race ;
Still sways her sceptre with a steady hand,
And rules the nation with commanding grace.
They come, they come, from all the Kingdom vast,
From every nation of the wide, wide, world :
With hearts aflame and jubilant with joy
'Mid cannons' roar, and banners all unfurled.
They haste, they haste, the noble and the brave,
With acclamations loud, and homage pay
Victoria, our noble gracious Queen,
On this her Jubilee, her gala-day.
Before the crown of England was bestowed
Upon her youthful brow, her faith in God
Assured the nation's rule in righteousness ;
The Throne's protection from invader's sword.
Love, liberty, and happiness abound
Where'er her benign name and sway pervade,

Progress, prosperity, and peace of home
Attend her reign : no foes her realm invade.
"The golden age," at her ascension dawned,
And through the years of all her reign sublime,
A mighty race effulgent rays have blessed,
Which, zenith high, vie with the march of Time.
The sun ne'er sets upon her vast domain,
Her Kingdom belts the globe, and spreading far,
With each succeeding year shall federate
The nations of the world for Heaven's reign.
Queen, mother, woman, of the noblest name,
She lives and reigns revered by all mankind :
Her service to the world we gladly own,
For not to England's bounds is it confined.
Let glory rest upon her honoured head,
And all the world be glad and shout for joy :
Let legates of all nations, tribes, and tongues,
In Jubilee their praise and powers employ.
Ne'er may the glory of her reign be dimmed,
E'en when the earthly sceptre is laid down :
When life's relinquished for the claims of Death,
Let Heaven crown her with immortal crown.

J. HARRY KING.

GEORGE HAYWARD MURDOCH.

George Hayward Murdoch, B.A., the second son of Rev. Dr. Murdoch, of Waterford, was born Nov. 15th, 1877, and died Sept. 23rd, 1897.

In all his early school courses he manifested ability of a high order, and after a thorough collegiate course he matriculated at the age of fifteen, and entered McMaster University soon after. During his university course, and especially in his last year, he showed himself possessed of talents for study and intellectual grasp not common to students of his age. Such was the confidence of the Faculty in his powers and the high estimate of the work he had accomplished, that when his health failed just before the final examination, they recommended the Senate to grant him his degree.

More than once the Chancellor and others of the Faculty had spoken of the purposeful energy and enlarged view of life with which he undertook the work of his final year. With new and clear vision he was penetrating the veil of unreality, through which in younger manhood we look upon the problems of life. The transition from light-hearted boyhood to strong, true-hearted manhood was in rapid progress, and day by day he gave the fairest promises of large future usefulness with the emphasis of action rather than the emptiness of word. An unusually vigorous physical development and a free, whole-hearted disposition made him enthusiastic in all kinds of athletics: and his characteristic love of fair-play and true sportsmanlike bearing made him a recognized leader. During his four years at College he was a member of the first eleven in foot-ball, and so helped to win whatever victories McMaster achieved in this field of sport. In cycling he held a place of prominence among amateurs, having won the Donly trophy and many valuable prizes, among which was a beautiful silver water-pitcher.

No one could associate with him and not know his ardent love of home and kindred. To him home was the dearest place on earth, and he often spoke in loving appreciation of parents and brothers and sisters.

From childhood his trust was in the Lord Jesus, and many

of his companions can testify to the earnest words with which he sought to win them to Christ. An intimate friend of his, now in Victoria University, said recently: "I really believe his life and action as a Christian, had more influence than any other outside my home in leading my steps to Christ Jesus as a Saviour." He took an active, earnest part in the Young People's Union of his home church, where he showed a high degree of Christian development.

Early in his last school year, disease, the willing servant of Death, laid her icy finger upon his fine physical form and claimed the *whole* man for her master. But her rage is blind. Sure of a soul, she gained but the lifeless clay once beautiful as the habitation of the soul. Sure of victory, she suffered utter defeat. The corruptible put on incorruption and the mortal put on immortality and then was brought to pass the saying that is written "Death is swallowed up in victory! O death where is thy sting? O grave where is thy victory? Thanks be to God which giveth *us* the victory through our Lord Jesus Christ." To those who visited him during his illness and to those who lovingly ministered, it became more and more evident by his sweet patience and triumphant hope in his Saviour that victory—victory through the Captain of his salvation must be the end of his struggle with the last enemy; and now he wears a victor's crown.

We are sad! But our very sadness carries our thought beyond the grave and then Faith bids us rejoice.

R. D. G.

Editorial Notes.

It is fitting that THE MONTHLY should present its readers with a photogravure of Principal McCrimmon and with a sketch of his character and early life. By writing the article Pastor R. R. McKay, of Woodstock, has done a service to our constituency and to all interested in our educational institutions. Apart from those closely connected with our educational work, only a few have had, or may ever have, the opportunity of seeing Principal McCrimmon and hearing him speak with regard to that work, and still fewer may have the privilege of knowing him intimately, and thereby of learning the many qualifications he possesses for the discharge of his responsibilities. It is our good fortune to have known him during his student days as an undergraduate of the University of Toronto, and to have been for some years in close touch with his work at Woodstock. We, therefore, speak only what we know to be true when we say that he is eminently fitted to be a successor to the long line of noble men who have filled the honorable position of Principal of Woodstock College. A perusal of Pastor McKay's article in this number will help our readers to understand the confidence the Senate and Board of Governors have in Mr. McCrimmon's ability and fitness for the high office to which they have called him. Indeed it would appear that he had been designated for the position by a higher power than man, and that his early life had been ordered in such a way as to give him the very training and experience requisite to make him a power for good with young men. We verily believe it, and that is why we are so confident of his success as Principal. An old student of the College, upon being asked his opinion of Mr. McCrimmon, replied, "He always seemed to me to have come to the class-room straight from his knees." The teacher of whom that can be honestly said by a student is one worthy of being a successor to the sainted Dr. Fyfe, than which no higher commendation will be required by Canadian Baptists. We trust that he may long be spared for service, and confidently predict for the College under his guidance a future of usefulness worthy of its noble past.

