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CAPITAL PUNISHMENT.

The subject of capital punishment is at the present time attracting unusual attention in Canada. The cause is one too well known. A miserable scoundrel who seems to have been, in spite of all his advantages of birth and education, one of the meanest and most despicable of human beings, and who for the purpose of succeeding in a stupid, blundering swindle, coolly and deliberately murdered a youth entrusted to his care and whom he should have protected unto death, has been exalted into a hero by the nauseous pandering of the newspapers to a vitiated taste of a portion of their readers. These who have fed with delight upon the garbage raked up for them in Woodstock gaol, have manifested their gratitude to those who thus catered for them by sending to their columns in literary form hysterical shrieks against capital punishment. The infliction of the death penalty for murder might have been silently tolerated in other cases, but if such a fine fellow as the hero of the death swamp, shooting in the back his unsuspecting victim—and then dressing himself so neatly for his appearance in court, is to be hanged, then the death penalty must be abolished. Ministers must preach against it and petitions to supersede it in this special instance must be circulated and signed. All this many of us have endured in silence. We have read the letters with weariness and the sermons with amusement, but both with patience because we have had faith in the common sense of the great public whom the noisy, fussy persons shouting for the abolition of the death penalty no more represent than the three tailors on Tooley street did the people of England.

The question of capital punishment is one that may be determined by the reverent acceptance of the teachings of the Scriptures or by a regard to expediency. The words of the Almighty recorded in Gen. 9: 6 are either a prediction or a command. If the former, they have not been fulfilled, for countless murderers like Herod the Great and Henry VIII have escaped punishment at the hands of men. The case of Cain has been wrongly presented in the discussion of this subject in the pulpit. That he killed his brother is clear, that he murdered him is doubtful. The word used in Gen. 4: 8 is *haray*, the same that is employed in Gen. 20: 4, where it certainly does not mean murder. It denotes to kill, to take away life for any purpose. *Katal and ratsach*, as in Job 24: 14 and Exodus 20: 13, are the words used to express murder. The same difference in the terms employed is found in the New Testament mention of Cain's crime. When murder is spoken of as in Matthew 23: 35, the unmistakable Greek term *phonuco* is used; but when Cain's deed is mentioned *sphatto* is used, as in I. John 3: 12. Cain, it would therefore appear, committed manslaughter, striking his brother a passionate blow without intending to kill him, but unrestrained by the fear of doing it. His punishment has been more strangely mis-represented than his crime. There is something almost ludicrous in the assertion made in one of the sermons preached in Toronto that he was imprisoned for life. His punishment consisted of three things. 1st, he was not allowed to till the earth; 2nd, he was driven forth from the visible symbol of the Divine presence; 3rd, he was to be a murderer on the earth. If, as we have been told, his case is to be an authoritative precedent for the punishment of murder, the judicial sentence upon any one convicted of that crime will be that he is not to enjoy ordinary religious privileges, is to be debarred from agricultural pursuits, and is not to be allowed to have any permanent residence in any civilized community. The civil law of Moses has nothing to do with the subject so far as modern society is concerned. Its provisions were temporary enactments for the culture and discipline of a semi-barbarous people not fitted to receive a milder code. With the ceremonial law it was abrogated by the introduction of Christianity, which, however, left unrepealed the moral law contained in the decalogue and the earlier enactment given to Noah in Gen. IX., 6.

The passages in the New Testament which seem to have the most direct reference to the subject are these—Romans XII; 3, 4. It will be difficult to give to those words any fair interpretation that will not imply the sanction of capital punishment. Those who are at all acquainted with the nature of Roman law will see that this is the case. Mathew V. 22—The words of the Saviour in this instance have been supposed to refer to the future punishment. According to this interpretation, if a person were angry without cause, or if he employed contemptuous words toward his brother, he would be in danger of punishment here, but if he should say to his brother "Thou Fool" he would be in danger of everlasting punishment in hell fire. Very different was the meaning of the all-wise and infinitely good Son of God. The word in the original that is here translated hell fire is *Gehenna*, the name given to a part of the valley of Hinnon below the brow of Mount Moriah, where the offal of the city, the carcasses of animals, and the bodies of criminals were burned. Jesus was warning against giving the reins to temper and passion and that he who did this was in danger of committing crime that would bring upon him the worst penalties man could inflict. So far as this may have any bearing upon the topic, it certainly implies the sanction of capital punishment.

The subject may be discussed upon the ground of expediency. Society should be organized and governed upon Bentham's fundamental principle of promoting the greatest happiness or welfare of the greatest number. The question should therefore take this shape: Which is best for society as a whole—the infliction of capital punishment for murder, or the substitution for it of imprisonment for life? Which of these two will be the greatest terror to evil-doers, the most effectual restraint upon the assassin, and the most perfect protection of the lives of women and children, the peaceable and inoffensive in society? Will the scoundrel who contemplates murder to facilitate or hide other crime, will the highwayman, remembering that dead men tell no tales, will the burglar, breaking into the house at night, with a knife between his teeth and a brace of revolvers at his belt, be deterred most by the fear of the hangman's rope or by the anticipation of imprisonment for life in a gaol with the chance of escape and the possibility of a commutation of his sentence? They know but little of

human nature who have any doubt about the proper answer to these questions. Numberless facts prove that there is nothing so much dreaded by the murderer, as the infliction of the death penalty for his crime. The effect of doing away with the punishment has been in every instance a terrible increase in the number of murders committed. A pseudo philanthropy has more than once induced society to abolish capital punishment, but the result of this attempt to improve upon divine law has been such as to already lead to its re-enactment in most cases, the common sense of mankind will in the end make this the universal decision of the civilized world, which will assume that the divine law-giver has enacted nothing contrary to the best interests of society, and will ask, what is best for man in relation to the punishment of murder. In arriving at its final conclusion, it will be largely influenced by what has occurred in California and other States of the Union in which the death penalty has been legally or practically abolished. Some of the best christian men I ever have known, were members of the celebrated vigilance committee of San Francisco, and personally assisted in hanging the murderers whom the state authorities would not send to the gallows. On one occasion I visited the "Tombs" in New York. There were then in the cells twenty-one men arrested for murder. Three of these cases I can recall. One of them was that of Stokes, who having quarrelled with the notorious Jim Fisk about some dissolute woman, waylaid him on the stairs of the Fifth Avenue hotel and then murdered him in broad daylight. Stokes was imprisoned for a term of years, and is now keeping one of the worst "dives" in the city where his deed of blood was done. Another was that of an Irishman who had an altercation with a person with whom he was walking at a funeral and shot him dead in the street. A third is that of a trackman who, having become enraged at his detention by a jam that had occurred not a hundred yards from the city hall, shot through the heart a man who could not and would not drive on out of his way. Not long after this a Mr. Putnam, a respected member of one of the New York Baptist churches, was going home after attending service on Sunday evening, and was seated with his wife and her sister in a Third Avenue street car, when a low ruffian entered the car and addressed indecent language to these ladies. Mr. Putnam remonstrated and eventually appealed to the car conductor for protection

