

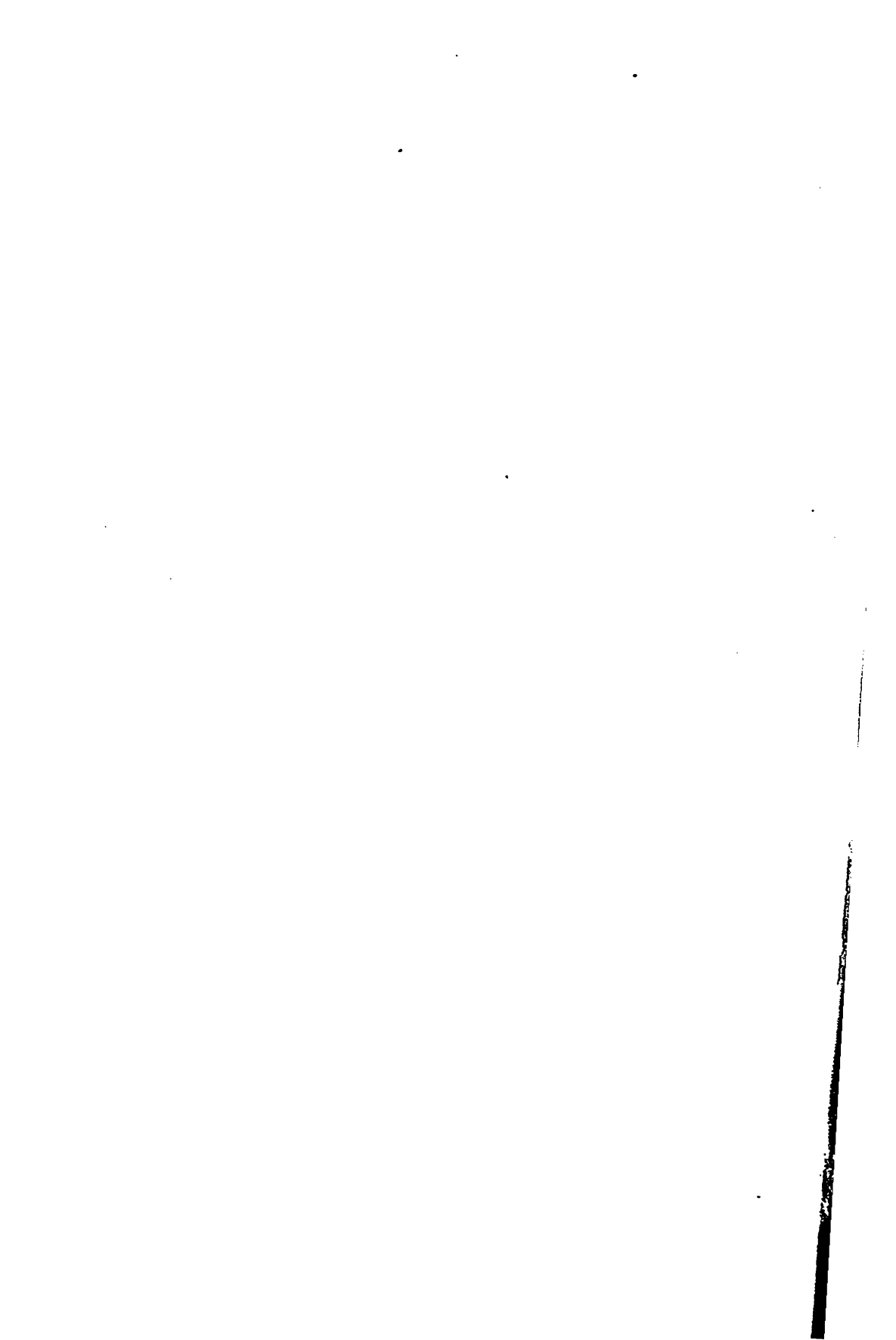
~~1,478~~
~~347~~

THE
MCMMASTER UNIVERSITY
MONTHLY

VOL. V.

JUNE, '95 TO MAY, '96.

TORONTO :
DUDLEY & BURNS, PRINTERS.
1896.



Managing Editor :
PROF. M. S. CLARK, M.A.

Publishing Committee :

M. S. CLARK, M.A., W. R. SMITH, B.A., MISS E. P. WELLS, B.A.
J. H. FARMER, B.A., F. C. ELLIOTT, MISS SARAH ROSSER,
E. NORMAN, B.A., W. S. MCALPINE, B.A.

J. F. VICHERT	} <i>College News.</i>	G. H. CLARKE, B.A.	} <i>Students' Quarter</i>
W. P. COHOE		B. W. MERRILL, B.A.	
R. D. GEORGE		O. G. LANGFORD, B.A., <i>Here and There.</i>	
MISS E. WHITESIDE			

J. B. PATERSON	} <i>Advertising Dept.</i>	G. H. CLARKE, B.A., <i>Subscript'n Dept.</i>
I. G. MATTHEWS		J. B. PATERSON, <i>Business Manager.</i>



CONTENTS.

ENGRAVINGS.

	PAGE
Graduates in Arts, 1895.	opposite 1
Graduates in Theology, 1895.	" 13
Oates Charles Symonds Wallace	" 49
John King.....	" 52
George Burman Foster.....	" 97
Thomas N. Shenston.....	" 145
John Stuart Blackie.....	" 149
Archibald Burtch.....	" 193
Daniel Arthur McGregor.....	" 241
Thomas Trotter	" 289
Newton Wolverton.....	" 337

POETRY.

A Day on the Upper Ottawa.....	P. S. V. Yule.....	351
Acæde	Theodore H. Rand.....	148
Compensation	Eva Rose York.....	247
Love.....	Theodore H. Rand.....	51
November	M. A. Maitland	51
On the Death of Frederick Hallard.....	John Stuart Blackie.....	161
Patience.....	M. D. S.....	305
The Deacon's Saloon.....	A. H. Evans	115
The Dragonfly.....	Theodore H. Rand.....	105
The Hepatica.....	Theodore H. Rand.....	295
The Incarnation.....	D. M. W.....	99
The Prelude.....	Ida.....	114
To a Child Sleeping in School	P. S. V. Yule.....	57
To a Flower.....	J. H. F.....	19

STUDENTS' QUARTER.

Attaining.....	Plaschet.....	132
Elizabethan Catches.....	C. C.....	320
Peace.....	I. G. Matthews.....	319

Petri Interrogatio.....	G. Herbert Clarke.....	275
Recompense.....	O. G. Langford.....	133
Tempest-Tost.....	Viator.....	70
The Gale.....	G. Herbert Clarke.....	363
The Palace of Seng.....	O. G. Langford.....	166
The Voices of the Deep.....	O. G. Langford.....	310
To a Comrade.....	R. Garside.....	113
Types.....	G. Herbert Clarke.....	178

CONTRIBUTED ARTICLES.

A True Ideal of Education.....	P. K. Dayfoot.....	254
Chancellor Wallace.....		49
Daniel Arthur McGregor.....	S. S. Bates.....	241
Deacon Archibald Burtch.....	R. W. Sawtell.....	193
George Burman Foster.....	A. H. Newman.....	97
Graduates in Arts, 1895.....		1
Graduates in Theology, 1895.....		13
Grande Ligne Educational Work.....	E. Norman.....	248
Influence of the Crusades on European Civilization.....	P. K. Dayfoot.....	20
Is the Baptist Position in Reference to the Manitoba School Question Consistent?.....	W. A. Lamport.....	296
"La Reveille".....	E. A. C.....	109
Newton Wolverton.....	J. H. Farmer.....	337
Professor John Stuart Blackie.....	D. P. McPherson.....	149
Rev. John King.....	J. Higgins.....	52
The Chancellor's Address.....	O. C. S. Wallace.....	100
The Elements of True Culture.....	D.....	33
The Epistle to the Galatians, or Paulinism Polemically Stated.....	J. L. Gilmour.....	202
The Meaning of Philosophy and its Appli- cation to Education.....	James Ten Broeke.....	340
"The Ministry of the Spirit".....	George Cross.....	153
Thomas S. Shenston.....	W. H. Porter.....	145
Thomas Trotter.....	Theodore H. Rand.....	289
Wiclif and the Mendicant Friars.....	A. H. Newman.....	59

STUDENTS' QUARTER.

An Ideal Home.....	R. D. George.....	306
A Yarn.....	W. P. Cohoe.....	311
Claudius.....	Stambury R. Tarr.....	67
Comment on Hamlet, Act I, Scene III.....	Hamfrith.....	317
Fame.....	L. Brown.....	217
Home and Character.....	M. C. McLean.....	167
Mathematics as a Factor in Liberal Educa- tion.....	Arthur M. Overholt.....	214
On Milton's Description of Evening.....	Stambury R. Tarr.....	364

CONTENTS.

vii

Paul's Conception of the Gospel Minister.. E. J. Stobo, Jr.....	257
Robert Browning, the Poet of the Future... M. E. Dryden.....	356
Silent Music..... O. G. Langford.....	212
The Editor's Retaliation. Plashet.....	366
The Essentials of Oratory..... J. T. Vichert.....	162
The Influence of Spenser upon Succeeding Poets. G. Herbert Clarke.....	71, 116
The Jerusalem Cross..... H. A. Ben-Oliel.....	368
The Life and Work of Pasteur..... W. P. Cohoe.....	129
The Scholar's Mate..... Die Königin.. ..	209
The Student Volunteer Movement..... Andrew Imrie.....	273
Thirteenth Annual Report of the Fyfe Mis- sionary Society..... W. W. McMaster.....	170
Editorials.....	39, 85, 134, 179, 221, 276, 321, 370
Here and There.....	87, 136, 181, 224, 278, 323, 372
College News.....	41, 89, 137, 184, 233, 281, 329, 375

GRADUATING

1895 CLASS IN ARTS



W.S. McALPINE



W.J. THOROLD



J.W. RUSSELL



FREDERICK EBY



C.R. H. SCHUTT



R. ROUTLEDGE



S. AMBURY FARR



O. LANGFORD



W.R. SMITH



G.R. MACGAUL



D. NIMMO



G. HERBERT CLARKE



A.P. McDONALD

McMASTER UNIVERSITY.

THE
McMASTER UNIVERSITY MONTHLY

JUNE, 1895.

GRADUATES IN ARTS, 1895.

GEORGE HERBERT CLARKE.