WE often hear it said that McMaster University has certain definite ideals that distinguish it more or less from other universities. The word "ideals" is a popular word in these days; it slips glibly off the tongue of many who perhaps have little or no idea of what it really means. It may even be that many who talk fluently of

McMaster's ideals would be hard put to it to define with any degree of accuracy and fulness what these ideals really are. There are some, too, who earnestly desire to know what these ideals are, but who have no means of finding out. Each new generation of undergraduates must be helped to a clear conception of what McMaster stands for. To be sure the students have the best opportunity of learning this, for they may see something of her ideals in the inner life of the university and its academic departments. And yet they, too, require something more, for we are glad to say her ideals are too high to have been realized within the few short years of her existence. Finally, there are those who once had very vivid conceptions of what McMaster should be, but in whom those conceptions have been dimmed through lapse of time. Of ideals it may be said, as the poet has said of precious jewels,

"Oft sight of these doth color-sense renew."

Now it is because of all these considerations—because there are those who have only hazy ideas of what McMaster University represents, because there are those who desire to know her ideals, and because there are those who need to have their "color-sense" renewed—that we publish in this issue of *THE MONTHLY* a portion of the address delivered by Dr. Rand at the opening of the Arts Department of McMaster University. This address has never been printed in a form suitable for permanent reference, and should be published in *THE MONTHLY* if for no other reason than to supply that lack. Of those who have a real grasp of the principles of Christian education upon which McMaster University is founded, and of the ideals she is giving her best endeavors to attain, none have given more lucid expression to those principles and ideals than Dr. Rand. Of this the address we print this month is abundant evidence. Exigencies of space have made it necessary to omit several portions of it, notably the appreciative references to Principals Castle, McVicar and McGregor, but nothing essential to its present usefulness has been omitted. A careful reading of the article will recall to us all the high resolves we once made, and the noble ends for which we strive; it will reveal to others less acquainted with our work the motives that impel us to action and the purposes we seek to achieve; it will strengthen us in the conviction that McMaster's presence means something, and nerve us to greater zeal in attaining our goal. We heartily commend it to all, but more particularly to every student.

It is always a pleasure to note in these columns any recognition of the work and scholarship of the various members of our profes-

rioriate, but there have been lately so many instances of this that we may be pardoned if we are somewhat belated in our references to each and every one. Chancellor Wallace has received signal honor in being made the recipient of the degree of D.D. from his Alma Mater, Acadia University, and of that of LL.D. from Mercer University, Macon, Georgia. We congratulate him heartily. We feel sure that these institutions are no less honored in conferring these degrees than he is in being asked to accept them. During the past summer also, Professor Willmott, of our science department, was commissioned by the Commissioner of Crown Lands for Ontario to examine and report upon the newly discovered gold fields of Michipicoton. He spent about a month examining the rocks and minerals of that new field for mining operations, and is now busily engaged in preparing his report for the government. This will contain a large amount of information of geological and economic importance. In the meantime he has presented an interim report dealing in a general way with the geography, geology and mineral resources of the district. Professor Willmott is in every way qualified for performing this important service, and will discharge his duty with satisfaction to the government and with honor to himself and McMaster University. In this connection we refer to his new book, "The Mineral Wealth of Canada," and direct our readers to the review of the same which Archibald Blue, Esq., Director of the Bureau of Mines, has been so good as to write for *THE MONTHLY*.

WE have all heard with exceeding regret of the disastrous fire that destroyed the historic town of Windsor, Nova Scotia, and our sincerest sympathy goes out to all who suffered so heavily. We rejoice, however, with the people of Windsor in general and with our Episcopalian brethren there in particular, that King's College was spared. This honored institution is the oldest of the kind in Canada. It performs its functions under warrant of a Royal Charter, granted by George III in the year 1802, and since that very early date its history as an institution of culture has been one of which it has every right to be proud. The annals of Canada contain few names more illustrious than those of some of the distinguished sons of King's College. We extend to our sister college our congratulations upon its escape from the disaster that fell upon Windsor, and express our sincere wish that the future of King's may be even more prosperous than its glorious past.

REV. DR. HOVEY, President of the Newton Theological Seminary, has consented to act as general editor of a Commentary on the Old

Testament, to be issued by the American Baptist Publication Society. He has arranged with a number of scholars in England and America to undertake the work, and the different books of the Old Testament have been distributed among them. Dr. Welton, of McMaster University, has been asked to take the books of Genesis and Judges, and has consented to do so. He hopes to have the commentary on the first ready for publication in a year from the present date.

It is gratifying to the University, as it must be to Dr. Rand, to know that "At Minas Basin and Other Poems" is attracting increased and most favorable attention. The volume has been placed by the Education Department of Ontario on its list recommended for libraries, and recent application has been made to the author for permission to include "The Dragonfly" in a volume of select readings, now in course of preparation for use in schools in this Province. Permission has also been sought to print in a separate form, "May's Fairy Tale," for use in the model schools of Nova Scotia; and Acadia University has introduced Dr. Rand's volume of poems as one of its texts in English literature.