against this foul insult. The ruffian swore that he would have revenge, and waiting until Mr. Putnam was leaving the car, he seized the car hook and beat out with it the brains of the unoffending man. The car conductor did not interfere, but said to the murderer that he had better take care of himself. The fellow replied with an oath that he was not afraid, hanging was played out in New York. This is the kind of thing that may be anticipated as the result of doing away with the death penalty for murder. That penalty is the one thing the worst criminals dread. Imprisonment for life with its certain comfort and possible chances has scarcely any deterrent effect upon them. Human nature is no worse in the United States than in Great Britain; but the murders in the former country are forefold what they are in the latter, due allowance being made for the difference in population. The only satisfactory explanation of this is the certainty of the death penalty in the one case and its uncertainty in the other. Let the death penalty be abolished in Canada, and very soon here as elsewhere it will be necessary for every one of us to carry with us a revolver by day and to place it under the pillow at night; while occasionally we shall have the pleasing excitement of an infuriated mob taking the atrocious murderer out of the hands of the officers of justice and hanging him without judge or jury. There is a single alternative for society: either the hangman must do his duty or society itself must perform it. No amount of namby-pambyism will induce any civilized community to endure that frequency of murder which is the certain result of abolishing the death penalty. It is utterly unjust to charge with a spirit of revenge those who have more sympathy for the actual or possible victims of the murderer than they have for him. My own philosophy in this case is that of the Frenchman who said: "Stop killing people by law? Certainly, as soon as messieurs the assassins stop killing them without law."

In conclusion a word may be fittingly said about the practice of petitioning the government on behalf of murderers sentenced to be hanged. It is quite evident that this tends to destroy respect for the administration of law and lessen its wholesome effect upon the minds of the criminals. In addition to this it is objectionable because implying a justification of lynch law. A petition to the government on behalf of a condemned criminal

assumes that the sentiment of a portion of the public should be accepted as a safe reliance in deciding upon the guilt or innocence of an accused person, then a trial by a regularly constituted court in which witnesses will be examined, pleadings heard and the verdict of a jury and the sentence of a judge delivered. Is it true that trial by sentiment is better than trial by court? If so then lynch law should be the constant practice of civilized society, but if not, then all petitioning of the government on behalf of condemned criminals is wrong and should be discountenanced by intelligent persons.

A. T. Memo.

ST. THOMAS.

ENGLISH HYMNOLOGY—AN HISTORICAL SKETCH.

If we only knew our hymn-books better, it cannot be doubted that we should love them more. What choice products of poetic genius they contain! What disclosures of the rarest experiences of consecrated hearts! If we are careful to note the authors, to what a glorious fellowship of holy men and sainted women we are introduced! If acquainted with the biographies of the authors, and with the age and circumstances in which the hymns were written, what infinite significance and pathos we discover in many of them! To know and love some good hymn-book cannot fail to be a source of sweetest blessing to any Christian soul. In the case of a minister, to have a hymn-book that is worth knowing, and then to know and love it, is indispensable to his efficiency.

It is a happy circumstance of our times that the incitements and helps to this better knowledge and appreciation of hymns and hymn-books are rapidly multiplying. Not only do the indexes of the best hymn-books now embrace, in addition to the ordinary matter, the names of the authors, with the dates at which they flourished,—which in itself is a valuable help—but biographical and critical works, some of them of the highest order, are already numerous, and yearly increasing.

The study of hymnology opens up a wide and varied field of

thought and research. A glance through any of our hymn-books shows that nearly all ages and all lands have contributed to our treasury of sacred song.

With the brief space at our disposal a limitation of the general subject is necessary. As the heading indicates we purpose in this article merely to sketch the history of English hymnology.

The subject, thus limited, carries us back only about three hundred years, before which time very few English hymns are to be found; for though the Reformation had awaked in England, as it had awaked in Germany and other lands, a new spirit of song, the development of hymnology was delayed in England by the dominant influence of the Genevan theology and modes of worship, which, while providing for the new spirit by the enthusiastic adoption of the metrical versions of the psalms, which were just then being produced, proscribed the use in public worship of anything beyond them. The history of German hymnology would take us back to the Reformation itself, while, for the reason given it was not until almost hundred years later that English hymnology began. Its history covers, then, a period of about three hundred years, and in reviewing this period perhaps we cannot do better than by breaking it into shorter periods of a century each.

1. *The Seventeenth Century.* In this century the foregleams of the approaching day are distinctly visible. The religious fervour, which had demanded and secured the adoption of the metrical versions of the psalms in public worship, and had made the age a psalm-singing age,—this same fervour, glowing in the hearts of those who were also endowed with the lyric gift, burst forth, from time to time, in new songs of love and faith and hope; and though during the former half of the century it was not permissible to use these original productions in public worship, and the authors could hardly have written them with the hope that they would ever be so used, many precious hymns had their birth, some of which are found in our hymnals to-day.

If we except Milton, whose delightful hymns are renderings of certain of the psalms, the most notable names among the hymnists proper, who flourished during the former half of the century are: George Sandys, George Withers, John Austin and Richard Baxter. The first of these is represented to-day in the *Calvary Selection* by a beautiful hymn of praise, beginning "Thou who art throned

above," and the last by the familiar hymn, "Lord it belongs not to my care," while the other two, Withers and Austin, are represented in the *English Baptist Hymnal* by the hymns "Come, O come, in pious lays," and "Blest be Thy love, dear Lord."

When, however, we pass to the second half of the seventeenth century, we are conscious of a distinct advance. The admission of hymns into the services of the sanctuary begins to look possible, and the hymnists begin to yield themselves to the holy impulse with a new purpose. "Hymns begin to assume a distinct style; they are less vehicles for thought and more for religious aspiration; they have grown simpler, both in form and substance, and more within the comprehension of simple folk."