George Herbert Clarke, B.A., was born on the 27th of August, 1873. The charming English sea-port of Gravesend, in the ancient county of Kent, lays authentic claim to the honour of being his birth-place. Doubtless, the natural beauties and historic associations of the scenes of his childhood already had their influence in moulding the latent poetic temperament, and fostering the inborn patriotism of the lad when, in his eighth year, he left his native shores to reside in Canada. Arriving in Toronto, from then to the present the home of his father's family, he attended various public schools, and at twelve entered the Jarvis Street Collegiate Institute. Here he gained many prizes, chiefly in English. When fifteen, he entered Woodstock College, and in the succeeding two years, completed with credit the matriculation course for McMaster University. He looks upon Woodstock and its influences with gratitude and affection, for there many crises were passed and essential habits formed. Under the inspiration of the late Principal Huston's teaching at the Collegiate and at Woodstock, Herb., from a child a lover of literature, laid the foundation of the careful English scholarship which has characterized his subsequent career. Among his first

literary efforts were several contributions to the *Woodstock College Monthly*—fitting precursors to the more finished productions which have since appeared in that journal's successor, THE MCMASTER UNIVERSITY MONTHLY, as well as in *The Canadian Magazine*, *Saturday Night*, *Buffalo Express*, etc. Among the numerous offices which "G. H." has ably filled during his course at McMaster, space permits mention only of his presidency of the Camelot Club, and his position, for nearly three years, upon the staff of the MONTHLY. This magazine, indeed, owes no small debt to the energetic ability and high journalistic talent which he has so untiringly displayed in its service. Mr. Clarke's work in all departments of study has been marked by a thoroughness of method which has had its due reward, not only in high examination standings, but in a well-balanced intellectual growth. In subjects connected with his beloved specialty, English, his success has been unsurpassed. Herb. holds high place in the esteem of professors and students alike, and among his classmates, as class-bard, is the poet-exponent of the strong fellow-feeling which binds together the members of '95.

FREDERICK EBY.

Frederick Eby, B.A., the youngest son of Dr. Eby of Sebringville, was born in October, 1874. He has inherited that earnest disposition of his Waldensian forefathers whose religious zeal caused them to be driven from the north of Italy into Switzerland, in the sixteenth century, and on account of which they received, in their new home, the name Mennonites. His public school days were spent in Sebringville. When fourteen he went to the Stratford Collegiate Institute, and after two years matriculated into Toronto University. He early desired a broad intellectual culture, and finding at McMaster a course more adapted to the fuller development of his mind, he entered the class of '95. In this choice he was moved, probably, by the spirit of his ancestors, who were all men of broad minds; one of his maternal forefathers being the printer and editor of the first German Bible published in America. At McMaster he has evinced a strong intellect with his maturing years. Few indeed thought, at the first assembling of '95, that the youngest-looking member would

take so high a standing in his final year; but such has been his earnestness, combined with natural ability, that he has excelled not only in the classics, in which he specialized, but also in the mental and moral sciences. Frederick Eby is one of the most promising of the graduates for a life devoted to the acquirement of a true and high scholarship.

ONESIMUS GEORGE LANGFORD.

Onesimus George Langford, B A., familiarly known as "O.G." was born at Parsons' Farm, Stanstead, Wrotham, Kent, England, Aug. 25th, 1861. His father was a farmer, but in 1866 went into business, so young George was early initiated into practical life. George left the common school at 12 years of age, his father dying the following year. Young Langford early took to music, and from 1877 to 1881, while still in business, conducted a Philharmonic Society. During this period he several times presented to the public Handel's *Messiah* with a large company trained and led by himself. He came to Canada in 1881, and was in business in Peterboro for two years. He began preaching in August, 1882, and entered Woodstock College, Sept., 1883. In 1885, he took the Hagersville church for one year, and while there entirely removed the large church debt, and brought great spiritual blessing to the people. He went in 1886 to Hartford, Ont. Here, also, great blessing attended his ministry. On leaving Hartford, Mr. Langford travelled for 18 months, lecturing and singing in the interests of the temperance cause, and meeting with great success; but he is a man with a purpose: to preach the gospel. So he returned to Woodstock in September, 1889, and matriculated in 1891. During this period he was the loved and honored pastor of the church at Beachville, with many consequent conversions. His coming to McMaster necessitated a change of pastorate. Grimsby called him. He held this pastorate during his entire Arts Course, his work being blessed by the baptism of 40 souls. He is now pastor at Georgetown, and intends entering Theology at McMaster next fall. Mr. Langford is a married man and has six sweet children. "O.G." fondly says that his success is due largely to the faithful assistance of his wife. The writer has visited the home of Mr. and

Mrs. Langford. She is a true and devoted wife whose sky is never dim, whose heart is ever buoyant with hope. Their home life is simple and sweet and strong. Mr. Langford is an author of no mean standing. In *The Examiner*, *The Sunday School Times* and *The Chicago Standard*, the products of his pen are always welcomed. As a fellow-student I cannot refrain from paying a tribute also to the faithful and efficient service which "O.G." has rendered to our own college magazine. As a preacher Mr. Langford is strong, clear and simple in style. His utterance is graced by delicate and appropriate imagery, feeling and pathos. He is a speaker of deep conviction and over-mastering purpose. As a Christian his life speaks for itself. The man who with a family to support and educate, and the duty of preaching every Sunday, can do what "O.G." has done knows what Paul meant when he said "I press." As a friend he is constant and true. The future of such a man cannot be other than bright in the best sense. Go on, "O.G.," we are listening for your voice. We are waiting for your footsteps, at the head of your calling.

WALTER SYM SCOTT McALPINE.

Walter S. Scott McAlpine, B.A., was born in the Township of Sarnia, County of Lambton, on Christmas Day, 1862. When he was thirteen his father moved to Sarnia, where Mac. attended the High School. After securing a teacher's certificate he taught three years in the Township of Enniskillen. In '86 he attended the Toronto Normal School, then taught for three years at Chatham. In 1890 he became pastor of the Dresden Baptist Church, and the following year entered McMaster University. In college and out Mac. has been a universal favourite. The confidence that is gained by geniality and character has been given to him. During the last year he has been High Kakiac, the head of our college administration. The High Kakiac carries the influence of his birthday with him. He is broad and deep in all qualities of affection. "The milk of human kindness" has not been soured in him. It is only on the rarest occasions that he strikes fire, and then it is but a "hasty spark and straight is cold again," or rather warm with forgiveness and love. He is fond of flowers, birds and babies and so is as good

as men are generally made. Mac. is a musical genius. His soul was poured into the mould of harmony. He is a citizen of the world where the great musical geniuses have congregated and found the full development of their gifts. On numberless occasions in room fifteen we have beheld McAlpine and Langford ascending like sons of kings the golden stairway of the musical scale, "trailing clouds of glory" after them. They were soon in their element, in that heaven of song that is just above us for all such gifted souls. After a hard week McAlpine's soul would find expression in these words of Shelley :

"Let me drink of the spirit of that sweet sound,
More, O more, I am thirsting yet,
It loosens the serpent which 'study' has bound
Upon my heart to stifle it ;
The dissolving strain, through every vein
Passes into my heart and brain."

A. P. McDONALD.

Mr. A. P. McDonald, B.A., B. Th., is of Scotch parentage, and was born in Osgoode, Carleton Co., on the 4th of August, 1861. He professed to be converted when about 13 years of age, was baptised by the Rev. P. H. McEwen and united with the Ormond Baptist Church. From earliest youth he was the subject of deep religious impressions, and was most conscientious in all his actions. He is now just what we should expect a youth of such characteristics to become, a man of strong convictions in regard to moral and religious truth. After attending the public school at home, he went to Woodstock College, from which he graduated in 1885, matriculating into the University of Toronto. After taking three years of the Arts Course in that institution, which was interrupted somewhat by ill-health, he entered upon his Theology in McMaster, from which he graduated with the degree of B.Th., in '92. He immediately accepted a call to the Baptist church in Forest, Ontario, where he spent a very happy and successful pastorate of a little less than three years. Last fall, Mr. McDonald returned to take his final year in Arts in McMaster, and graduated this spring. Mr. McDonald always took an active part in college sports, and his popularity is clearly shown by the

offices and honors his fellow students have thrust upon him. During his last year in residence, he was captain of the football team, as well as chairman of the student body. At the recent meeting of the Alumni Association of McMaster University, Mr. McDonald was appointed one of the representatives of the Arts Graduates in the Senate. His work for the present will be in the beautiful rural town of Dundas.

GEORGE RAINBOTH McFAUL.

George Rainboth McFaul; B.A., was born in 1869 at Point Fortune, county of Vaudreuil, Province of Quebec. His father was a farmer whose home overlooked the fair Ottawa. He was fourteen years of age when his father sold his farm and removed to Niagara Falls, Ontario. George attended the High School at Niagara Falls South for three terms, and at the age of sixteen he was converted, during special services held in the Baptist church of that place. He was afterwards baptized and united with the church. Even before George was converted he thought the ministry was his life's work and he never afterwards swerved from this conviction. At the age of eighteen he went to Grande Ligne Institute to prepare for the French work. Here he laboured with great success for four years, winning the hearts both of professors and of pupils by his diligence in study, his fidelity to the truth, and by the marked spirituality which regulated his actions. Matriculating from Grande Ligne Institute, he now entered McMaster University. During most of his course he preached weekly upon various fields; notably spending his last year and a half as pastor of Kenilworth Avenue Baptist Church, Toronto. He made good progress in his studies and accomplished altogether as much work as any man in '95. He is an honour not only to his class, but also to his *Alma Mater*. At present G. R. McFaul is labouring at Rockland and Clarence, about thirty miles from Ottawa. He preaches every Sunday afternoon in French at Canaan and may eventually fully enter the French work. Our friend is an eloquent preacher, and an enthusiastic and consecrated Christian student and worker. He may yet rival even the silver-tongued Laurier in his command over Canada's two tongues.

DAVID NIMMO.

David Nimmo, B.A., was born July 13th, 1865, in Linlithgow, Scotland. When David was three years of age his parents emigrated to Canada, and eventually settled in Mount Forest. It was there that David got most of his early schooling, and it was there also that he began to learn his trade as a machinist, which he finished at the London Tool Works. While in Woodstock in 1886, he was converted and baptized by Rev. W. H. Porter, then pastor of Talbot St. Baptist Church, London. In 1888 he decided to return to school that he might be better fitted to preach the Gospel which he felt called to proclaim. So he entered Woodstock College in September of that year. It was there that he laid the foundations of the student habits which have proved so serviceable to him since. In June of 1891 he graduated and in October of the same year entered on his Arts Course in McMaster. After four years of diligent application to his work he shares in the glory of being one of the graduates of the famous Class of '95. There is only one David Nimmo, but how can he be sketched? As a student he is not what might be termed brilliant, but he has remarkable powers of concentration, whereby he can apply himself almost constantly to his books. He has read quite widely in both prose and poetry; of the latter that of Shelley is most admired. As a result of this reading his public speaking abounds in poetic expressions, evidencing as well much original thought of real practical character. By his natural gift of speaking he has won the title of orator, and it is conceded by all that it is no misnomer. As to his character—it is irreproachable. He is possessed of a large heart, is truly sympathetic for the poor and suffering and is a most reliable friend. His ideals are high and noble and he is constantly striving to attain them. The ambition of his life is to reach the masses of the poor with the Gospel of Jesus. May he never lose sight of this goal!

ROBERT ROUTLEDGE.