Book Reviews.

MINERAL WEALTH OF CANADA.*

Professor Willmott's book on the Mineral Wealth of Canada is mainly what its sub-title implies, viz., a guide for students of economic geology. It is, we believe, the first attempt made to deal systematically with the minerals of our country in one handy volume, for although much information has been gathered and published on the subject, it is only in the form of materials out of which books may be made. The labors of the Geological Survey of Canada have extended over half a century, and for almost every year of that period an annual report has been prepared and published. Many of these reports are now out of print, and full sets are only to be found in the best libraries; and some are so bulky as to deter the heart of any but a specialist or reviewer. Professor Willmott has judiciously

* The Mineral Wealth of Canada. A Guide for the Students of Economic Geology. By Arthur B. Willmott, M.A., B.Sc., Professor of Natural Science, McMaster University. Toronto: William Briggs.

kept his volume within the limits of 200 pages. In that space he has presented, after an introductory geological sketch, a description in some detail of the minerals yielding metals, of minerals yielding non-metallic products, and of rocks and their products. The character, the general occurrence, the distribution and the uses of each metal, mineral and rock are dealt with ; and besides some account of processes of treatment, the latest statistics of production are given. The plan of the book falls naturally under three principal heads, embracing minerals yielding metals, minerals yielding non-metallic products, and rocks and their products. Under the first of these the author, after classifying and describing the various forms of ore deposits, treats of iron, manganese and chromium, nickel and cobalt, copper and sulphur, gold and platinum, silver, lead and zinc, arsenic, antimony, tin, aluminium and mercury. Under the second he includes salt, gypsum and barite, apatite and mica, asbestos, actinolite and talc, peat, coal and graphite, and the hydrocarbons. Under the third he deals with the qualities and uses of granite and sandstone, clay and slate, and limestone. The closing chapter is a very interesting account of soils and fertilizers, and an appendix gives the latest statistics of the quantity and value of Canada's mineral production, and its relative standing with other countries in the production of some of the important minerals. In asbestos and nickel we hold the first place, and in the case of other minerals and metals there is a chance of higher niches being reached before the century is out. A country so bountifully endowed by Nature needs only enterprise, capital and skill to attain a foremost rank in the world's producers of minerals ; and the schools and schoolmasters have their opportunity in supplying the men of trained intellect to direct the forces of capital and enterprise.

Professor Willmott's book is practical and scientific, and will be found as useful to prospectors in the field as to students in the classroom ; while to those who would pursue the subjects further suitable works are cited in the literature at the end of each chapter.

A. BLUE.

Bureau of Mines.

EXPERIMENTAL CHEMISTRY.*

Specialization is characteristic of our age but it is at the same time recognized by our best educators that broad and deep foundations must first be laid. This is evidenced by the enlarging of the curricula

* Experimental Chemistry by Wallace P. Cohoe, B.A.

in many of our technical colleges. Not long ago a dental student was not required to know anything of chemistry—a subject of which he intended to make daily application in his business. Even yet the instruction in nearly all American colleges is confined to a short lecture course. Two years ago the Board of the Royal College of Dental Surgeons of Ontario decided that chemistry should be taught practically and it accordingly provided ample accommodation in its new building, the most complete on the continent. To Mr. Wallace P. Cohoe, B.A., was intrusted the laboratory instruction. As there was only one small and unsatisfactory text on the market for laboratory guidance in dental chemistry, Mr. Cohoe was obliged to prepare a new one. This volume of 80 pages contains numerous experiments, suitable for dental students, clearly described and adequately explained. It is in no sense a theoretical chemistry. Section I. deals with the preparation and properties of twenty elements and simple compounds. Sections II. III. and IV. deal with the ordinary processes of wet and dry qualitative analysis of both metals and acids. In sections V. and VII special tables are given for the separation of alloys of gold, silver, etc., and for testing cements, water, teeth and saliva. Section VI. deals with the preparation and properties of a number of organic compounds used in dentistry, as chloroform, ether and alcohol. The work is well printed and will undoubtedly prove of great service to those for whom it is written.

A. B. W.

Here and There.

L. BROWN, B.A., EDITOR.

THE town of New Haven, Conn., will, it is said, sue Yale College for \$460,000 unpaid taxes.—*Ex.*

A UNIVERSITY for women at Tokio, Japan, is said to be assured. The Emperor and Empress have contributed toward its endowment, and are using their influence in its behalf.—*Ex.*

MR. H. H. NEWMAN, B.A., entered upon his work on Oct. 1st as Professor of Latin and Biology in Des Moines College, Iona. Hacket is enjoying good health in the midst of heavy work. He expects to spend part of his summer's vacation in the study of biology in Chicago University with which Des Moines College is in affiliation. His numerous college friends wish him every success and predict for him a brilliant future.

THE inaugural number of the West Virginia *Athenæum* for October is especially fine. Among the addresses given on the inauguration of Dr. Jerome H. Raymond, those by President Harper, of Chicago University, on "Some University Ideals," and President Andrews, of Brown, on "Forward Steps in Education," are well worthy of careful reading.

THEIR EDUCATION.