The outstanding name here is John Mason, an intensely pious churchman, the quality of whose hymns, both for height of thought and beauty of expression, has been greatly lauded in our own time by no less an authority than George MacDonald. An exceedingly beautiful hymn by this author, beginning, "Now from the altar of our hearts," is found in the *English Baptist Hymnal*, to which I have already referred. Mason's hymns were the first used in public worship in England. The Independents were the first to use them.

Contemporary with Mason were, the poet Dryden, who translated ancient hymns; Bishop Ken, whose morning and evening hymns, "Awake my soul and with the sun," and "Glory to thee my God this night," have been daily sung, for two centuries past, in every hamlet in England; Tate and Brady, in whose collection appeared that favorite Christmas hymn "While shepherds watched their flocks by night"; Joseph Stennett, the Baptist pastor, who wrote, among other hymns, "Another six days' work is done" and, lastly, Joseph Addison, who gave to the Christian world, in the columns of the *Spectator*, those matchless hymns, "When all thy mercies, O my God," "The Lord my pasture shall prepare," and several others.

2. *The Eighteenth Century.* If in the seventeenth century the foregleams of the approaching day were visible, in the eighteenth we see the full glory of the day-break.

The name which ushers in the day is that of Isaac Watts, the acknowledged "founder," or "father," of English hymnology. "What Ambrose was to the Latins; what Clement Mariot was to

the French; what Luther was to the Germans: that and perhaps more, was Watts to the English."

The services he rendered were twofold. First, he erected the bridge over which the English churches of all sections passed from the use of metrical psalms to hymn-singing pure and simple. Up to his time, with but few exceptions, the service of song was still confined to the use of the Psalms, done into metre. Lamenting this imprisonment of the spirit of Christian worship, in what he regarded as a superstitious reverence for the letter of the Jewish Scriptures, Watts effected the publication of "The Psalms of David," not metrically translated, but "*imitated* in the language of the New Testament, and *adapted* to the *Christian* state and worship." This publication, while retaining much of the flavor, and substance even, of David's originals, was at the same time a body of christian hymns. Slowly indeed did the metrical versions yield the position they had so long held, but, at last, and about the same time, both in the Established and Nonconformist churches, Watt's version took their place.

To thus establish the authority of a *hymn* in the heart of the church was, in itself, a noble service; but, not able to understand why "we, under the gospel," should "sing nothing else but the joys, hopes, and fears of Asaph and David," Watt's added to the service mentioned, the further and inestimable service of producing a body of original hymns which, for the place accorded them, have never been paralled in the history of the church.

That some of these many hymns were too didactic for devotional purposes, that the general quality of others was very poor, and that many which are still inserted in the hymn-books, are destined to drop out of use, may be readily granted; but the man, whose version of the Psalms and whose original hymns supplanted all previous ones in the public sanctuaries of his native land; who, in the Independent churches remained sole master of their hymnody for over a century, and who, to-day, is represented in a hymn-book like the *Calvary Selection*, by one hundred and ninety two hymns out of a total of ten hundred and sixty, while the remainder are distributed among three hundred and twenty seven authors,—such a man is not a subject for petty criticism, but is worthy to be held in memory with grateful and reverent regard.

Who does not know and love the grand old hymn "O God, our

help in ages past;" "When I survey the wondrous cross;" "There is a land of pure delight;" "Not all the blood of beasts;" "Come let us join our cheerful songs;" "Jesus shall reign where'er the sun;" and many others which space forbids us to name?

But within the eighteenth century, and following swift upon the heels of Watts, came troops of holy singers. There was Philip Doddridge—a name which will never die. Then the illustrious Charles Wesley, who was to Methodism, in a less absolute sense, what Isaac Watts was to Independency, and whose hymns, in their spontaneity of feeling and lyrical fervour, surpass, perhaps, even Watt's best. There was also John Wesley, who translated German hymns, and Joseph Grigg; and Joseph Hart; and Anne Steele; and Benjamin Beddome, and towards the end of the century, ragged John Newton, and pensive Cowper; with a host of less important names.

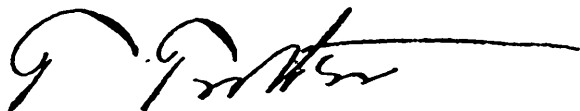
∴, *The Nineteenth Century*, Coming now to the nineteenth century, we must not look for hymnists like Watts and Wesley, the former of whom produced six hundred hymns, and the latter six thousand. When Watts began, the land was nakedness itself, and this, as much as the excellence and suitability of the hymns to the purposes of public worship, explains the unique position to which he rose. By the beginning of the present century, the land was full of hymns. When Watts began, the Nonconformists needed a book entire and the worthy Doctor, even at the risk of sacrificing quality to quantity, appropriately set himself to independently supply their needs. By the beginning of the present century, scarcely a reminder of such conditions remained, and as a consequence, no man in these latter times has attempted to produce hymns by the hundred. Speaking generally, the fact is that instead of a few notable writers each producing hundreds of hymns, the present century has given us not less than one hundred and fifty English hymnists, who have done notable work, but most of whom have been content to be known by, two, three, or perhaps a dozen hymns respectively; Montgomery, Faber and Bonar being the leading exceptions, as to the number of hymns produced by each.

The opportunity which the nineteenth century offered lay in the direction of improvement in the poetical quality of hymns. James Montgomery, in the early years of the century, said, 'Hymns,

looking at the multitude and mass of them, appear to have been written by all kinds of persons except poets." If the actual achievements of the century have not entirely removed that reproach from English hymnody, it is their chief merit that they have done very much toward it. More and more, those imbued with the spirit of contemporary poetry, and themselves real poets, have appeared as hymnists, adding incomparable riches to our store. A glance at the list of the best contributors of this period will fully establish what has been said. The following may be taken as specimen names:

James Montgomery; Richard Mant, Bishop of Dromore; Bishop Heber; Henry Kirke White; Sir Robert Grant; Josiah Conder Dean Milman; Sir John Bowring; Charlotte Elliott; Christopher Wordsworth, Bishop of Lincoln; Dean Alford; Edward Carswell; Dean Stanley; Faber; Newman; Adelaide Proctor; Francis Ridley Havergal; Horatius Bonar.

TORONTO.



STUDENTS' QUARTER.

THE TEACHER FROM A STUDENT'S STANDPOINT.

Much has been written upon the science of didactics, but very few, if any, of the writers are to be found among the ranks of the taught.