Robert Routledge, B.A., of English and Irish parentage, was born in Brant Township, 6th concession, in the County of Bruce. From earliest youth he was a great lover of flowers and animals,

and was always crazy for fishing, swimming and boating. He could dive "double the distance of any other fellow" in the Walkerton High School. He enjoyed very much his public school days. During the summer months his mother, of whom he always speaks most affectionately, would permit him to remain at home occasionally to spend the day fishing. At the age of 13 he passed the entrance into the High School. When 15 he spent part of a year at the High School, and similarly when about 17. The rest of the time was spent at home on the farm. Robert was converted during his first year at the High School. He gained his 2nd class certificate at the end of the second year. After three months at the Model, he taught in the home school for two years. He then spent five months at the Walkerton High School and took up the matriculation work. At the age of 21 he entered McMaster University; here he has made many warm friends, and was graduated this year with high honors in several departments. He was always very fond of botany, and the natural sciences generally, as would be expected from his early inclinations. He had also a lively regard for mathematics during his course. Metaphysics to him was easy reading, but he had no particular love for the languages. As all his class-mates testify, Rob is a warm friend, a man of strong and earnest character, and, in brief, a right royal fellow. Outside of his regular work he did good service as president of the Natural Science Club. He is a young man, well endowed naturally, so that the training he received in McMaster, the excellence of which is indicated in his high record as a student, should well fit him to realize our predictions of a bright and useful future for him. He is located for the present at Neepawa, Manitoba.

JOHN WILLIAM RUSSELL.

John William Russell, B.A., first mathematician of the year which has recently been graduated, was born near the village of Millbrook, Durham Co., in December, 1870. His ancestors were from England; his paternal grandfather, coming to this Province when it was yet largely unpeopled, settled upon the old homestead. Here amid the tranquil beauties of rural scenery, Mr. Russell spent his boyhood days, early gaining a love for nature

and the advantages of country life. At the usual age he commenced his education, early exhibiting those qualities which have in after years marked him as a thorough student. From the public school of Millbrook at the age of fifteen he took a third-class certificate. Subsequently, for two years, he attended the Port Hope High School, from which he matriculated with high honours into Toronto University. Mr. Russell then turned his attention to teaching, holding for three years the school in his native district. As might be expected, the greatest degree of success followed his efforts in this line. At the end of this time he desired still further to investigate the realm of knowledge, and accordingly entered McMaster University, where he was soon distinguished as a student of rare abilities in mathematical and scientific studies. During the four years of his course, he has always maintained a first place in the class-room and a high standing on the examination lists. Not merely as a student, however, but also as a genial classmate and generous fellow-student, "Jack" will be ever remembered in the hearts of his comrades. His popularity was proved when he received the election to the presidency of the Literary and Scientific Society, one of the highest marks of esteem the student body confer. He has filled this position admirably, and has shown those qualities which make the truly successful public man. His friends have noticed with pleasure the proficiency Mr. Russell has attained in public speaking. They are assured of his success in this regard. Mr. Russell will find the largest field for the exercise of his powers in the profession he has chosen as the province of his future activities. He will enter the teaching ranks, at least for a time. Of his success in this department we are certain, and can feel sure his excellent Christian character and earnest endeavours will make his name an ornament to his *Alma Mater*.

CHARLES HIRAM SCHUTT.

Charles Hiram Schutt, B.A., was born in 1873, at Champlain, State of New York. When Charles was three years of age his father crossed the lines to Canada and settled on a farm at La-colle, Quebec, a beautiful and historical spot overlooking the Richelieu River, near Lake Champlain. After attending the

Public School and the Lacolle Academy, he went at the age of fourteen to Grande Ligne Institute, where he studied for about five years, winning the respect and love of all who knew him. While there he was led to receive Christ as his Saviour and, after baptism, united with the French Baptist Church. Matriculating from Grande Ligne Institute, he entered McMaster University, where he soon won the esteem of all his classmates by his geniality, his fidelity to truth and his diligence in study. No student of class '95 has made greater progress than Charles during the four years of his course. He is known to all as a man who is not afraid of work. While at McMaster he decided to enter the ministry. Although he had thought of doing so previously, it was only now that he became firmly convinced that this was the work which God had for him to do. Charles is not only a fluent speaker of our English language but also of the French; he is a profound thinker, as his standing in philosophy and metaphysics will show, a consecrated Christian, and a firm believer in the old Gospel as preached by the apostles. We predict for him a very useful and successful life in the Master's service. He is now pastor of the Baptist Church at Cobourg, Ontario, where his work is already achieving its wonted good results.

WILSON R. SMITH.

Wilson R. Smith, B.A., was born in the County of Norfolk, his father being the late Rev. R. B. Smith. From his ancestors Wilson inherited any number of virtues, which are to be left for his tombstone to record. After obtaining a certificate while still almost a boy, he began teaching at Carlton and Port Burwell. In 1886 he attended the Normal School, where he succeeded in winning the Prince of Wales' Gold Medal. Afterwards he taught in Tilsonburg High School for a few months, and then in Aylmer Collegiate Institute for three and a half years. In 1889 Mr. Smith married Miss Hattie Brown of Newbury. They have one child, who is said by his parents to be the finest and brightest boy in the province. Mr. Smith took the second year of his arts course at the University of Toronto and the third and fourth years at McMaster University. In 1891 Mr. Smith was appointed to the position of science master in Woodstock College, where he is now achieving marked success.

STAMBURY RYRIE TARR.

Stambury Ryrie Tarr, B.A., was born in Toronto, on June 26th, 1875. His nature happily embodies the best characteristics of both Scotch and English blood. Stambury grew up in the beautiful city of Ottawa, and spent an industrious boyhood at the public schools of that city; not, of course, unaccompanied by a more than moderate amount of "fun." Before long he entered the Ottawa Collegiate Institute, where he distinguished himself as president of the Literary Society and associate editor of the school paper. Truly an earnest of future events! In due course of time, our hero matriculated, and carried away from the Institute not only several prizes for mathematics and public speaking, but also the good wishes and the hearty esteem of all who remained behind. In October, 1891, he entered McMaster as a full-fledged freshman, ambitious, industrious and elate. He took a good stand in all exams., and, apart from orthodox astronomy, never knew a "star." Indeed, he has fully proved his ability to take "first all round," and ill health alone prevented that consummation this year. He has specialized in English and Mathematics. Stambury has always been thoroughly popular with the boys, his classmates especially, and has held many offices with great success. As a member of the MONTHLY staff last year, he did praiseworthy service; and as president of the Literary and Scientific Society has certainly proved himself a very efficient leader. His love of books has awakened a decided literary taste and this, coupled with his mathematical ability, ensures a degree of balance and ready interest to his writings that may well attract attention. Nor is the *Musé* herself unknown to this versatile youth. With all this promise of future high achievement, Stambury contents himself during the present vacation, with characteristic inquisitiveness, by making experimental researches in agriculture on a Fonthill farm. He carries with him the affection of all his fellows.

WILLIAM JAMES THOROLD.

William James Thorold, B.A., was born in Toronto on the 7th of October, 1871, where after passing through the city Public Schools he was engaged for about four years at the Head Offices

of the Northern and North-Western Railway. Then a year at Woodstock College, followed by two years at the Parkdale Collegiate Institute, furnished him with the literary attainments prerequisite to a successful matriculation examination which followed in 1891. He now entered upon the Arts Course at McMaster University, which he has faithfully and successfully pursued during the last four years, graduating at the recent commencement. The literary features of the course more especially have been attractive to Mr. Thorold's mind and tastes, and in them he has found not only models for study and practice, but strong incentives to independent work. And so during his course at McMaster, contributions from his ever busy pen, in the form of short stories or dramatic sketches, have appeared from time to time in the *University Monthly Magazine*, *The Daily Mail*, as well as in papers published in Kingston, in San Francisco, and New York. He has also been requested by two leaders in the histrionic world to write dramas for their repertoires. Mr. Thorold has likewise been an ardent student of elocution, and possessing a rich and well-trained voice, he has always been a favorite with the students upon the platform. At present he is engaged as assistant in elocution to Mr. H. N. Shaw, B.A., at the Toronto Conservatory of Music, where he recently took a prominent part in the representation of "Electra" and won high encomiums for his elocutionary power. We understand that Mr. Thorold is strongly inclined to devote himself to journalism, in which his many eminent qualifications cannot fail to secure for him a brilliant career.



JOHN M'KINNON,
RALPH W. FROTTER,

WILLIAM HARVETT,
CHARLES SEESWORTH,
ROBERT A. GARSIDE.

GRADUATES IN THEOLOGY, 1895.

GRADUATES IN THEOLOGY.

ROBERT GARSIDE.

In Headingley, a pretty suburb of Leeds, England, Robert Garside, B.A., B.Th., was born in 1857. He was named after his uncle, an alderman in the town. Boyhood days passed quickly and pleasantly in a home which was populous with books and presided over by a gentle mother. Memories of summer visits with his father and the rest, the services of the Episcopal church, fragments of conversations, the visits of friends and relatives, the busy streets of Leeds, are all that remain of childhood's happy days. He at first attended private schools, and then others under denominational guidance. In 1867 the family moved to Canada. Here the principal cities were visited and Belleville was selected as an abode; but when November came again the return voyage was taken to England. After three years we find the whole family again in Canada and this time on a farm in North Orillia. Robert passed two years here and then tried town life in Orillia, working as boy in a store, as clerk and then as book-keeper. Next we see him as a clerk in Brantford. Though up to this time he had attended the Episcopal church, yet here he was led to go to the Tabernacle Baptist Church. He was converted under the ministry of the Rev. R. Cameron and became an active worker in the church and Y.M.C.A. He was often heard preaching upon the streets, in the jail and the school-houses of the district, and sometimes in the Baptist churches of Burtch, Wolverton, Scotland and Burford. Mr. Garside now decided to study for the ministry, and in 1879 went to Woodstock College where he spent four happy and profitable years. Then he entered the University of Toronto, and took the honor course in metaphysics. In 1886 he took the degree of B.A. One year of theological study was completed in McMaster, and then in obedience to the call of the Lord he hastened to India in 1887 as His missionary. Previous to embarking he was married to Miss Margaret Denovan of Toronto. During his stay in India he travelled some 8,090 miles in oxcart, on horseback, in jinrickshaw, and on foot, for the purpose of proclaiming the

gospel in Telugu and prosecuting mission work. The girls' boarding-schools in Tunni and village schools in the district were established. The Tunni church, and the girls' school dormitories were built, and a bungalow reconstructed, Mr. Garside attending to the purchase of material and the details of construction. He wrote three tracts in Telugu, one against the infamous opium traffic. He baptized between 50 and 60 converts and started the work among the caste people near Narsapatnam as well as new work in many other villages. After more than six years of hard, faithful work, return was found imperative. Since last October he has been engaged in concluding his theological course in McMaster University, where he has just taken the degree of B.Th.

WILLIAM HARYETT.