These college men are very slow,
They seem to take their ease;
For even when they graduate,
They do so by degrees.—*Ex.*

WHAT is it that the world wishes to know about us when we leave college? Not so much what college we came from, as "what we are good for," and this question can only be answered by the life we have lived in college. As a rule, what a man is in college, that man will be in after life.—*Ex.*

ON October 20th a very interesting event took place in the historic town of Amherst, Nova Scotia, when Myra Jean Black, daughter of Thomas Black, Esq., was united in marriage to Rev. R. W. Trotter, B.Th., pastor of the first Baptist Church of Victoria, B.C. Ralph is an old Woodstock College boy, and also a graduate in Theology of McMaster University. His genial nature has drawn about him many friends who unite in wishing him a prosperous and happy life.

VICTORIA THE GOOD.

The dew was on the summer lawn,
 The roses bloomed, the woods were green,
 When forth there came, as fresh as dawn,
 A Maiden, with majestic mien.
 They girt a crown about her brow,
 They placed a sceptre in her hand,
 And loud rang out a Nation's vow,
 "God guard the Lady of the Land!"

And now the cuckoo calls once more,
 And once again June's roses blow,
 And round her Throne her people pour,
 Recalling sixty years ago;
 And all the goodly days between,
 Glory and sorrow, love and pain,
 The wifely Mother, widowed Queen,
 The loftiest as the longest Reign.

She shared her subjects' bane and bliss,
 Welcomed the wise, the base withstood,
 And taught by her clear life it is
 The greatest greatness to be good.
 Yet while for Peace she wrought and prayed,
 She bore the trident, wore the helm,
 And, Mistress of the Main, she made
 An Empire of her Island Realm.

So gathering now, from near, from far,
 From Rule whereon ne'er sets the day,
 From Southern Cross and Northern Star,
 Her People lift their hearts, and pray:
 Longer and longer may she reign
 And, through a summer night serene,
 Whence day doth never wholly wane,
 God spare and bless our Empress Queen!

—ALFRED AUSTIN, Poet Laureate, in *The Independent*.

The Institute is a bright little monthly published by the students of Strathroy Collegiate Institute. It is edited by Mr. J. F. Howard, B.A., a member of the Collegiate staff and an old friend of several members of our McMaster professoriate. *The Institute* is an honor to its editor and the school it represents. Several of its articles would do credit to much more pretentious publications.

FRANCIS TURNER PALGRAVE, poet, essayist and professor of poetry at Oxford University, died on October 24th, aged 73 years. His best known works are: *The Golden Treasury*, a collection of the best lyrics in the English language; *Essays on Art*; *Life of Sir Walter Scott*, and *Lyrical Poems*.

College Topics is a new venture in Canadian college journalism. It represents no one college, but endeavors to give a weekly summary of the events occurring in the various colleges in Toronto. Its editorial staff is composed of one representative from each college in the

city, Mr. F. E. Brophy, '00, acting for McMaster. Such a paper as *College Topics* hopes to be has an opportunity to perform an important service in connection with college life. We gladly welcome it and wish it every success. We hope, too, that its editors will not forget that, as a college paper, it should be an example of good English. The first number erred conspicuously in this respect. The use of the word "Denticales," as the heading of a column of news notes from the Dental college, is inexcusable in a college paper. Since writing the above the word has been changed to "Denticles," which, though less egregious an error, is in our opinion hardly any more commendable in a paper edited by a college man.

HER BOUNDLESS FIELD.

You talk about

"A woman's sphere,"
 As though it had
 A limit.
 There's not a place
 In earth
 Or Heaven,
 There's not a task
 To mankind
 Given,
 There's not a blessing
 Or a woe,
 There's not a whisper
 Yes or no,
 There's not a home
 So we are told,
 That's worth a feather's weight
 Of gold,
 Without a woman in it.—*Ex.*

THE attention of scientists is just now directed to the possibility of telegraphing without wires. An Italian named Marconi, at present in England, claims to have solved this difficult problem. Should the invention be a success the benefits to be derived therefrom, will certainly be of great importance. Communication could be held between armies with apparently little difficulty, and since the currents can also be made to pass through water, telegraphing between ships at sea could be accomplished.—*Ex.*

STUDENT self-government is branded as a failure at the Northwestern University. The system of student advisers, student courts, and student councils has been found wanting and is to be abandoned. President Rogers says that the university stands as another witness to the fact that students left to govern themselves are not governed at all. For seven years a students' council, organized by the students, of the students, has been granted the privilege of advising with the faculty before any action was taken touching student interests or affecting their personal freedom. The faculty has done all it could to elicit the cooperation of the students, but has met with no encouragement. Hereafter faculty rule is to be the custom, and the boys and girls will be expected to say nothing.—*Chicago Times-Herald.*

College News.

A. B. COHOE, '98. MISS E. WHITESIDE, '98,
S. E. GRIGG, '00.

PROF.—(at roll call — sympathetically):—"Is Mr. S—— badly hurt?"

Student:—"Quite badly."

Prof.—(insinuatingly):—"Football—I suppose?"

Student—(triumphantly):—"N-o; —er, it was another man's head."

PROFESSOR (to student who has persisted in translating masculine nouns by feminine pronouns) "Mr. M——, you seem to have a great attraction toward feminine forms."

THE Tennysonian Society has prepared for another term's work, by the election of the following staff of officers: Pres., E. E. Wood, '00; Vice-Pres., Miss Armstrong, '01; Sec.-Treas., D. W. Gunn, '00; Councillors, R. E. Sayles, '01, and A. Torrie, '00; Editors of the Argosy, Miss Dryden, '00 and F. E. Brophrey, '00. We congratulate the members of the Tennysonian upon their choice of officers, and wish them a successful term's work.