It may be presumption for a student to write about the ideal pedagogue, but, at any rate, it will be written in good faith and in all charity. We hope that the article will stimulate one of the many teachers who are contributors to *THE MONTHLY* to write a companion paper, "The Student From the Teachers Standpoint." So that mutually we should have the privilege of seeing "ourselves as others see us." We wish to disclaim any personality whatsoever.

At Woolstock we have an able and powerful professoriate, and one that we believe is not excelled in any college in Canada, either in scholarship, teaching ability, or Christian character.

We may say at the outset that we believe of all the professions that of the teacher is the most important. It is fraught with the gravest possibilities. The character of the teacher, ay, his idiosyncrasies will be reproduced in the life of the taught. The formative period of life is the most serious. It is in this period that teachers may and do give that which shall bias the whole future life. A scholar coming in contact with a preceptor for several hours per day, must of necessity absorb much of that which belongs to him. We would have therefore every teacher the embodiment of virtue, chivalry, dignity, patience and truth. Character is essential, scholarship is not an equivalent.

In the class room the teacher should be hidden and his subject alone objectified. Students are lynx-eyed in regard to mistakes, mannerisms and weaknesses. It is the triumph of the orator, when he can so subdue himself and so present his subject that his audience are oblivious to everything but the message. In like manner a pedagogue should be hidden. Let no individuality, mannerism, carelessness or set phraseology jar the attention. Attention is the basis of intellection. If it is broken in any way intellection suffers. The attention must be gained. In the ratio that the master can "hold" his disciples, in that same ratio will he be successful. How can this be accomplished?

a. By a thorough knowledge of the subject.

A teacher loses control over his scholars the very moment they think that he is talking beyond his depth. It is better to avow ignorance than to assume knowledge, backing up the assumption by vagueness and a pedantic vocabulary. By "a thorough knowledge," we do not mean of the text book only. Let not the Professor be afraid of imparting into the subject the result of his study. Such impartation will give added interest and be doubly beneficial.

It is an open question in the writer's mind, whether text books, as such, should not be altogether abolished. At any rate the teacher should not follow the text book, as a locomotive follows the track. Do not be afraid to mention and briefly talk about the subject to which the special subject under consideration is attach-

ed. Truth is complex but it is also a unit. Show the place that the phase of truth studied holds in the complex whole.

b. It is not enough that the teacher understands his subject thoroughly. The subject must be fresh, not only so but the truth which he has to teach, should be burning in his bones. Oh! the treat of sitting at the feet of a modern Gamaliel, whose whole soul thrills with the subject in hand. This "soul thrill" will be contagious, and the student will become as earnest as the master. How can this desideratum be obtained? By hard work immediately preceding the class hours. It is necessary for the student to work, it is doubly so for the master. A minister of Christ may understand the gospel never so clearly, yet, unless, he specially prepares for each sermon, investing it with the charm of new thought, inflaming his soul by contact with truth, he will degenerate into platitudes and dull repetition. In like manner the teacher must work. He must present his subject from different points of view. The result of this special study will be that his enthusiasm will be enkindled. His language will flow in metaphor and beauty and the subject will be decked with a witchery which will cause his disciples to eagerly anticipate the class hour.

For a teacher to have to ask (for his own use) what the daily lesson is, is a barbarism. It places a wet blanket upon the most ardent student. It tells in eloquent language a tale of thoughtlessness, inattention and lack of interest.

Again, the Professor should never ask a question and be compelled to look into the text book for the answer.

Scene:—A class room in the West of England. *Prof.* "Sir,—— give me the contents of the chapter upon Intuition.

The pupil tries to recall. The teacher, text book in hand, prompts. Result—The student vows that he will not endeavor to retain that which the master does not think worth while retaining himself.

Dull days promote bad temper in the most angelic. The consequence is, that teacher and students are in a state of explosiveness. A spark and red anger appears. A pedagogue that can present a perfectly unruffled exterior, impartial and kind, is a god among teachers. Every teacher will be tempted to exhibitions of annoyance, ill-temper, lack of self-control by the tricks of his scholars. Blessed is he that can say to the evil spirit, "Begone,"

and only show a demeanor of kindness and justice in the face of the most terrible irritation. Such a one demands instant respect and love, almost adoration. Oh, the blight that goes over a class when it is whispered around, "The Dominie is cranky."

There are such things as student's nerves, sensibilities and susceptibilities. All are not phlegmatic, some are bundles of nerves, an angry word, a sneer, a hasty action, brings their heart into the throat, while the nerves vibrate producing such emotions that all thought is banished.

The student stammers, grows red to the very roots of the hair and further: beads of perspiration break out from every pore in his body. Overcome by confusion he sits down, weakened, handicapped, disheartened, nearly heart-broken. We do not over estimate. A few such experiences and the scholar becomes hopeless and gives up trying. We cannot deprecate too strongly any plan of teaching that takes it for granted that all pupils are made in the same mould. Students in class vary; no two are alike. The chords of each life are strung to varying degrees of intensity. Only a "master hand" can "play upon all the hands with might" producing harmony and success.

Telling is not teaching. The intricate truths of nature require to be graved upon the mind. Telling is not the tool to use. It must be a far sharper instrument. A scratch does not last long. The truth must be deeply cut, so that all time shall not efface it.

The teacher should often examine his own engraving, he should be able to read what he has himself printed. For this to be done the teacher will have to adopt modes of analysis and synthesis. The lesson to be gone over and over again in various ways until the whole truth is engraved upon the mind.

Bear in mind the fact that the mind can only assimilate a certain quantity, and at a certain rate. A lack of mastication means a lack of assimilation. There will not be the residuum of mental structure desired.

There is one thing that we would know, why a teacher bears upon all his elocutionary efforts an indefinable something that stamps him as a teacher. We believe that this ought not to be. Every professor should be as nearly an orator as possible. Elocution should form part of their studies. The class-room subjects should be presented in the most elegant English and in the very

best oratorical style. Do not be afraid of impressing into service "angels of imagery that doth excel in strength." The student should have the privilege of drinking in "good form" with the more solid food of his studies.

The subject could be extended very largely, we would say that the profession of teacher was one assumed by the Great God himself. We would therefore "magnify the office," giving to it all that enobles and eliminating all that belittles.

Alfred W. Stone.

LECTURE ON CHIVALRY.