Between the ages of 8 and 10, William Haryett often experienced deep religious conviction, owing, probably, to the conversion of both his parents while he was yet a lad. It was in Sunday-school one day that he first felt called to the ministry, and longed to preach the gospel to the negroes. The fluctuations to which youth is so susceptible followed; until, when 19, he became actually converted and was baptized two years later. After undergoing the transition from faltering testimony to confident exhortation, he began open-air preaching at the seaside, in Hyde Park, London, Eng., on bridges, street-corners, etc. He was occasionally sent out to fill appointments, and the work thus grew upon him until he felt constrained to enter the East London Institute for Home and Foreign Missions. While here he frequently preached on the Mile End Waste, and in surrounding Mission Halls, and in October of 1878, graduated and went to Jamaica to labour among the negroes. After spending nearly two years of very happy service, he was compelled to return to his native land, nearly blind and much reduced through fever and nervous prostration. A rest of about nine months, native air, and proper medical treatment, under the blessing of God so far restored him that in March, 1881, he was engaged by General Carr Tate to do mission work among the poor and neglected in the villages near the town of Ryde, Isle of Wight. After numerous conversions, he finally resigned, and on the 29th of August,

1882, set sail for Canada. During the first five months' abode in this fair Dominion he supplied the Sparta and First Yarmouth churches, and for the next two-and-a-half years was pastor of the Barrie church. During this pastorate over 30 were baptized and \$1500 of the debt paid off the church property. The next five years he was pastor of First Avenue Church, during which time seventy were baptized, the church membership more than doubled, and the present handsome edifice was built. His next pastorate was at Burgessville, where he laboured for two-and-a-half years; while here 28 were baptized and eight others received. In October, 1893, he resigned to come to Toronto, when he re-entered McMaster University to finish a four years Theology Course, begun in 1886, but unhappily broken through sickness and bereavement, from which he graduated in May of this year. His present charge is at Ossington Avenue, Toronto, which he assumed twelve months ago last March; during this time 21 have been added to the church.

JOHN MCKINNON.

The subject of this sketch, John McKinnon, was born in the township of Greenock, Bruce Co., Ont. The years of his youth and early manhood were spent on his father's farm, where his strong physique was developed. The religious instruction received in his home early awakened in his mind serious thoughts of spiritual matters. He also had the benefit of the soul-stirring preaching of such men of God as Father Stewart, N. Sinclair, Elder Tapscott and others. It was not, however, until he reached the years of manhood that he fully trusted in Christ as his personal Saviour, and united with the church at Greenock. Even before his conversion he often thought of the work of the ministry, so it is not strange that immediately after his conversion he felt drawn to that calling. He at once engaged in such Christian work as Sunday School teaching, and leading prayer-meetings, and after a time attempted to preach. Seeing the need of further mental training he went for a short time to a public school, from which he passed the entrance to the High School. After spending a short time in Woodstock College, he entered Walkerton High School, where so many McMaster students from Bruce

Co. have studied, under the wise leadership and Christian influence of the principal, Mr. Jos. Morgan. Having spent two years at Walkerton, in the autumn of 1892 Bro. McKinnon came to McMaster to pursue a course of study in Theology. After three years of faithful work in that department he goes forth well prepared for his work. He has spent his vacations in successful missionary work. The summer of '93 he spent at Tobermory, North Bruce; and the following summer at Blue Mountain, in the Northern Association. His strong sympathy, and his fearless presentation of the truth, won for him the love and confidence of the people to whom he ministered. Our brother's gentle disposition, and beautiful Christian character, have won the affection and respect of all his fellow students. He goes forth to his work with a lofty conception of the spirit and character of the Christian ministry, possessing a love for souls, and unswerving loyalty to the truth. In his work with the Keady and Sullivan churches we predict for him even a greater measure of success than has attended his ministry elsewhere.

CHARLES SEGSWORTH.

Charles Segsworth, was born at Monek, in the Township of Luther, Wellington Co. His boyhood was spent on the farm where he was early trained to habits of industry. At the age of eighteen he left home, and after labouring with a farmer for the summer, began to prepare for entrance to the High School. In the autumn of 1888, he entered Orangeville High School, with a view towards qualifying for teaching. When about ten years of age, brother Segsworth was the subject of deep religious impressions, and was keenly sensible of his need of a Saviour, but it was not until the time of his attendance at Orangeville High School, that he dared call himself a Christian. Very soon after this his mind became exercised on the matter of baptism and church membership. Previous to this his sympathies were with the Methodist body, but a study of the Scriptures showed him that immersion of believers was the only baptism known to early Christians. At length he was convinced of his duty to be baptized and unite with those keeping the ordinances as they were delivered. He was baptized into the fellowship of the Orange-

ville Baptist Church by Rev. W. T. Tapscott, then of Brampton. In the spring of 1890, he went to Buffalo, and while there devoted his Sunday evenings to preaching to a small congregation on the outskirts of the city. The following autumn he went to Woodstock College, where he remained for two years. In 1892, he came to McMaster and began the English theological course which he has just completed. The summer months, during his college course at both Woodstock and McMaster were spent in pastoral work, so that he has had considerable practical experience. He was first led to think of the ministry by reading Stanley's travels in Africa. His heart was so stirred on becoming acquainted with the spiritual needs of that country, that he resolved to give his life to the work of foreign missions, if God would open the way. At present his work seems to be in the home field, though he still looks in the direction of foreign work. His is a true conception of the Christian ministry. He seeks not high things, but is ready to "endure hardness as a good soldier of Jesus Christ." His faithfulness and unselfishness, combined with strong common sense and sound judgment, are qualities which give promise of abundant success in the noble work to which he has given his life.

RALPH WILBERFORCE TROTTER.

Ralph Wilberforce Trotter, B.Th., is the youngest of the now famous Trotter brothers. He was born at Thurlaston, Leicestershire, Eng., Sept. 10th, 1865. The Trotter family came to Canada in 1870, and upon the death of the father, in 1874, removed to Woodstock, where they will ever be known and loved. At 12 years of age, Ralph was apprenticed to Messrs. J. and T. Grant, the largest boot and shoe firm in Woodstock. He served two or three years, and was then promoted to the management of a large branch shoe business in the store now occupied by J. White & Co. After two successful years he took the entire charge of Mr. Grant's outside business, and became head traveller and buyer for Messrs. Sterling Bros., wholesale boot and shoe dealers. After six years of phenomenal success he resigned this position to enter Woodstock College in preparation for the ministry. Financial crises here met him and diverted his purpose,

so that he was forced to accept for a time a call to the church in Paris. This work of only a few months resulted in a large ingathering. When he left, the church presented him with a very appreciative address and a large purse. Recognizing his special fitness for new work, the Home Mission Board called him to undertake the newly-established mission at the Sault. Here in a very short time a church was erected and the membership increased from 13 to 84. His next work was with the Ossington Avenue Church, Toronto, while he was at McMaster; here 40 more were added in seven months. The Barrie pastorate followed, and for two and a half years he pursued his course in the college and did a great work. The membership quadrupled. The building had to be greatly enlarged. For 14 years the church had been receiving \$350 a year from the Home Mission Board and was heavily in debt besides. In six months it was self-supporting, paying its pastor \$900 a year and contributing largely to missions. The strain of so heavy a pastorate led to his resigning, and he accepted the call of the church in Lindsay. Here 43 were added to the church in a few months, and a new Sunday School erected which is a model of convenience and modern beauty. Here, also, he received ordination. Ralph Trotter is an outstanding man, he will never be a man of the ranks. Possessed with a more than ordinary share of enthusiasm, a freedom born of fearless conviction, with no undue reverence for established customs, his career has been brilliant. He is a most striking preacher—dashing, vivid, picturesque. He has a marvellous power of imaginative description. His themes are simple gospel themes, ever culminating in the cross. He does not aim at merely pleasing the eye or the ear, but ever points to Calvary as the only remedy for sin. That he should have succeeded in obtaining the degree of B.Th. under so many adverse circumstances is due to a keenness of intellect and excellent gifts which we are not afraid to predict will all be used in the service of the gospel. Immediately upon graduating he received a call to the pastorate of the first church in Victoria, B.C. A difficult work here awaits him, but already the newspaper reports are encouraging and promising. We expect to see Ralph win his way to eminence, as we are sure he will, not less by his splendid gifts than by his large, loving heart.

TO A FLOWER.

"I fain would know thy name
 My pretty little flower;
 You look so cosy and so fair
 In your dainty little bower."

*"But wherefore know my name?
 The rose smells just as sweet
 To him who never chanced at all
 Its common name to meet."*

"And yet, despite the word
 Of poet or of flower,
 The thing without the name, I ween,
 Is scarcely in one's power."

*"The name without the thing
 Is emptiness itself,
 And only lays a useless weight
 On memory's burdened shelf."*

"Not useless when I wish
 To tell my friend of thee;
 With this supplied, 'tis easier far
 To do such courtesy."

"I wish to be your friend
 And you a friend to me,
 And as my other friends have names
 I wish a name for thee."

*"If you will be my friend
 And I thy friend may be,
 If henceforth it be mutual joy
 Each other's face to see,*

*"I'll gladly tell my name
 Thy knowledge to complete,
 And trust that oft in future days
 We may each other greet."*

INFLUENCE OF THE CRUSADES ON EUROPEAN CIVILIZATION.

I.

About the middle of the eleventh century, there was born in the town of Amiens in the French province of Picardy, a male child to whom was given the unpretentious name of Peter. In due time this child became a man; and being of good family was enlisted in the service of the neighboring Counts of Boulogne. But Peter was not content to abide under the galling yoke of military service, so left his sword and his wife as well, and retired to a hermitage to spend his time in meditation and prayer. It was a season of peculiar spiritual development. The Christianity of that day was largely tainted with a localizing spirit imported from the preceding heathenism, that led its adherents to attach special sanctity to certain places and scenes.

This tendency to associate incidents in the life of god or hero with some locality "is the most prominent characteristic of heathen religions," and Roman writers assure us that there was scarcely one such but had its votaries at Rome when that city was mistress of the world. The Egyptian Isis and Osiris, the Greek Sarpedon and Menon, the Teutonic Baldur and Woden, and many others, were represented in the Western metropolis, when the "sect of the Nazarene" began to attract followers and make disciples.

It is not surprising that these people, coming into the profession of Christianity, should bring with them this propensity to reverence special places and events; and that the whole current of their desires should set in the direction of Palestine, every hill, valley and plain of which had been made sacred by the presence of the Son of Man.

Especially was this the case with regard to the cave of Bethlehem and the sepulchre at Jerusalem over which Constantine and his mother Helena had erected churches of elaborate architecture. This condition of the public mind made itself known by the frequent journeys of pilgrims to the "Holy Land," and each year saw thousands of persons toiling over land and sea to look with reverent eyes on the scene of the nativity, the

Garden of Gethsemane, the Mount of the Ascension, and the place where the Lord lay.

As might be expected, the pilgrimage spirit reached Peter in his retreat. It was to him a heavenly vision. He was not disobedient unto it. With joy unspeakable he set out and found himself at length with hundreds of others at the shrine of the Christian Mecca. Alas! on what sad times had the disciples of the true God fallen. What consternation and righteous wrath did the hermit feel as he saw the outrages perpetrated by the Turks, who for twenty years had been masters of Palestine! the sanctuary defiled; the Patriarch enslaved; the pilgrims buffeted, humiliated, oppressed—these like irons entered into his soul, and he vowed to God that he would rouse Christendom to a sense of their enormity. One day while prostrated in the Temple he thought the voice of the Lord called to him "Rise Peter, go forth to make known the tribulations of my people!" and Peter hastened to obey.