SEVERAL of the young ladies of McMaster attended a musicale given by Miss Mary Hewitt Smart, in her cosy little studio in the Yonge St. Arcade. The programme, which was delightful, consisted of piano solos by Mr. Wark and vocal solos by Mr. Rundle and Miss Smart. Miss Smart is to be congratulated on the success of her first musicale of the season.

ONE of the pleasing events of the past month was the reception given the Baptist students of the city by the Jarvis Street Church, on the evening of Friday, the 5th inst. Although the weather was somewhat disagreeable, yet a large number of students were in attendance, and spent a most enjoyable evening. If the purpose of the reception was to vary the monotony of college life by a pleasant evening, it accomplished its end; while if it had the further aim of welcoming students to the church, it was in no less a degree a success.

FOOT BALL.—At the beginning of a term it is the candid opinion of all foot-ball players and enthusiasts that the particular team in which they are interested can defeat all others in the field. The human mind, however, is subject to changes, and particularly in its thought concerning foot-ball teams. However, this year we have not been called upon to change our opinion of our foot-ball team very mater-

ially. We hardly expected that our first team would defeat Varsity I, and consequently, when they met them on the 19th ult., we were not surprised when after a hard fought match they were defeated by 2 to 0. So far they have played but one match of the series, and since they have been doing good work in practice, we anticipate that their future events will be more encouraging. The second team has done excellent work throughout. On the 28th ult., they played Varsity II, and succeeded in playing a tie, each team scoring one goal. On Saturday, 6th inst., they played Pharmacy, and won by 1 to 0. Altogether the playing of the second team has been excellent, and they are to be congratulated upon their record for this year.

OUR celebration on the evening of Oct. 30th, seems to have been of so inspiring a nature that one of our number has attempted to record it in rhyme. We print the result :

With cymbals clashing, horns and pans,
Behold the gathering of the clans,
With shout that lifted gathers tone,
From more to more the din has grown.
The windows dance, the ceilings reel,
Inebriate too the rafters feel;
Like earthquake's rumbling, down the stair
The motley throng goes surging there.
Oh clarion shrill! Oh twanging horn!
In thy acclaim is joyance born.
Oh devotees of Hallowe'en,
Such constancy ne'er yet was seen!
Resounding chorus! We shall hear
Reverberating through the year.

ON Thursday, Oct. 21st, Class '98 Theology met and re-organized for the year. The following officers were elected: Hon. Pres., Dr. Welton; Pres., C. H. Schutt; Vice Pres., R. Routledge; Sec., J. R. Webb; Treas., Geo. Menge; Minstrel, A. R. Park; Orator, D. Brown; Prophet, L. Brown.

THE Camelot Club met on the 20th ult. for the election of officers for the ensuing year, with the following result: Pres., M. C. McLean, '98; Sec.-Treas., R. E. Smith, '00; Councillors, Miss Iler, '98, Miss McLay, '00, E. J. Reid, '99. This society meets for the study of English poets and their writings, and a pleasant as well as profitable time is anticipated during the coming year.

THE officers of the Literary and Scientific Society for the ensuing term are as follows: Pres., W. W. Charters, '98; 1st Vice-Pres., J. A. Ferguson, '98; 2nd Vice-Pres., Miss Newman, '99; Rec.-Sec., E. J. Reid, '99; Cor.-Sec., W. B. H. Teakles, '98; Councillors, Miss McLay, '00, F. J. Scott, '99, F. E. Brophrey, '00, J. A. Faulkner, '00, E. E. Wood, '00 and W. J. Pady (Theo.); Editors of *Student*, C. L. Brown, '99; S. E. Grigg, '00 and W. Daniel, '98.

THE Theological Society, after due consideration of the advisability of such a course, have re-organized and, we understand, intend to "boom" things. The officers for the year are as follows: Pres., W. J. Pady; Vice-Pres., J. Chapman; Sec.-Treas., J. Pollock; Councillors, J. G. Brown and O. C. Elliot.

THE opening meeting of the Tennysonian Society was held Friday evening, Nov. 12th. The principal feature of the evening was a debate, "Resolved that Americans should be kept out of the Klondike." The affirmative was supported by Messrs. Robertson, '00 and Phipps, '01, while Messrs. Sprague, '00 and McNeil, '01 presented the arguments for the negative. In a neat address, R. D. George, B.A., summed up the arguments advanced, and gave the decision in favor of the negative. The violin solo by P. Baker, '00, and the piano solo by W. S. Fox, '00, were both heartily applauded. Notwithstanding unfavorable prophecies the Tennysonian seems to be "booming."

WHEN the sedate Theolog., along with his "sporty" comrade in Arts, deserts the dreary halls for the open campus, one may be justified in supposing that something of unusual interest is attracting their attention. Such is the case, for since the posting of the schedule for the Inter-year foot-ball matches, not even a succession of rainy days has been sufficient to dampen the ardour of the athletes in training. Of course, each year is confident of winning, but certainly during the next week there will be some year disappointed.

THE first meeting of the Philosophical Club took place in the Chapel, Thursday evening, Oct. 28th, with an unusually large number present. The following officers for the ensuing year were elected: President, Prof. TenBroeke; Vice-Pres., C. H. Schutt, B.A.; Sec.-Treas., L. Brown, B.A. Prof. TenBroeke made a few introductory remarks regarding the study of Philosophy, and pointed out the true spirit in which it should be pursued. He stated that one aim of the club was to make its members acquainted with the great problems in Philosophy; that was the first step, and then to seek their fuller solution. He stated that from time to time these questions would be discussed by papers and addresses, and that he looked forward to a pleasant winter in the club. Rev. J. G. Brown, B.A., then delivered an address on "Some Outlines of the Principal Systems of Hindu Philosophy." His clear, forceful and practical treatment of the theme in hand made his address one of the best we have yet had in the club. Discussion followed which proved both interesting and helpful.