On Friday, the 12th inst., at 8 o'clock p.m., the Rev. J. W. A. Stewart, B.A., of Rochester, N.Y., delivered his lecture on Chivalry in the chapel-room to a large and appreciative audience.

The lecturer, having referred to his experience as a former student of the College and the pleasure he felt in addressing his audience upon Chivalry, thus proceeded with his subject.

A very wise man once said, "The glory of a man is his strength." And in the period of youth comes the fullest vigor and strength. Young men have conscious and lawful pride in themselves. Their steps are firm and elastic. They laugh at disease, and enter into all kinds of manly sports with joy. They can sit up half the night with the girls they love, and yet work hard next day. They are admired and wanted everywhere. The church of Christ wants them. To what shall they devote their strength? What shall they be? What shall they do? Let us go back to the age of chivalry for an answer.

The lecturer, having reviewed the events of the 5th to the 13th centuries, went on to state that the change "from mediæval to modern ages occurred in the 13th century." When Columbus discovered America, chivalry was expiring. Do not despise it as a mere romance or sentiment. It was grand in itself. It was not merely a brotherhood, but a profession, and one which not all could enter. Sons of noblemen strove after it. Initiations and expulsions were connected with the order of knighthood.

Its origin is difficult to trace. It has no exclusive source. In the 9th, 10th and 11th centuries, chaos prevailed, anarchy ran

riot, the law was powerless. But brave spirits arose to redress wrongs and to succor the needy. Thus came about a chivalrous spirit. At the close of the 11th century, during the Crusades, war and religion united in the Templars and Knights Hospitalers. They held a crucifix in the hand and wore a sword by the side.

First came Feudal Knights, then Religious, and lastly those who attained unto Knighthood after passing through the successive degrees of page and squire. Chivalry became popular, and was widely sought after. After the initiation services, the candidate was arrayed in a white tunic, to signify a new life: a red vest, war: black armour, death: spurs, to be ever ready to fly to aid innocence, etc. Then was he dubbed knight, and performed many feats of arms before the assembled ladies.

How seldom though is the ideal knightly character realized. It is the soul of honor, purity, and courage. The Templars and Hospitalers nearly approached it. They had gentleness, courage, patience and strength. They vowed to ask no quarter and to give no ransom. Look at their noble defence of Fort St. Elmo against the Turks: 300 of them to 8,000 unbelievers.

Now we come to the Knights-Errants. They won their ladies by performing knightly deeds of valor, not by feeding them on ice-cream and caramels. But eventually, wealth and avarice led to their corruption and decay. Still we are deeply indebted to them for the works of Scott, Spencer, Chaucer and many others of celebrity. Their ideal was courteous chivalry and Christian gentleness.

Our age is one of economies, of dollars and cents, of book-keeping by double and single entry. It is unromantic and practical. But is the age of chivalry therefore departed? God forbid! True, the formal institution has gone, but the age of chivalry has never gone while Jesus Christ lives. So long as we scorn selfishness and honestly seek after Him, true nobility is possible. Chivalry is impossible as long as we reverence mere wealth. Let your conduct and character, above all else, be those of a gentleman. Have "high thoughts seated in a heart of courtesy." Strive to serve all, be less selfish, less easily led astray. You can't stoop too low in Christ's service. It is really rising. Chivalry cannot survive apart from true religion. A true knight owns allegiance to Jesus Christ, and follows him.

Honor *all* women. They are not goddesses, toys, or slaves, but are worthy of all respect, reverence and courtesy. Louis XIV. doffed his hat to a chamber-maid.

As to courage, Tom Brown was a knight when he took little Arthur's part in that dormitory scene. But Arthur was a far greater knight to dare to utter his prayer amid the jibes and ridicule of his fellows. Now, I don't believe in fighting, and yet, if you are in danger of growing up in a namby-pamby way, it may be well to have a set-to once in a while. You may need it later. Never countenance bullying.

Be strictly honorable in your debts; preserve the national honor, the purity of the ballot box, and the holiness of marriage. Have a lofty contempt for gossip and low vulgarity. The ranks of chivalry are still open. Let us enlist, "laying aside every weight, and the sin which doth so easily beset us, looking unto Jesus, the author and finisher of our faith.

G. H. Clarke.

 1890.

We welcomed him proudly the infant New Year,
And carolled him loudly in midwinter drear;

 Hopefully, happily, softly caressing,

 Tenderly, tirelessly, lovingly blessing;

Cheerily, merrily, grateful we welcomed him.

Long ere the blush of his youth had departed,
Swiftly on errands of mercy he darted;

 Readily, willingly, bringing thee blessing,

 Deftly upspringing returned thy caressing;

Faithfully serving requited his welcoming.

Forget not the lessons he constantly taught,

Forget not the blessings he lovingly brought;

 Gratefully, gladly accepting the treasure,

 Thoughtfully thankful receiving the pleasure

So graciously tendered, so little remembered.

Or wilt thou forget him and all he has done,

Permit him to wander and suffer alone;

 Carelessly, cheerlessly, ruthlessly grieve him,

 Selfishly, sadly, unfeelingly leave him

Tottering, shivering, suffering, perishing?

Soon he will leave thee no more to return,
 Let the thought grieve thee, let thy heart mourn :
 Breathlessly, noiselessly, sweetly befriend him,
 Mournfully, joylessly, deftly attend him,
 And bid him farewell with a smile and a blessing.

O. N. E.

THE JUDICIAL OATH.

There is a tendency abroad; which seems to be growing greater day by day, to regard the Word of God as a profound mystery, to be interpreted only by profound mystagogues. There are those who, failing to get one passage of scripture to coincide with another to their own satisfaction, and fearing to take the stand they ought lest public opinion be against them, dig with their moral, philosophical, theological, theoretical and the like kind of tools, down into the bowels of the scriptures, and succeed in unearthing interpretations, which were never intended by the authors to be conveyed. Heretical, as this statement may be deemed by those to whom it refers, 'tis nevertheless too true.

'Tis indeed a lamentable thing that so many of the simple rules laid down in the scriptures for the Christian's direction should be theorized away by those who, to say the least, must have twofold motives in so doing, namely, the service of God and mammon.