On his way home he visited the Patriarch Simeon. The Prelate's tale was pitiful. "The nations of the West shall take up arms in your behalf," said Peter, and from that day he became a preacher of the Crusades. On this errand he scaled mountains, and descended into valleys; visited cities and traversed plains; preached in pulpits, roads and market-places. The appearance of the man is thus described by William of Tyre: "*Pusillus persona contemptibilis, vivacis ingenii, et oculum habens perspicacem gratumque, et sponte fluens ei non delrat eloquium.*" Notwithstanding these physical defects, the preaching of this zealot moved the people mightily. They listened attentively to his story. They shared his indignation and his tears. They vowed the direst vengeance on the infidel foe; and as he went from place to place, "a nerve was touched of exquisite feeling, and the sensation vibrated to the heart of Europe."

II.

No man, however capable of moving his fellow men, could have brought about such a movement without the aid of some higher power. The popular frenzy aroused by the preaching of Peter the Hermit, would soon have been dissipated like the foam of a storm-lashed billow, had not some mightier agency been at

work organizing and shaping the general commotion into a definite and practical enterprise.

Such agencies had been operating for some twenty years before this (1074). Gregory VII., better known as Hildebrande, had issued a circular calling for the defence of the Holy Sepulchre and for the repelling of the Seljukian Turks then threatening the city of Constantinople.

Above and beyond the glory of contending for the faith there rose before the vision of Gregory the still more glorious prospect of bringing Nicephorus III. and Simeon the Patriarch under vassalage to Rome; thus making the Pope absolute lord of East and West. But such a plan with such a purpose touched no sympathetic chord in the public breast. What cared the Latin Christians for the woes of the Byzantine emperor or the distresses of the Patriarch? No religious associations had been awakened, no mention made of abominable outrages committed within the sanctuary, no harrowing description given of the sufferings inflicted upon the pilgrims, not a word uttered as to the merits that would accrue from a journey to the shrine. It is not surprising then that Hildebrande failed to see the West girding itself for conflict with the enemies of the faith.

Nevertheless the circular was not utterly fruitless. In 1081 Robert Guiscard, conqueror of Southern Italy and founder of the kingdom of Naples, set sail with a fleet of 130 ships and 30,000 men, and besieged Dyrrachium on the Adriatic. The fleet under Bohemund, Robert's son, was disastrously defeated, and but for the jealousy existing between Alexios, the supplanter of Nicephorus and Paleologus his general, the army had met a similar fate. Robert had scarcely rallied from these reverses when (1082) he was called home to defend the Pope from the armies of Henry IV. of Germany.

Bohemund continued the warfare in his father's stead and succeeded in over running Epirus and the Thessalian province of Larissa; but a lack of means compelled his return to Italy (1083) and Brienne, constable of Apula, was left as his deputy. The latter fared not well. Alexios forced him to raise the siege of Kastoria and bind himself to abandon the invasion of his dominions. Several months later Robert made another attempt to conquer the East. He besieged Corfu, pressed on to Cephalonia,

and might have gained a foothold there but a greater foe than all, and one not to be resisted laid him low and snatched him out of life. Thus ended the futile measures projected by Gregory VII.

The next occupant of the Papal chair, Victor III., made a proclamation of war against the Mohammedan powers, attaching thereto a promise of forgiveness of sins for all who might enlist. But no enthusiasm was awakened. The only response was a piratical expedition made by the fleets of Genoa and Pisa, and the only result was a harvest of plunder reaped from the coasts of Northern Africa.

Eight years passed by. The Pontificate was contended for by Urban II. and Clement III. Latin Christendom sided with Urban, save Germany, where Henry and the clergy supported Clement; and England, which under William II. remained neutral. Twice during the years 1088-1093 was the Bishop of Ravenna unseated and 1095 saw Urban victorious. Other questions—the celibacy of the clergy, the power of laymen to bestow benefices, the separation of the Greek and Latin churches—demanded his attention, and as a means of their settlement a council was called at Piacenza, capital of the Province of the same name, for March, 1095. Urban's popularity was evidenced by the fact that 200 bishops, 4,000 clergy, and 30,000 laymen responded to his summons. No building could afford standing room for so great a throng. Where could they assemble? The plain surrounding the city spread its broad acres invitingly, the southern sun shone brightly, and out through the gates poured the multitude to encamp for seven days in solemn conclave.

Prominent among the delegates were the envoys of Alexios, come to plead the cause of their master. These pressed their suit vigorously. They described the pitiful condition of their land. They enlarged upon the jeopardy of their king. They finished their plea by urging the policy of checking the Turks, while yet far from the borders of Italy. The multitude heard them with a ready sympathy. The statesmen were moved by the last suggestion, the warriors were touched by the former; all were ready to be led forth at once. Not so the Pope. There were internal feuds to be healed at home; Henry IV. and the stubborn clergy must be brought to terms, and his own position

made more secure. It was then with consummate shrewdness that he postponed a decision of the matter, and dismissed the ambassadors with a promise that Constantinople should not be forgotten on the way to Palestine.

The succeeding months were fully occupied with the above named tasks, and spring had ripened into summer and summer into autumn when another council met at Clermont, a city of Auvergne.

This convention was even more thronged than the former. The city was full and thousands of tents were pitched outside the walls to receive the overflow. If Urban had had any doubts as to the security of his position, he was certainly reassured now, for he saw coming to his support 13 archbishops, 225 bishops, 400 prelates, and a host of lay dignitaries from the adjoining countries. Eight days were consumed in disposing of various matters touching public and private conduct, and on the ninth day Urban ascended a scaffold in the market place to address the council on the one great topic that engrossed the attention of all.

His oration has been preserved by three writers; William of Tyre, William of Malmesbury, and an anonymous author whose manuscript is stored in the Vatican library. All three reports are substantially the same. The cowardice of the Turks contrasted with the courage of the warriors present. The physical inferiority of the barbarian plunderers of Syria was dwelt upon. The certainty of glory here and hereafter was emphasized. Sufferings would no doubt be the portion of many, but they would be light afflictions and not to be compared with the crown of martyrdom that would surely deck the brow of all who might die in defence of the sepulchre of their Lord. At this point a great shout went up. "Deus vult," cried the clergy in the pure Latin idiom; "Diex el volt," echoed the laity in their provincial patois. "It is indeed the will of God," answered the speaker "and let these words be your watch-cry when you unsheathe "your swords against the enemy." At this the enthusiasm overleaped all restraints. Cheer upon cheer rent the air, and clergy and laity were commingled in one wild rush to receive the pontifical blessing and the red cross badge at the hands of the Pope.

The Bishop of Puy was chosen leader of the clericals, and

Raymond, Count of Toulouse, took command of the army; and the fifteenth of the following August was appointed as the day of the exodus. Then, as two streams unite to form the volume of a mighty river, so at the Council of Clermont, the deliberate planning of the Pope, and the vehement preaching of the Hermit combined in one torrent of enthusiasm that swept the nations through a series of nine savage wars, that stained the pages of history with blood, that drained nineteen states of six millions of their population, and wrought a radical change in the condition of all Europe.

III.

Coming to the consideration of the effects of the Crusades upon the progress of civilization, we find them naturally falling under three heads.

I. Commercial.

Long before the Crusades began, there had been a small trade established by returning pilgrims. Palestine was a sacred spot, any article coming from that land shared its sanctity. The pilgrim would bring home some token of his visit—a splinter of the true cross, a bone of the Apostle Peter, a shred from the robe of saint or martyr, a head of John the Baptist, a relic of the Virgin. It soon became apparent that these commanded a high price at home. Those who had been unable to see the Holy Land, were glad to own some of the articles that had come from there; and gradually a commerce had sprung up. Why stop at that? If old bones and splinters, nails and rags, sold readily, why not other commodities?

The trial was made and made successfully. Soon the pious though thrifty merchant combined religious and secular speculation and added to his store of relics such articles as silks, jewels and paper. Little by little the demands increased. Avenues of trade opened up, and the East began to pour its luxuries into the lap of the West. To this quiet and steady commerce the Crusades gave a great and sudden impetus. It is evident that large bodies of men and women cannot be moved from place to place without expense. True, the heedless rabble who followed Peter the Hermit and Walter the Penniless as the vanguard of the first Crusade, did not take that very essential fact into consideration, and

as might be expected, they had cause for bitter repentance when they found themselves in a hostile country, all supplies cut off, and hundreds of their companions perishing of fever, famine and war. Those who followed took warning by the "long line of bones that whitened the road through Hungary to the East," and learned that though bent on a sacred errand they could not expect to be fed like the ravens nor clothed like the lilies of the field; but that he who went upon this mission would do well to count the cost and be prepared to pay it. How was this to be done? The only persons capable of raising money were the noblemen and the possessors of fiefs. The peasantry and serfs who composed the remainder of the social fabric were but dependents on the bounty of their masters. The nobility, then, were compelled to mortgage their lands in order to fit out their expeditions, purchase arms and horses, and supply members of their retinue. The private adventurer, too, must have coin with which to procure his Milan and Damascus steel, make provision for transport and raise a fund for his maintenance while abroad.

There were not wanting those who were ready to supply all pecuniary needs. The Jews were always on hand to pawn or purchase. The cautious traders, the keen-eyed brokers, the small land-owners, anxious to broaden their acres, frugal nobles, and even kings, were not slow to seize the opportunity of gain. Thus Rufus of England for the sum of 10,000 marks bought the Norman dukedom of his brother Robert, and many a smaller domain changed hands in an altogether unlooked for manner. But a more important result was the immediate harvest reaped by the civic republics of Venice, Genoa, and Pisa; which cities formed the main trade centres of Italy. Of these Venice ranked first; excelling her rivals in the size and numbers of fleets, the skill and boldness of her sailors, the energy and enterprise of her merchants. This city was then in the best position to profit by the opportunities the Crusades afforded; and to such purpose did she use these opportunities, that after the fall of Constantinople, Dandolo the nonegenarian Doge became ruler of Romania the carrying trade was virtually monopolised by her citizens and the islands of the Levant became filled with Venetian princes. The others, however, were not far behind. After the first army of 22,000 horse and foot under Godfrey of Bouillon had

toiled amid untold sufferings from the banks of the Meuse and Mosette to the shores of the Bosphorus, the leaders of succeeding expeditions being forewarned contracted with the fleets of the above named cities for provisions and transportation from their own ports to Dalmatia on the Adriatic. These contracts were largely accepted and regularly fulfilled. Thus a strong impulse was given to the already lucrative carrying trade, and "the most destructive frenzy that ever befell the European nations became a source of opulence to these republics."

II. Social.

The inception of the Crusades brought about a disturbance of the existing conditions of society that led to a complete break down of the feudal system. A landed proprietor enlisting as a Crusader, must of necessity sell his fief and his peculiar privileges to supply the expenses of himself and his retainers. In the majority of cases some speculator bought the one and the nearest community purchased the other. In this way the numbers of petty lords and of small domains were materially decreased and property became concentrated in fewer hands. If the baron retained his lands and came again to his castle, he lived in a much more social condition. During the Crusades he had been followed by his own retinue or had attached himself to some more powerful princeling. Through many a conflict or wearisome siege, over many a toilsome march had he gone with his comrades, learning all the while the value of human sympathy and companionship. On his return this man would be unwilling to take up his old life of solitude, and would gather about him as many as possible of those who would be congenial spirits; people then began to draw nearer to one another and the old state of isolation gave way to something more like society.