OWING to the absence of the three senior officers, the "Lit." was somewhat late in re-organizing this term, and it was feared that studies would have usurped the interest due to the Society. But all such fears were scattered when President Charters took the chair at the opening meeting on the evening of Oct. 29th. Something of the enthusiasm with which the new committee set to work seemed to have seized the whole society, for some of the most inveterate "pluggers" were enticed from their dens to see what was going on. The programme opened with an instrumental duet by Misses Bailey and Gile. Miss Newman then gave a recitation from "The Window in Thrums," thus introducing the main feature of the evening, which was a lecture by Mr. McLay, on the life and works of J. M. Barrie. Mr. McLay first gave a short account of Barrie's early life, then by frequent

reference to the author's work, he illustrated some of the peculiarities of style which have enabled Barrie to make his beloved Thrums almost as familiar and real to his readers as are their own homes. If Mr. McLay is at all dubious about the interest taken in his address, he may be re-assured by the fact that since then one or more of the famous author's books have found their way into most of the rooms of those who heard the address. The vocal solo by Mr. Newcombe, and the guitar duet by Messrs. Brownlee and Phipps were very much appreciated. If the opening meeting is a foretaste of what is to come, we may expect most interesting meetings during the remainder of the term.

NOVEMBER 5TH was a memorable day in the history of athletics in McMaster University. So healthy an interest has been taken in athletic sports by both students and faculty that it was deemed advisable to form the McMaster Amateur Athletic Association, which should have charge of what was formerly left to various clubs to look after. Arrangements were made and perfected by the Executive Committee of this Association for holding a field day on the McMaster grounds. Doubtless this will be an annual fixture. Our athletes had something worth while competing for, as a handsome silver cup has been presented to the Association by W. K. McKnaught, Esq., upon which will be inscribed, each year, the name of the student of McMaster, or her affiliated Colleges, who makes the greatest number of points. In addition to this, Chancellor Wallace presented a gold medal, to be contested for by students of the University alone. Two silver medals were offered by the Association to those taking second and third places, and badges to all who get first, second or third places in any event. Among the spectators were President Loudon of Toronto University, Revs. Elmore Harris, W. W. Weeks, J. A. Keay, C. A. Eaton, and a large representation of the members of the faculty and their wives. The ladies of Moulton College, chaperoned by Miss Dicklow and other members of the faculty, turned out 'en masse' and enlivened the proceedings very materially by their presence and by the keen interest they showed in every contest. They did not 'make the welkin ring,' but a little song, 'What shall the harvest be?' burst upon the sensitive ear of the committeeman who handled the rake. Every event, from the monotonous kicking the football to the mirth-provoking fatigue race, was well contested. The 100 yd. and 220 yd. dashes were beautiful races, while Ed. Reid won the half-mile and mile runs handily.

While the records of this year show a chance for improvement, yet the excellent work done by many of the contestants justifies us in anticipating for future field days some interesting contests. This year the laurels go to Matthews, Sprague and Reid, who proved themselves to be good all-round athletes. On account of rain some of the events were run off on Saturday morning. Following are the events, with the names of the winners:

Kicking the football—Daniel, 148 feet 7 in., won; Gunn, 2nd; J. P. Schutt, 3rd. Putting the shot—McNeil, 28 feet 10 in., won; Daniel, 2nd; J. P. Schutt, 3rd. 100 yards (final)—Sprague, 11 seconds, won; Matthews, 2nd; Cornish, 3rd. High jump—Matthews, won; Schutt and Brown, equal. 220 yards run—Matthews, 25 3-5, won; Sprague, 2nd; Cornish, 3rd. Throwing the heavy weight—Fairchild, won; Marston, 2nd. Half-mile run—Reid, 2.17 3-5, won; Sprague, 2nd; Matthews, 3rd. Running hop, step and jump—Cohoe, 38 feet 3 in., won; Sprague, 2nd; Reid, 3rd. Pole vault—Matthews, won; Torrie and Sayles, equal. Running broad jump—Cohoe, 17 feet 9 in., won; Sprague 2nd; C. L. Brown, 3rd. 440 yards run—Sprague, 1.51, won; Reid, 2nd; Matthews, 3rd. Half-mile walk—Reid, 3.41, won; Shaw, 2nd; Gobles, 3rd. Fatigue race—McNeil and Mann, won; Vichert and Mode, 2nd. Following are the officials:—Starter—Mr. W. S. W. McLay. Time-keepers—G. H. Grant and W. Daniel. Judges—Prof. McKay, Prof. Willmott and R. D. George, B.A. Clerk of the course—A. G. Baker, B.A. Announcer—P. C. McGregor. Measurers—W. P. Cohoe, B.A., F. H. Phipps, L. Brown, B.A., and W. Findlay, B.A. Referee—H. N. MacKechnie, B.A. Committee—C. H. Schutt, B.A., E. J. Reid, A. G. Baker, B.A., A. Imrie, B.A., W. Daniel, A. W. Torrie, F. H. Phipps and J. A. Ferguson.