The Bible is very plain; it is its own commentary; the Holy Spirit is its commentator, and does not interpret one passage of scripture in two different ways. If men would take the Bible, comparing "scripture with scripture," and trust the Holy Spirit, instead of their intelligence, to make known that which is not clear to them, there would not be so much dissension—indeed, Christ's prayer would be answered, and all the Church of God would be as one. (John 17: 21). Why not take God at His word, believing that what He says He means? "Oh that men would use that treasure of the Bible as it deserves; oh that they would believe from their hearts, that whatever is said there is truly said, that whatever is said there is said to them, that whatever names things are called they are called by their right names." Then the "Go do this, or that" would have as much force and meaning to them as the "Come unto Me." He who goes to the Bible full of

self-conceit and selfishness, wanting the Bible to tell him only just what he believes and likes to hear, will only find it a sealed book to him, and will very likely wrest the scriptures to his own destruction."

That this state of things exists, respecting the orthodoxy of oath-taking in the courts of justice and elsewhere, and the administrations thereof is painfully evident.

That solemn judicial oaths are prohibited to Christians is clearly evident from our Lord's own words, "I say unto you *swear not at all*, * * * but let your communication be yea, yea : nay, nay, for whatsoever is more than this is of the evil one." (Mat. 6 : 34, 37). There can be no two interpretations as to Christ's meaning when He said "*swear not at all*," either He meant what He said expecting His command to be obeyed, or else he said what He didn't mean. No statement could be plainer, and he who distorts this, or any other passage "makes God a liar, and the truth is not in him."

James, writing to the dispersed tribes, says, "above all things, my brethren, *swear not*, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay: that ye fall not under judgment." (James 5 : 12.) This is a reproduction of Christ's own command, and in the mind of James is the most important of all the warnings he has been making, and is to be laid deeply to heart "above all things." Above all I have said to you, take heed to this command, "that ye fall not under judgment."

Have either of these commands lost their significance? Do they cease to be commands? Were they written to be regarded or disregarded at option? No, emphatically no; they were written to be observed, and they stand as witnesses in God's Holy Oracle against those who refuse to observe them, whether it be a nation or an individual.

An oath, according to Worcester, is "an affirmation, declaration, or promise, made by calling on God to witness what is said, with an invoking of his vengeance, or a renunciation of his favor, in case of falsehood"

Does the fact of a man's calling upon God to be a witness of his word make Him any more a witness than He is without being called upon. He was witness to the concocted lie of Ananias and

Sapphira, and is as cognizant of our every action. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 16:3), and he who thinks that he is screened from the scrutiny of the Almighty because he does not "take the oath" wears the satanic panoply.

Clement of Alexandria proudly remarks that "it is indignity for a Christian man to be put upon his oath." The yes or no of a true man should suffice: indeed, the man who seeks to verify his statement with more than this, manifests an indifference to truth, and *discounts his own word*. Is it to be wondered at, when a man discounts his own word, that his statements are not believed by others? When a man "takes the oath" he virtually says "this binds me to tell the truth, if I refrained from taking it, I would be at liberty to tell a lie." If this is not so, then of what purpose is the oath?

The taking of an oath is no security against false swearing; he who would lie, would lie whether on oath or not; every day we have evidence of this, in the charges for perjury preferred against those who have falsely sworn in the courts of justice.

The administration of judicial oaths is, to say the most in its favor, a superstitious institution. This is, in act if not in word, admitted by those who uphold its administration. What words of warning would not James have written to Christians of the nineteenth century could he have seen a Chinaman in a British Court of Law, break a saucer, to establish his words in the minds of others? Surely christianity must be lapsing into idolatrous superstition, when it admits without discussion, such a course of conduct as this. What would not the Apostle Paul have said, could he have seen in a professed christianized land, a man (an officer of the law, forsooth!) under the influence of strong drink, muttering over the solemn formula, as he hands a begrimed volume of Holy Writ to the witness to kiss—what would he have said to those who refuse to denounce and thereby countenance such irreverence? "I stand in doubt of you" would be his mildest rebuke.

It is remarked by some of the most notable Commentators of the Old and New Testaments, that "swearing in a court of law is not only permissible to christians, but if rightly done gives unto God the glory due to his name." That such a comment is mere speculation on the part of the Commentator, and is not an emana-

tion from the mind of the Spirit is evident from two plausible discrepancies, which appear to have escaped the mind of the Commentator (See Mathew Henry, Vol. 7, p. 63, Sec. II.)

In the first place the Apostle Paul keenly reproves the christians in the Corinthian church for going to law at all, telling them to settle any differences that may arise, between themselves. This being the case an oath would be an unnecessary thing, in-as-much as there would be no occasion for using it.

Secondly, an oath being an unnecessary thing, involves an unnecessary use of the name of God; and is therefore a direct violation of the third commandment: and so far from it being a means of "giving unto the Lord the glory due to His name" it is rather a stigmatizing use of the name of the Almighty justly invoking His disapprobation.

It has well been said that "truth crushed to the ground shall rise again;" and it is to be hoped that the time is not far distant, when the christians of the nineteenth century shall take their stand upon the broad platform of God's Word demanding Truth and Righteousness in its smallest detail from every nation. Then "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands" because He, whose right it is, shall sway the Sceptre of Righteousness the world over, and rule from pole to pole.

WOODSTOCK.

E. H. Emett.

EDITORIAL.

THE AIM OF A MATRICULATION EXAMINATION.

The Education Department of Ontario has, in conjunction with the authorities of Toronto University, arranged for a High School Leaving Examination. The examiners are to be selected by a board composed of representatives from the Department and the University. We have no doubt that this new move is a step in the right direction. The other universities will no doubt unite in accepting the examination as their regular matriculation examination. McMaster University has already, in fact, decided to accept the certificate of the Principal of a High School as qualifying for admission, and in this, as in some other respects, has led the way in educational reform.

One's opinion of the new arrangement depends on one's thought of the purpose of a matriculation examination. It is well to point out that to the authorities of any university its entrance examination has both an intra-mural and an extra-mural significance. After all, the great object of such an examination is to serve the purpose of work within the walls and to secure the attendance of those alone who can profitably attend the classes. This was the original object of all matriculation examinations, but in course of time their motive has been obscured, and very often—even now—they are regarded as tests of the relative qualifications of young men. In this idea scholarships, prizes and honors have been given as the results, and the whole examination has become a field of competition.

The extra-mural significance of the matriculation certificate is seen when we consider that it is often accepted by other institutions as a qualification for admission. In such cases it is certainly desirable that some formal and regular and certain mode of obtaining results be followed.

The question however arises, whether the University has any right to certify to the attainments of any student upon the more or less unsatisfactory and unreliable test of a written examination. It would appear to us that the certificate should come from those who have known the student and who are therefore in a position to testify to his standing.