Equally remarkable was the reflex action upon those who remained at home. Passing through many cities larger and wealthier than they had left, the Crusaders could not but be made to feel the difference between their own rusticity and the refinement of their neighbors. Their ideas would be enlarged, their prejudices uprooted, their eyes opened to a state of living and doing far above anything they had known. Not only so, but the sojourn in foreign lands was in itself a process of education. Rome, at that time a city of striking magnificence, was a

favorite halting place for a large number who thus became spectators of its manners, customs, politics, and religion. In the East, Greece shed upon them the light of a civilization which though effete and waning "gave the Crusaders the impression of something more advanced than their own." Even on the battle-field they were brought face to face with the Musselman race, than which none could be found more elegant in manners, or possessed of a more graceful deportment; while the wealth displayed in the Saracen camp was in very truth dazzling. Impressions such as these were too vivid to be easily effaced; armies were continually passing to and fro; closer communications were opened up between countries heretofore mutually strange; and many adventurers returning home brought with them customs and comforts with which they had become familiar by a long residence abroad.

Accordingly we see, soon after the Crusades began, more splendor in the courts, more of pomp in public assemblies, more taste and refinement in pleasures; and more romance in enterprises, pervading middle and southern Europe; and to these wild expeditions, the offspring of folly and superstition, are we indebted for the first influences that lifted European civilization out of the slough in which it had lain for centuries.

From this social upheaval there came liberty to the nations. During the two hundred years of crusading, the estates of the barons were divided or wasted, the feudal yoke gradually fell from the shoulders of men, and there was a general advancement in prosperity and in enlightenment. The Crusades over, the people were in no mood for submitting to the dictation of the nobility and began to form new municipalities in Italy, Germany, Flanders and elsewhere. In fact "the period of feudalism, picturesque and poetical in itself, and in many of its aspects, was incompatible with freedom; and its decline ushered in a new era of social and political enfranchisement."

III. Religious.

Ecclesiastically speaking, the feudal system had worked well. It had exercised the same disintegrating influence upon the church that was wrought upon society; so that while the nobles dwelt each upon his hilltop, the bishops, prelates and abbots isolated themselves in their several dioceses and monasteries.

From this condition of affairs, abuses and disorders grew; "at no time was the crime of simony carried to a greater extent; at no time were benefices disposed of in a more arbitrary manner; never were the morals of the clergy more loose and disorderly." The evil, however, began to work its own cure. The better portion of people and clergy were scandalized and there sprang up a desire for reform. But reform could come in only one way—there must be a central power about which the better feeling of the church itself could rally and which would be able to restrain those not so amenable to conscience. Some of the bishops, e. g., Claude of Turin, and Agobarde of Lyons, thought to become this authority for their own dioceses, but the attempt failed. There was but one organization in all the church able to cope with so great a task, and that was the See of Rome. With that task that See did cope, and "in the course of the eleventh century the church entered upon its fourth state, that of a theocracy, supported by monastic institutions"; reaching its full ascendancy under the pontificate of Gregory VII. Thus it came to pass that the Crusades began under the patronage of Rome; and Rome was not slow to perceive in them a means of further enlarging her power.

(a). Increased wealth.

By a decree of the Council of Clermont the lands of all crusading noblemen were placed under the care of the church. In this way the church, or the Pope the head of the church, became the guardian of vast estates left solely at his own disposal. Of the many who thus entrusted property to the clerical power, hundreds died by the way, fell in wild charge on Saracen ranks, perished under the walls of some beleaguered city or succumbed to the ravages of fever at Antioch, and never returned to claim their own. So through the two centuries during which this traffic continued, the church ever receiving and never giving, was the one speculator who never made a losing bargain; but silently absorbed personal and landed property, estate, domain and fief, withdrawing them all from the jurisdiction of the sovereign and making of them a kingdom within a kingdom, owing allegiance to none but the occupants of the chair of Saint Peter at Rome.

(b). Personal power.

Still more despotic was the power gained over the persons

of men. The vows of the Crusaders were often taken under the pressure of remorse, illness, or misfortune; and were never carried out in any practical way. But the votary thus pledging himself was absolved from all civil and social allegiance and became the vassal of the Pope, bound to him by fetters of iron. As the years went by and the crusading frenzy maintained its power, the influence of the Pope continued to grow. The holy war was at first proclaimed as an avenue to salvation opened by God for those who could not see their way clear to taking the vows of monastic life; and this induced hundreds to enlist. From this it was but a step to preaching the Crusades as a duty binding on all the faithful, to neglect which was to be guilty of the grossest recreancy; and they would be few indeed who would dare refuse at least to adopt the badge, if not to enter upon active service. Thus the call to enlist became the test by which the Pope could determine the fidelity of any doubtful one and the means by which he enslaved all Christendom. In this way, and by these steps, there grew up in Europe a hierarchy having its roots in every soil and drawing its life from every land—a priestly kingdom that more and more enslaved the minds of men until it was opposed by the Monk of Erfurt and crushed by the slow but sure grinding of the wheels of the Reformation.

(c). The sending of Legates.

Heretofore a prelate of fame and rank had occasionally been sent to attend a council, investigate a controversy, arbitrate a dispute, or negotiate with a sovereign; on every occasion invested with full papal authority. But such had been the exception, not the rule. The Crusades however afforded plausible excuse for sending special legates into all countries for the purpose of preaching, recruiting, and gathering contributions. Gradually the public became accustomed to seeing the representative of the Pope everywhere, to hearing his voice and feeling his authority in all enterprises, and soon that authority was considered supreme. The contributions became a tax, the call to arms a threat, the appeal to enlist a demand, and the "Vicar of God" was liege lord of Latin Christendom. As the Crusaders conquered Palestine, sees were established there. When the Mohammedans recaptured the land the bishops ruling those

dioceses fled to Rome. Having been invested with episcopal authority and being without territory, they were appointed "in partibus fidelium" and sent as vicars-general to foreign powers; an office of great importance to the Pope; and one that gave him unlimited opportunities for diplomatic interference. Slowly and insidiously did this power advance; step by step were the precincts of national liberty invaded; little by little did this paralysing influence creep ever nearer and nearer the national heart; until the life blood of freedom well nigh ceased to circulate. The Crusades now made the Western world subject to the Pontiff. The taxation of the clergy on his authority could not be refused. A tenth of all the wealth of the hierarchy passed through his hands. By the year 1200 we find him arbiter of the nations.

(d). Familiarity with war.

The Crusades exerted a far-reaching influence by accustoming the European nations to the waging of war, and by throwing about the most cruel of bloodshed the glamour of piety. When the first Crusades went out their mission was truly one of defence. They were truly actuated by a desire to rescue the Sepulchre from those who were profaning it. The Saracens had been for centuries the aggressors. The genius of Islam was fierce and intolerant warfare against all who did not receive the Koran and bow to the authority of the Prophet. In this spirit the Moslems had swept from land to land until Arabia, Asia, Persia, Africa, Egypt, India, Spain, had been subdued; the Holy Land conquered, and the Mediterranean covered with their fleets. Their presence in any country meant subjugation and degradation to the inhabitants thereof, and it is not surprising that the very name of Mahomet became a synonym of scorn and hatred. "But it is easier in theory than in fact to draw the line between wars for the defense and for the propagation of the faith, and the Crusaders had not begun before they were diverted from their declared object—before they threw off all pretence to be considered defensive warriors." If one class of foes should be exterminated why not another? If the Saracen, why not the Jew? So with the remembrance of years of extortion rankling in their hearts these soldiers of the Cross fell upon the Jewish

populations of Germany and along the Rhine, and put them to frightful massacre, at Verdun, Treves, Maintz, Spires and Worms.

As time went by the distinction between foes became more and more obliterated, and heretics began to be regarded as legitimate objects of attack. The decrees of the Pope letting loose the soldiery against the Albigenses, the Waldenses, the Lollards, and the other schismatics, were backed by public sentiment; and there had begun a refulfilment of our Lord's words, "The time cometh when whosoever killeth you will think that he doeth God service." From the attacking of communities it was but a step to the persecution of individuals. When that point was reached the Inquisition became a fact. It did not take the Pope long to see that here was a means of crushing opposition. Let the refractory subject, or any one who had dared to thwart the plans of the Pontiff or to hinder the encroachments of Rome, be once declared an enemy to the church, and it became the duty of the faithful Catholic to take up arms against him. So went Philip of France against John of England. Nay, more; the intention of the word "crusade" was broadened until it included all non-catholics, and with the enlarged meaning of the word as a cloak, Cortes invaded Mexico, the Duke of Alva attacked the Netherlands, and Philip II. sent out the Armada. Thus for five centuries the history of Europe was a perpetual crusade; and out of the defence of the Sepulchre grew the idea that war was not only praiseworthy but obligatory if waged against one who was on any pretence whatever accused of idolatry, infidelity, heresy, or the slightest opposition to the church of Rome.

The question presents itself, were the Crusades beneficial or hurtful in their results? This question has been variously answered as different writers have fixed their attention upon different facts. The main arguments for the negative seem to be the drainage of men and money of which they were the cause, the sudden occasion of power given to the Papacy, and the fanatical zeal developed in the minds of men. But on the other hand it must be remembered that the continent was relieved of no little amount of social congestion in the persons of restless spirits who, being drawn off and employed abroad were prevented from working mischief at home; that the financial loss was more than compensated by the opening up of the avenues of

trade; and that the spirit of enterprise remained long after the fanaticism had died away.

Moreover, it cannot be disputed that these expeditions brought to a semi-barbarous people a desire for the refinement of civilized life; they hastened the day of intelligent self-government; they broke the power of feudal tyranny, and delivered society from the cast-iron rigidity in which it had lain bound for centuries. In a word, they opened the prison houses of mediæval darkness, and set free the forces of enlightenment and of progress to lay the foundation of the Europe of the Revival of Learning, the Europe of the Reformation, and the Europe of the Nineteenth Century.

P. K. DAYFOOT.

THE ELEMENTS OF TRUE CULTURE.

I would have you notice that the topic on which it is my privilege to speak is the elements of *true* culture. There is a false, a spurious culture abroad; a culture that finds its highest satisfaction in quoting Emerson and Browning without any real understanding of the philosophy of the one or the poetry of the other; a culture in which there is much profession of refinement, whether there is any possession or not; a culture that is past master of the art of bowing and smiling, though the smiler may be one of the most vulgar of creatures at heart; a culture that is well and truly called "polish," for that after all is what it is. With this superficial thing we have nothing to do—our search is after the genuine commodity; and the elements that enter into its composition and by which its genuineness may be easily tested are not far to seek. True culture is:—

1. THOROUGH.—The etymology of the word will teach us that Culture is from the Latin 'colere' to till, and involves the idea of deep soil ploughing in the mental field. Culture and agriculture are alike, in that they both demand a going down beneath a surface, a turning up the sod, an exposing of the under-side to the fructifying influences of heat, light and moisture. In

the light of this fact it will become evident that one may be truly cultured without being filled like a dictionary with a mass of unorganized, disconnected facts. There are men and women who imagine that in order to be cultured people they must be walking encyclopædias, store houses of information concerning every subject under the sun, but having no exhaustive knowledge of anything.