FYFE MISSIONARY SOCIETY—It was not till the students had assembled in the University chapel for the October meetings of the Fyfe Missionary Society, that the boys really began to feel at home in their University life. It was with keen and hearty appreciation that students and professors joined voices in prayer and praise in the devotional meeting led by the President, Dr. Goodspeed. The election of officers resulted as follows: President, Dr. Goodspeed, re-elected; Vice-President, C. H. Schutt, B.A.; Treasurer, Dr. Welton, re-elected; Recording Secretary, J. G. Matthews, B.A.; Corresponding Secretary, W. J. Pady, B.A., re-elected; Members of Executive—from the Faculty: Prof. Farmer, Dr. Tenbroeke; from the Students: Messrs. Simmons, Vichert, McLean, Brown, and Park.

The reading of the Treasurer's report showed a very satisfactory state of affairs, and Dr. Welton received the hearty thanks of the Society for his painstaking work. After the report of the Committee on Voluntary Work, showing how the various city missions had been provided for during the summer, and how they had prospered, the customary reports from summer fields were given. Mr. G. Simmons, B.A., told of his experiences at Bloomsburg and Tyrrell. He had endeavored to supply the main need—pastoral work, and had been gratified to notice a steady increase of spirituality. Several had been converted, and many who had not been church-going people had been induced to attend the services. Mr. C. H. Schutt, B.A., told of his thrilling experiences as a Grande Ligne missionary. He had been sent to New Brunswick to try the success of an effort among the French, with the English work as a basis. He had used all means, and gained many. He had sold and given away Bibles; held children's meetings in school-

houses ; by means of tact and sympathy had been enabled to do a great deal of personal work. He thought the experiment a success.

In the afternoon Chancellor Wallace introduced Miss Armstrong, of Rangoon, Burmah, one of McMaster's lady students. Miss Armstrong gave a very interesting account of the work done by her parents and herself. They had been making the most of their opportunities among the Telugus and Tamils. She had introduced kindergarten work into her father's school. Starting with children two to five years old she had met with many difficulties, but after four years' patient work her class numbered sixty five. She gave them lessons in the life of Christ, the Old Testament stories, and the journeyings of the Israelites. Sand-tables were used to picture the tabernacle, tents, etc., and to make the lesson vivid. The children took the messages and many practical results followed.

Mr. A. Imrie, B.A., told of his work among young men on the Aurora and King fields. Baseball, barley threshing, etc., afforded opportunities, prayerfully and successfully used, for personal work. As a result, a large number had accepted Christ.

One good suggestion made, received hearty endorsation, namely, that our College professors, and others, prepare extracts setting forth the errors in the many false doctrines so widely promulgated. Earnest prayer by Rev. S. S. Bates brought a spiritual feast of good things to a close.

THE Ladies' Literary League gave its first programme Friday afternoon, Nov. 12th, in the chapel. The main feature of the programme was a talk on Burmah by Miss Armstrong. Besides being so perfectly at home with the subject Miss Armstrong is an interesting and pleasing speaker. It was rather a pity that some of the special scientists could not have been present to hear Miss Armstrong's description of insect life, for "Burmah," as she tersely expressed it, is "the heaven of the naturalist." Miss Gile '00 gave a bright and humorous recitation. The instrumental by Miss McLay '00 was much appreciated, as was also Miss Welton's vocal selection. Miss Newman '99 entered upon her duties of Critic in a very kindly spirit. If programme committees that follow meet the same success of the one that has just acted we may hope to keep that leniency in our Critic. The meeting closed with "The Maple Leaf."

MOULTON COLLEGE

GRACE BROPHEY, MARGARET NICHOLAS, EDITORS.

It was with much pleasure that we greeted the invitation to the McMaster games on Friday, November 4th. The exhibition of that afternoon convinced us that the McMaster boys have remembered the old saying, "All work and no play makes Jack a dull boy." All the games showed an amount of skill which could only be obtained by long practice. In the midst of the programme a sudden clapping

heralded the arrival of an esteemed member of our faculty. We had no sooner quieted down, and were enthusiastically awaiting what promised to be an exciting race, when our expectations were rather dampened by a sudden shower which sent the Moultonites scurrying home, leaving in their wake only a cloud of dust. We are sorry that we were not permitted to view the ending of the games on Saturday morning.

HALLOWE'EN CELEBRATION. It has been the custom of the Moulton girls to hold a masquerade the last Friday in October. This year in place of the old-time entertainment there was a Hallowe'en tea-party for day pupils as well as boarders. At six o'clock the girls gathered in the library, and headed by the class of '98 a long procession wended its way towards the dining-room. Here a bright scene met our eyes, the room being decked with red, white and blue bunting while in the centre was a large bank of palms. Each class had its own table which its members decorated with the class ribbons and flowers.

The Fourth Year had an artistic display of their colors, yellow and green. As their flower, the daffodil, is not in season they decorated with stately yellow chrysanthemums. The Third Year won admiration from all by their dainty white and green trimmings of carnations and smilax. The Second Year formed a contrast to the class of '99 in having orange and black pansies and ribbon. What can compare with roses, red and white—except of course the First Year—who selected these most queenly blossoms for their class flowers? The Specials had a very effective table trimmed with red and white chrysanthemums and smilax. The Preparatory's table looked "sweet" in its pink and white dress. The Faculty had a table prettily decorated with maiden hair ferns.