In other words a university should merely lay down the amount of work to be covered and should allow the High Schools and Colleges to decide whether the work has been properly mastered.

This institution of the Leaving Examination by the Education Department is therefore a step in the right direction but it can never attain its proper purpose until the estimate of the High School Principal concerning the manner in which the work prescribed has been performed shall be one of the principal, if not the principal, consideration in deciding whether the leaving certificate shall be granted.

It is however too much to expect that this consummation will be attained immediately. We therefore hail the recent action of the Department and the University of Toronto as at least a step in the right direction.

CAPITAL PUNISHMENT.

That there are two sides to every question goes without saying, and it is also true that one side of a question may be presented so vividly as almost to exclude or obliterate the other.

We confess the able article, which we now present our readers, upon capital punishment has had something like this effect upon ourselves. Accustomed for years to think there must be some mistake in taking a man's life for the crime of murder, we have examined all the more carefully the argument laid down by Rev. A. H. Munro.

It may be only sentiment which causes us to shudder over the thought that it is our duty to kill because another has done murder. It may be only sentiment, but sentiment holds a large place in our lives. It is sentiment that binds together individuals, families, communities and nations, and we cannot despise or ignore it, yet we must be trained in the right direction by our sentiments or they will be harmful. It is a sentiment which causes a young girl to elope with the young man whom she loves, who after all may be only a fawning pretender designing to compass her ruin. Yet her sentiment was a pure one, unsuspecting and trustful; she did not use the judgment in the exercise of her sentiment which would have saved her.

Along this line of reasoning we are trying to bring ourselves to see that the profound regret we feel that legal murder should be regarded as compensating the nation for illegal murder, is perhaps an ill-founded sentiment wrong in source and influence.

We have been accustomed to view the command quoted from the Mosaic law as belonging exclusively to the old dispensation, and the law of Christ, one essentially of love, as being more applicable to these latter days of enlightenment. True the terror sought to be instilled by fear of death can only be secured by killing the murderer, but we have felt that a course of severe corporal punishment, utter seclusion, great deprivation of bodily comfort, any or all of these would act as a check—if after all, this is the aim of punishment—upon the wrong-doer. But we confess a passion for the fine arts, poetry especially, for the kind, tender, pathetic, sentimental side of human

life and this is probably why we can hardly bring ourselves to fairly weigh a question of legal or illegal murder. Killing a man seems so much like fighting fire with fire, so much like fanning inhuman flames, it savors of blood, cruelty, war, it is so far from the spirit of Him who bids us "turn the other cheek also" that our poor nerves quake at the mention of any kind of punishment let alone *death*. "Heaping coals of fire on his head" or killing with kindness would be our way, but in all probability a very unpractical and possibly unwise way.

Every man is limited in his capacity for thinking, being and doing by a set of circumstances which he is only in part responsible for. What ought to be done under the circumstances is often a graver question than what ought to be done were it possible to change the circumstances. Hence to judge of each other as workers, thinkers, or actors in this sphere of labor it is necessary to know all the limitations of the case and make due allowance for what is purely impossible. In our article this week from Mr. A. Stone on "The teacher from the students standpoint" the ideal teacher is drawn, an imaginary character who ought to be a teacher. We do not say it is impossible to reach the high plane indicated, but we think it quite improbable that with a constant and ever-changing flow of students of all degrees of attention, earnestness and industry any teacher can—by the limitations of the case—reach that position of self-control and example which his better nature will tell him is the perfect one.

The *ideal* teacher must be surrounded by *ideal* students or his very nature would be out of harmony with his surroundings. Yet some improvement in the *direction* indicated is no doubt possible to both teacher and student and we shall endeavor to supply a companion paper "The student from the teachers standpoint" in our next issue.

While in the United States the temperance people are working for local Prohibition, and some others in Canada are hoping for the adoption of a town and county local prohibitory law; the representatives of fifteen religious bodies of Canada are coming at the evil another way. Petitions for absolute Prohibition signed by every person over fifteen years of age are being rapidly circulated

and as soon as possible will be gathered up and laid before the Government. What will be done with them? If this matter be faithfully attended to more than half a million of signatures should be obtained. What can the government say to a petition signed by such a number and such a representation? Will it be thrown aside as other petitions have been or will it *this time* receive its due share of attention? When will the government of our land see that it is its business to "make it hard to do wrong and easy to do right"? That the 5,000 men who die annually from the effects of liquor and the 50,000 drunkards disgracing our land and the 150,000 broken hearted and desolate women and children may all be saved by the simple passing of a law forbidding the manufacture and sale of this prince of poisons.

It may be this effort is again doomed to fail in its object but shall not our prayer arise that it may not? Within the comfortable quarters of our editorial sanctum and within the happy homes where our magazine constantly enters, the withering blight of intoxicating liquor does not come, but shall we say on this account we have no responsibility? Can we persuade ourselves—I'm not my brothers keeper?

COLLEGE NOTES.

THE ADVENTURES OF HIS KNIBBS.

His Knibbs was born in Glasgow Ross-shire Scotland, in 1870, and emigrated to Canada last year. His father was a Garrow-lous Scotch Piper, a Hurley-Burley Merry kind of fellow, who wore a Brown McIntosh; White stockings, and Scarlet cap. When his Knibbs came to Woodstock College, they fed him on Curry and Rice and Graham bread, and made him study Moore than he liked. One eventful day he started off to the Sycamore Woods for a walk. The early Frost had made the steps slippery and he fell down, and striking his head violently on a Flint Stone, he shouted "great Scott." Pady the only one who saw him fall, said "Shure did it hurt ye be-dad?" He said no the Paine was not so great, but by George I saw Sparks. As he neared Atwater Falls in his walk it began to rain in Torrance, he wandered on up Hill and down Dale getting Wetter all the time until he saw a Booth Weir he thought he

could Hyde. There was however a Bull-en it and other kinds of Cattle, notably a little Roe, as he had received a severe Bunt once before he was very careful. When he got back to the college Mathew, Mark, Peter and Thomas met him and asked him how he was, he replied I should Bewell if I had not such a Bain ful wetting. Then they laughed at him and called him A-moss back. Seldon between daylight and Darroch does a student encounter so many difficulties. He has however fully recovered and is working hard at French and German. The college Cook has one more to provide for, the Principal has one more weekly letter to Seale, the boys have one more freshman to make into a Freeman. His Knibbs, however, is good to Ward off all attacks, sending the boys to Davy Jones. He is strong enough to be a Smith although he intends to be a Miller. He will never forget the ramble in the woods, when the Martin flew around his head and the crows wearied him with their incessant McCaw, Caw, Caw, and when he received such a wetting.