This is a mistake peculiar to these days, when the morning paper in a single issue discusses all manner of subjects, from Home Rule and the last war scare in Europe, to Theosophy and the latest Ethical theory; but it is a mistake nevertheless. From the days of Aristotle until now the most truly cultured have been those who first of all have secured a thorough knowledge of some one department of human learning. Compare the curriculum of the Collegiate Institute of to-day with that of a University in the days of Roger Bacon, and John Wycliffe, and the list would include many topics unheard of by scholars of that time; yet we in this age are establishing ourselves upon the deep and solid foundations which they so carefully laid.

It is possible for each one of us to attain to this culture. I know all about the difficulty of prosecuting one special line of research amid the many demands that our life work will make upon us. I know also the possibility of the careful gathering up of fragments of time that generally lie neglected in the working hours of each day, and the using of them for the cultivation of some particular subject.

The busiest of people do this. Mr. W. R. Meredith is an accomplished French scholar and is rarely without a French author in his pocket. I should like to hear Dr. McCook, of New York, preach on the text "Go to the ant, thou sluggard," for in the midst of a busy pastorate he has found time to cultivate an intimate acquaintance with the various species of ants. Hugh Miller, while his fellow stone-masons were drinking beer or sleeping off the effects of it, spent his nights and mornings studying the rocks until he became one of the first geologists of the United Kingdom. It is astonishing what we can accomplish when we set ourselves with full purpose of mind in any one direction.

II. INCLUSIVE.—It must include:—(1) An acquaintance

with various branches of knowledge. While it is true that the ideally cultured person is thoroughly conversant with some one department of learning, it is also true that this specialty should be supplemented by a general knowledge of those events and facts that are of most importance in the time in which that person lives. That a theologian should know all about Church History and nothing of British History ; that a physician should be perfectly acquainted with Medical Science and hardly know the names of the standard English authors ; that a lawyer should be versed in Blackstone, Coke, and Lorimer's Institutes, and be ignorant of the social movements of his day ; that any one should fail to be in touch with current events, argues a most imperfect culture ; a culture that will be seriously crippled in the attempt to make an impression upon its own generation. Yet there are those—we have all met them—who have surprised us by the lamentable darkness of their minds as to the commonest happenings of the day. Herein lies one difference between the culture of the Old World and that of the New. In the older countries men run more to specialism. If a man is a soldier, he can march and countermarch and poise a musket without diverging by a hair's breadth from the proper angle ; but put him in the field and ask him to build a cabin to shelter him from the storm and he is helpless. The same principle obtains even among those matchless specialists, the German Professors, who know all that can be known about Hebrew or Greek, Metaphysics or Electricity, and are hopelessly, helplessly ignorant outside their own department. Without boasting, we may claim to have avoided that mistake in America. We recognize the fact that the foreigners of fifty years ago are our neighbors today ; that the Atlantic and Pacific are joined by iron bands ; that London, England, is distant less than a week's sail ; that a midsummer holiday now includes a trip round the world, and that the journey has actually been made in fifty-six days. Not content with communication on land and sea, we have got beneath the sea, and the cable will bring a message from India, with all its changes and repetitions, in a little less than two hours. To be without a working knowledge of the transactions in progress all about us would be to hermitize one's self, and the day demands a generation of people all alive to the questions of world-wide

interest. I repeat the statement, that we in America recognize this demand and respond to it. The average man here is a well informed man; he has an interest in all that transpires in his own land, and also in the important questions of other lands; and by so much has American culture the advantage of European culture.

(2) It must include a developing of all parts of the man. Man is a threefold being. He is a living illustration of the doctrine of the Trinity. He consists of body, intellect and spirit. An ideal culture develops all three parts of man's being, just as a perfect tilling of a field will plough and harrow the fence corners and the hillocks as well as the plain open area. Yet how one-sided is much of the culture of to-day! John L. Sullivan's body is so perfectly cultured that he is exhibited on the stage as a model of physical manhood. As for his intellect and spirit, who ever heard if he possessed them? Thomas Carlyle's intellect was mighty, his body was racked with dyspepsia, and as to his spiritual being, let the story of his domestic life be its own witness. General Gordon's spiritual faculty was abnormally developed (if such be possible). He was all heart. His physique was but ordinary, and his mental powers were erratic and un-governed in the extreme. These are pre-eminent examples of what can be seen every day. The ordinary individual is like Ephraim, of whom Hosea says, that he was a "cake not turned,"—one side of his nature was raw. We shall all be Ephraims unless we guard ourselves.

Look now at a specimen of symmetrical, inclusive culture. I refer to Dr. Phillips Brooks of Boston. Physically, he towers like Saul above his brethren. Intellectually, he is unsurpassed in the Episcopalian ministry. Spiritually, he is a king among men. Such is complete culture. It is "perfect and entire, wanting nothing."

III. REFINED.—So essential is this quality, that the words "culture" and "refinement" are fast becoming synonyms in our language, and the ideas they convey are becoming identical in our thought. One may be scholarly, but if his scholarship be not adorned by the graces of a refined nature, he will be but a vulgar fellow after all. Samuel Johnson was the leader of public sentiment in his day, and by all odds the intellectual giant of

his time ; but he was far from being cultured. How could he be worthy the name, when his gluttony in eating, his untidiness in dress, and his boorishness in manner made him an object of dread to every one save a few who, like Boswell, worshipped at the shrine of his genius ?

Now, refinement is the attractive element of culture. A diamond is a valuable stone always and everywhere ; but not until it has been cut and drilled and polished to the highest degree of brilliancy is it considered worthy a golden setting, and a place upon the hand of beauty.

So with men. Learning and ability command appreciation at all times ; but the character in which they inhere is dull and lustreless, without form or comeliness, until it is made to reflect the light of true refinement.

I need hardly remind you that the fountain of all refinement is a pure heart. Given that, and the refined disposition will show itself, however unfavorable the surroundings may be. In the wildernesses of Eastern Ontario, amid swamps and woods, I have met people as truly refined in speech and sentiment as though they had been reared in king's houses and had worn purple and fine linen all their days. Indeed the revelations of the past summer, show beyond a doubt, that an entrance to the Queen's drawing room is no guarantee of a refined spirit ; and the expositions of the doings in high life in all lands assure us that the upper crust of the social pie is quite likely to be as unpalatable as the lower.

In conclusion, I would say that the spring of all the best culture the world has ever seen is found in the word of God. Look where you will, that is apparent. Go to the library. There you have "Milton's Paradise Lost," every line of which is saturated with Biblical thought. There is Spenser's "Faerie Queene," and the heroic Red Cross Knight is but an incarnation of Paul's Christian soldier, described in Eph. 6: 11, 17. There is Cowper's "Task," and any one acquainted with Isaiah's prophecy will recognize the imagery of the prophet in the language of the later poem. There is Wordsworth, and his "Ode on Immortality," is an echo of the 15th chapter of I Cor. There is Shakespeare, and his Lady Macbeth is Jezebel the wife of Ahab arrayed in modern garb, while his profoundest utterances are

reflections of scriptural truths. There is Walter Scott, and who is his famous *Meg Merrilies*, but the *Witch of Endor* whose story is told in I Samuel 28th chapter? John Bunyan's "*Pilgrims Progress*" is now an English classic, but a greater John than the Bedford preacher first saw the vision 2000 years ago and gave us the record of it in the book of Revelation.

Let us sit in the music hall and listen to the compositions of the great masters. What do we hear? Handel's "*Messiah*," Haydn's "*Creation*," Mozart's "*Twelfth Mass*," Bach's "*Five Passions*," all based upon scripture narrative. Let us visit the art galleries. What are these marvellous paintings before which the people stand in throngs enraptured? Raphael's "*Madonna*," Angelo's "*Last Judgment*," Murrillo's "*Descent from the Cross*," Da Vinci's "*Last Supper*," Gabriel Max's "*Christ before Pilate*," not one of which would ever have been produced but for the inspiration of the four gospels. Read the master pieces of the time in the writings of John Ruskin, James Anthony Froude, John Bright, Thomas Macaulay, and there you find the strong, vigorous, yet simple Saxon of the English Bible; and it is no secret that these men made that book their model of a pure and cultivated style.

Such then is true culture—thorough, inclusive, refined, inspired and developed by that power for all good, the word of God. May such culture be ours; and if we would find an example of its fullness, let us seek it in the man Christ Jesus of Nazareth whom one writer has well described as "*The truest gentleman the world has ever seen.*"

D.

EDITORIAL NOTES.

Following the example of last year, the MCMASTER MONTHLY again devotes a large share of the June number to biographical notes of the recent graduates in Arts and Theology. It is hoped that this feature will prove even more acceptable than last year, as the notes have been prepared with more care and no effort has been spared to secure variety of treatment. Mr. Dayfoot's essay on the Crusaders is the result of long and patient reading and very careful writing, and has been spoken of already by several who have read it in manuscript as a remarkable production. We bespeak for it many readers and careful study.

Friends of the University can materially aid our Faculty and students by making donations of books to the University library. Many of our readers have duplicate copies of valuable books, and these, while of little use to them, might be of very great service to us. Others have bound and unbound copies of the leading magazines and reviews. Our files of the *Forum*, *Nineteenth Century*, *North American*, *Contemporary*, *Edinburgh*, *Blackwood's*, *Westminster* and the *Quarterly* are incomplete and any gift that would help to complete them would be gladly received. Old magazines are, for the most part, consigned to the dusty recesses of the library in the home and are seldom or never opened. In the University, however, they are, in many cases, both interesting and valuable. We doubt not but that many of our students know of collections of books out of which, without detriment to the owners, donations might be made to the University. It is to be hoped that they will not forget our needs, and that they will therefore lose no opportunity of supplying them. Much might be done in this way.

WHEN one looks at the handsome and comfortable rooms in all departments of Woodstock College to-day, at its well-filled library, its splendid apparatus for scientific pursuits, at its long and generous prize list, its complete manual training facilities, and the wonderful results thereof, and knows something of the spirit of the young men who filled the College chapel at the recent closing exercises, one cannot help thinking that now are the "palmy days" rather than some decades ago, when there were good men and women, to be sure, and some of the noblest of teachers in the class-rooms, but when class accommodation or scientific apparatus reminded one of the luxuries of the old-time district school. The College of to-day, so magnificently equipped at

every point, sending out from year to year its large graduating classes of earnest and thoroughly trained Christian young men, is surely a possession of which all Canadian Baptists should be proud, and use every effort to take advantage, either for themselves or for any whom they can persuade to attend its classes. Every young Baptist in Ontario and Quebec should have the privilege of living for a time in the Christian atmosphere and amid the hallowed associations of Woodstock College.