After tea the toast-mistress, Miss Florence Davis of class '98, announced the following toasts:—1 "The Queen," National Anthem; 2 "Miss Dicklow," Mrs. Dignam; 3 "Moulton College," Miss Grace Wallace '98; 4 "Our Graduates," Miss Ethel Thomson '99; 5 "The British Empire," Miss G. MacGregor '00; 6 "Canada," Miss Mary Graig '01; 7 "Master Sefton," Miss Geldart; 8 "Miss Harper," Miss Marion Taylor.

After the toasts all repaired to the reception room where a short programme was given followed by Hallowe'en games. By the happy faces it may be inferred that the Moulton festivities were a decided success. Every class has reason to be proud of its representatives as they fulfilled every expectation in the able way in which they made their speeches.

The fame of the Woman's Christian Temperance Union work is now world-wide, but we feel that we must add a word to show our appreciation of the meeting which we were privileged to attend during the recent convention held in this city. Their beloved president, Miss Willard, awakened in most of our girls a high aspiration to be noble, useful women. It seemed just "the charm of her presence," for her words were few and unassuming.

An evening with Schumann was very pleasantly spent a few weeks ago. Miss Lyon read a very interesting paper on his life and works, and also sang several songs of his composition in a most artistic manner.

We wish to thank the McMaster boys for remembering us on Hallowe'en night. They are to be congratulated upon the good order and quiet demeanor always maintained in their ranks. Later on the same evening, we were given a very vigorous serenade by the students from Varsity and Osgoode Hall, who kept the policeman very busy. We heard that it was even necessary for them to use their clubs.

WOODSTOCK COLLEGE.

S. R. TARR, M.A., D. ALEXANDER, EDITORS.

DUE preparations are being made for the reception of the McMaster football team, and a well-contested game is anticipated.

A FEW more new-comers have been welcomed to the school, and at present the roll registers considerably more than during the Fall term of last year.

WE were pleased to have a flying visit from the Chancellor, and delighted with his practical talk to us at morning chapel. We only wish that his visits and talks were more frequent.

THE lecture delivered by Professor Farmer on "Cuba's Problem, and its Solution," was highly appreciated. The students and townspeople filled the chapel comfortably. The lecturer touched the political side of Cuba's difficulty, but confined himself chiefly to its religious phase. Although many interesting facts about Cuba itself were given, the main feature of the lecture was a sketch of the life and work of Alberto Diaz, who has become the apostle of religious freedom for Cuba.

DURING the past month the inter-year football matches have been the order of the day. The 1st and 2nd years played first. Both teams showed up well, but the 2nd year came out ahead, the scores being 4 goals to 1. Then the 1st and 4th years contested, the game resulting in a tie, each team scoring 3 goals. The 3rd and 1st years followed, and at the close the score stood 2 goals to 0 in favor of the former. But *the* match of the series was that between the 2nd and 3rd years. From beginning to end it was a strenuous contest, and the greatest excitement prevailed. Towards the close, however, the 3rd year managed to put in one goal, and this decided the game, the score standing 1 to 0. The 3rd year hopes to win the inter-year championship, and will strongly fight for the coveted honor.

GRANDE LIGNE.

E. NORMAN, B.A., EDITOR.

FELLER INSTITUTE is this year to have the pleasure of hearing the melodious voices of a Glee Club resounding through its halls. Mrs. A. E. Massé has consented to give the necessary instruction and drill. It is understood that nearly all the teachers and their wives and possibly several of the more musically inclined students are to be members of the club. No doubt the "touches of sweet harmony" will have their effect upon the spirits of the teachers, "since there is nought so stockish, hard, and full of rage, but music for the time doth change his nature." Possibly also, they may consider those of us who are not so "moved with concord of sweet sounds," as being "fit for treasons, stratagems, and spoils." We shall await developments.

SINCE the opening of school we have had the pleasure of visits from Mr. N. A. Parent, Vice-President of the "Laurier Mining Co." of British Columbia, Rev. Thomas Lafleur, Grande Ligne Secretary, and Rev. E. Bosworth, our Field Secretary. Mr. Parent of course was full of Slocan silver mines, Mr. Lafleur as usual gave us two good sermons; and Mr. Bosworth gave us some good cheer. Mr. Bosworth was on his way to England to collect funds. We hope he received some encouragement while here, in seeing our school packed to overflowing with bright, happy pupils. We wish him a pleasant trip, and much success in the sometimes not most pleasant task of soliciting money for the mission.

TEMPERANCE SOCIETY—The first meeting of the Temperance Society, in connection with Feller Institute, was held on Friday, Oct. 29th. The young people were enthusiastic, in both the execution and the reception of the programme. After the opening exercises, the officers for the next meeting were elected. In our association, a new president, vice-president, secretary, and programme committee, are chosen each month. This gives to quite a number the opportunity of presiding at, or in some way assisting in, the meetings, and it is to be hoped that the experience will prove useful to them in their future work. After the business was transacted there were recitations in French and in English; one, a temperance poem, composed by Mr. Willie Cotton, a former student at Grande Ligne; a solo by Mrs. A. E. Massé, a trio by little girls, a French and an English chorus, and two dialogues. One of the latter, "Forming a New Colony," was very creditably rendered by ten boys. One of the most pleasing events was "The Sunflower Chorus," sung by six young girls, whose bright faces peeped out from the centres of huge, painted sunflowers, while a smaller girl carefully watered some real plants, which helped in the decoration. To the great gratification of the juveniles, an encore was allowed, and when the curtain was drawn, instead of the pretty girlish faces, there were the rolling eyes and broad grins of temporary negroes. The meeting closed with a lively French hymn.