CANADIANA.—The Canadian department of the library still grows. T. W. Gray, Esq., merchant, has shown his interest in the school by sending us a copy of William Wye Smith's poems. We are certain that many of our friends would be glad to send us a volume or two to encourage us in our effort to make the department of Canadian literature one of the strongest in the library.

GYMNASIUM.—The new apparatus has arrived and is greatly admired by those who are experts. It is now so arranged that every boy not taking manual training takes physical training daily. This daily drill in safe and well graduated exercises must do great good to all. The gymnasium is also open daily from 4 to 6 p.m. for individual work, and on Saturday it will be open all day. This, especially in wet weather, will be a boon to the students. Considerable interest is manifested in the coming election of the gymnasium *prefects* who will, after a course of special training, assist Mr. Bewell in seeing that no student undertakes exercises not suited to his physical development.

INCREASED TEACHING POWER.—It was especially fitting that the additional teaching power needed this term because of increased attendance in the higher years of the college course should be secured in the person of Mr. R. D. George, an old student of the College. Mr. George happening to be in attendance in pursuit of fourth year studies, and having had a most successful experience as a teacher, was secured to do the extra work and already the wisdom of the choice is most apparent.

THE JUDSON MISSIONARY SOCIETY.—This society has started out well this term. The first meeting was largely attended and the proceedings were animated and profitable. Evangelist Weaver

gave a stirring address in the afternoon on "Consecration," and Pastor Dadson inspired all in the evening by his directness and earnestness. The meeting in February is to be an open or public meeting and will be the occasion of the delivery of two lectures, in the afternoon and evening, by Dr. Newman, Professor in the Departments of Arts and Theology in McMaster University. A good time is expected.

LECTURE COURSE.—The following lectures are to be delivered in the College between now and the summer vacation. "The Schoolmasters of Dickens," by Inspector J. L. Hughes of Toronto (Feb. 3); "Talk and Talkers," by Dr. T. H. Pattison of Rochester, N.Y. (March 6); "Pascal," by Prof. John Squair, University College, Toronto (March 17); "The French Revolution," by Dr. A. H. Newman, Professor in McMaster University (April 14); "A Recent Journey to Germany," by C. J. Holman, Esq., B.A., Barrister, Toronto (May 12); "Life in Japan," by Rev. W. J. White, Missionary in Japan (date not fixed). This list does not of course include the talks and lectures that may be arranged for by the various College societies.

THANKS to the many friends throughout the country, the College museum is slowly but surely gaining the end for which it exists. Some of the recent gifts are as follows: A collection from Jno. Kennedy of Canadian minerals and ores, also petrified shark's tooth; Judson DeCew, fine specimens Canadian woodcock and black squirrel; Robert Robertson, stalagmites and stalactites from Percy's Cove, N. W., and specimens of flint rock from Clear Creek, N. W.

We always consider it a very pleasant work to look through the magazines which we are receiving from the various universities and colleges in Canada and the United States as exchanges to our MONTHLY. We know that our sphere of usefulness is enlarged by the use of the thoughts and opinions of the writers to these periodicals. We are now receiving the following exchanges:—Educational Review, Trinity University Review, Varsity, The Baptist, Toronto; Gazette, McGill College, Montreal; The Student, Grand Forks, Dakota; Monthly Review, Y.M.C.A., Vancouver; Queen's College Journal, Kingston; The Owl, Ottawa; The Seminary Echo, Wilmar, Minn.; Messenger and Visitor, St. John, N.B.; The Canadian Horticulturist, Grimsby; The Sunbeam, Ladies' College, Whitby; Acadia Athenaeum, Wolfville, N.S., and others. We are sorry that we have not given more space to a recognition of their value, but in our next issue we hope to have a department especially for comments on the character and quality of these welcome literaries.

A new departure has been made by the Philomatic Society in resolving itself into a mock parliament under which form it is pro-

posed for some time to conduct its literary exercises. Principal Huston is appointed Governor-General and the Government consists of the following:—Hon. David Nimmo, Premier; Hon. Alfred Stone, Minister of Finance; Hon. John Vickert, Minister of Justice; Hon. E. Seldon, Minister of Education and Post-Master General; Hon. A. J. Darroch, Minister of War; Hon. W. J. Sparks, Minister of Foreign Affairs; Hon. Robert Robertson, Minister of the Interior. O. G. Langford is elected Speaker and John H. Millar, Sergeant at Arms. In the platform of government are included, Free Trade, Annexation, Penny Postage, Prohibition, Women Suffrage, Abolition of the Senate and the Abolition of Separate Schools. The Opposition is led by Mr. McCaw, and with his strong following he is likely to keep the Government from stagnation. The first session was held Dec. 5, and though but an inaugural meeting, at no time during the year has a keener interest been manifested, and the debating power that was displayed gives promise of lively times to come. The meetings this term have been very interesting and indeed almost exciting.

TACKOMANIA.—Woe be unto you, O ye students that are fond of pictures! For the principal has tackled the subject with the following result: That a tax of 10c. per dozen tacks, inserted in the walls, shall be levied. He wishes to keep the walls intact. We must, however, use all our tactics to ward off this attack upon the tin-tacks that are tacked upon the attractive paper attached to the walls.

It is a remarkable fact the majority of the third year men do not now keep later hours than 10:30 p.m., notwithstanding their great agitation last term for the privilege of burning midnight oil.

In the third year Geometry class the other day, W. C. S. proceeded momentarily to the board, and with the confidence inspired by a profound knowledge of his subject, in a deep sonorous voice thus began, "If a quadrilateral be circumscribed about a circle, the sum of —," but the remainder was lost in a universal roar of laughter.

We trust the following will cause the orchestra no offence, as it is a conversation truthfully reported, that took place at a recent recital.

"The orchestra deserves all praise
 For 'livening our weary days,
 His very best each member plays,"
 Said a fellow in the rear;
 "Oh, how you talk, I hate their noise;
 It turns to grief my many joys;
 They are a crowd of bungling boys,"
 Said a fellow who was near.

'Tis distance lends enchantment to the sound, as well as view.