"MOULTON COLLEGE is doing splendid work," appears to have been the unanimous testimony of those who attended the various closing exercises recently conducted in Bloor Street Baptist chapel. So long as the present high standard in all departments is maintained, Moulton will continue, as in past years, to draw students from all denominations in every province of the Dominion. The number of Baptist parents who think they can afford their daughter the exceptional privileges of attendance at the art and music classes, and of life in the healthy Christian atmosphere of Moulton College, is, of course, comparatively limited, but that number is bound to increase with better times and the rapid improvement in the desires and tastes of the people everywhere. Even now there are Baptist parents in every county and town in Ontario who can well afford their girls such an education as is alone worth paying for, namely, the very best that can be had for the outlay; and if these would patronize their own institution, its halls would soon be crowded. This they certainly will do, once they realize that only such a high quality of instruction as Moulton affords will enable their girls to do themselves justice in such positions in life as they may reasonably expect to fill some day. What matter then a few extra dollars, when it is a question of giving them the one opportunity in life of making the very most of their natural endowments?

COLLEGE NEWS.

MOULTON COLLEGE.

THE closing exercises of the College were largely attended throughout and pronounced by all to be highly interesting. The weather was delightfully cool, a great relief after the extreme heat of the previous weeks, when the students were undergoing the strain of written examinations. The work has gone on very smoothly and earnestly during the past year and the papers show that creditable results have been accomplished.

On the afternoons of Thursday and Friday, the 6th and 7th days of June, the work of the students in the Art Department was inspected by the friends of the College. Mrs. Dignam is to be congratulated upon the marked progress which was shown to have been made under her able instruction.

On Friday evening the College chapel was crowded, when a Recital was given under the direction of Miss Hart. Special mention must be made of the "Tableaux Mouvants," which were heartily encored. The enunciation of those who gave recitations was very distinct and pleasing. The entire entertainment reflected great credit upon the performers and their teacher.

THERE are three musical graduates this year, Miss Carrie Fisher, Miss Isabel Matthews and Miss Lily Pollard. These gave a piano recital on Saturday afternoon before a delighted audience. Their success and the pleasure they gave to their many friends must have been full recompense for the many hours of practising.

THE sermon before the graduating class was preached in the Bloor St. Baptist Church, on Sunday evening, June 9th. On this occasion more than ordinary interest was felt, as the speaker, the Rev. T. S. Johnson, pastor of the First Baptist Church, of Brantford, was the father of one of the members of the Class of '95. His text was "None of us liveth unto himself" (Romans xiv : 7), and the discourse which followed was appropriate and inspiring.

ON Monday evening about sixty of the students of the College, under Miss Smart's leadership, gave the beautiful cantata, "The Lady of Shalott." The music, so fittingly set to the words of the poem, is by Bendall. The chief solo, wherein the climax of the theme is reached, was sung by Miss Smart most acceptably. Other solo parts were taken by Misses Johnson, Boehmer and Taylor. The very efficient manner in which the choruses were rendered, revealed careful, painstaking training. The accompaniment was played by Miss Helmer, a former student, who has given valuable assistance on other occasions and is always welcomed heartily.

ON Tuesday afternoon the Alumnae Society met in the College chapel and celebrated the first anniversary of its birthday. The programme was most enjoyable.

The officers for the ensuing year are: President, Miss Carrie Porter, Vice-President, Miss M. E. Dryden; Secretary, Miss Bessie Newman; Treasurer, Miss Gertrude Scarfe. Executive Committee, Miss Pollard, Miss Edith Wilkes, Miss Maud Holmes.

THE Bloor Street Church was beautifully decorated on Tuesday night, the occasion of the greatest interest when the graduating exercises took place. The class numbered twelve, six in the Matriculation course, two in the English Scientific, one in the Modern Language, and three in the Musical course. In the programme which is given below, one number is omitted, namely, the address by the Principal. Miss Fitch, in well-chosen words, gave a most heart-felt farewell speech to the young ladies who just a few moments before had received their diplomas. The entire audience must have been profited by her elevating and ennobling remarks. The music, which was under Mr. Vogt's direction, was given by members of the Jarvis St. choir and was very appropriate and pleasing. Short sketches of our graduating class follow.

PROGRAMME.

	Processional March.		
	Prayer.		
Quartette,	"Sun of my Soul."	Holden	
	MISSES JAMES AND LUGSDIN, MESSRS. LYE AND DAVIES.		
Essay,	"The Jew in Fiction."		
	ETHEL M. BOTTERILL.		
Essay,	"Excalibur."		
	REBECCA R. DUBENSKY.		
Essay,	"National Emblems."		
	AMELIA A. IRVINE.		
Trio,	"Praise ye the Lord."	Geibel	
	MISS FINDLEY, MESSRS. LYE AND DAVIES.		
Essay,	"The Days of the Spinning Wheel."		
	EDITH L. JOHNSON.		
Essay,	"The Value of Expression."		
	LILLIA M. KIRK.		
Essay,	"The Golden Age of the Hebrew Monarchy."		
	MARGARET M. LAIDLAW.		
Quartette,	"Even Me."	Warren	
	MISSES JAMES AND ROSEBRUGH, MESSRS. LYE AND DAVIES.		
Essay,	"It is the Fashion."		
	OLIVE C. MATTHEWS.		
Essay,	"An Obsolete Commandment."		
	MARGARET M. POLLARD.		
Essay,	"The Gifts of Florence."		
	F. MAUD HOLMES.		
	Presentation of Diplomas.		
Sextette,	"List, the Cherubic Host."	Gaul	
	MISSES FINDLEY, JAMES, PLUMTREE, LUGSDIN AND ROSEBRUGH, AND MR. DAVIES.		
	Benediction.		

THE GRADUATING CLASS OF MOULTON COLLEGE.

ETHEL MARION BOTTERILL.—Ethel's home is in Glenolden, Penn. After three years of faithful work, she has successfully completed the Matriculation course. Her forte is English Literature and our "Heliconian" will sorely miss her bright little paragraphs. However, we are hoping that the autumn months may again find her here pursuing her studies at McMaster.

REBECCA HARPER DUBENSKY.—Rebecca is our little English girl. We have had among us representatives from many parts of the globe, but it is not often that our graduating class has had a member from merry old England. Moulton has been Rebecca's home for five years, during which time she has steadily climbed through each year of our course from the preparatory to the graduating class.

FLORENCE MAUD HOLMES.—As a boarder and as a day pupil we have known Maud. Her home is in Toronto, and her school life for four years has been spent at Moulton. Her work has always been well and faithfully done, and she has, now in leaving College, won the honor that her hard work and earnest efforts so richly deserve.

AMELIA ANNIE IRVING.—We welcomed Miss Irvine, a Lobo girl, among us at Christmas, when she took examinations for entrance into the fourth year of the graduating class. During the six months intervening, she has done admirable work, having, against so many difficulties, very successfully passed her final examinations.

EDITH LYNETTE JOHNSON.—“Work while you work, and play while you play,” might be said to have been Edith's motto during her Moulton life. Study hour found her doing earnest work, but she was always among the first to enter into College fun when the close of the hour was announced. Brantford has always been kind to Moulton, and each year as someone goes away, we feel we have lost, as in Edith, a bright and earnest spirit.

LILLIA MILDRED KIRK.—In Lillia, we have a representative of Bracebridge, Muskoka. She has been in Moulton for three years, and during that time has been absorbed in her work. Those of us, who have been visited by la grippe and other maladies, will remember Lillia with very kindly feeling, for the ever-ready and cheerful care she always had for those in need.

MARGARET MAY LAIDLAW.—Margaret came to Moulton from her home in Sparta, two years ago, and now leaves us, after completing the fourth year of the English Scientific course. During her stay here, she has won a warm place in the hearts of all by her kind and genial manner, and the strong stand she has always taken for the right and honorable.

OLIVE CLARA MATTHEWS.—This year we have three Toronto girls in our graduating class, and Olive is one. Her life amongst us has been that of a day pupil, and we all feel that, though sometimes as boarders we do not become so well acquainted with those from outside, we have found in Ollie a very pleasant and kind friend.

CAROLINE MARY FISHER.—Carrie comes from Wingham, and has spent two years here. Next year we shall miss those charming strains of music, which have all this year descended from Carrie's music room, regularly and promptly at every practice period. In her musical studies, she has been wonderfully successful, and has in the midst of it all, by her quiet, modest manner, endeared herself to her fellow-students.

MARGARET MAY POLLARD.—May is another Toronto girl, and day pupil. With her, too, our intercourse has been of the most pleasant character. She has studied long and well in Moulton and now we congratulate her upon achieving the prize which she so well deserved.

ANNIE ISABEL MATTHEWS.—Of all our musical graduates, we are more than proud, for we feel they have done such good work. Every day for hours at a time we might hear Isabel's piano overhead; but always, even after a hard day of practice and lessons, she never failed to have a pleasant smile for her interested friends.

ELIZABETH POLLARD.—This is Lillie's second experience as a Moulton graduate. Last year she passed the Matriculation examination, and now has completed the Musical course. We will miss Lillie and our other graduates next year in our literary and musical programmes, for they were always ready to lend cheerful and valuable assistance.

CLOSING AT WOODSTOCK.

The Commencement this year began with the annual sermon to the graduating class on the evening of Sunday, June 2nd. Rev. W. H. Cline, B.A., B.D., was the preacher, and the sermon was clear, impressive, and in every way suitable to the occasion.

On Monday at 4 p. m. the alumni and alumnae with many friends from the town gathered in the beautiful dining-hall of the College for the annual collation. After dinner two and a half hours were pleasantly and profitably spent in speech and song.

In the evening at 8 o'clock the annual public meeting of the Association took place. Several questions of public and denominational interest were ably discussed by speakers chosen for the occasion. A short time was allowed for free discussion of each question, and in this way valuable information was elicited, and the interest maintained.

On Tuesday morning at 10 o'clock a large audience assembled to enjoy the graduating exercises proper. The class of '95 was unusually large, and was well represented by the several essayists. The competition in public speaking was spirited and much enjoyed; the prize winners were many and were much applauded by their fellows. D. E. Thomson, Esq., in a few appropriate words presented the prizes to the winners. Principal Bates spoke to the class in a brief but beautiful farewell address. Rev. Dr. Dadson, on behalf of the Senate, presented the diplomas of the University. Our returned missionary, Rev. H. F. Laflamme, and other friends, were heard with much pleasure.

It would be unfair to close without mentioning the beautiful service of music and song provided for all the meetings; what with the College quartette, the choruses, the orchestra, and especially the Whyte Brothers, it was a continual feast of song.

The following, having passed the required examinations, were presented with Diplomas:—

David Bovington, Charles M. Clarke, Joshua Knechtel, Archie M. MacDonald, John C. McFarlane, Harley C. Newcombe, Thomas Scarlett, Freeman J. Scott, Benjamin R. Simpson, Thomas A. Surtees, William B. Tighe, Arthur John Thompson, Alexander W. Torrie, James Weir, George W. Welch, David C. Welch.

The following awards of scholarships and prizes were made :—

General Proficiency Prizes—Third Year—(The Hiram Calvin Scholarship)—D. Bovington. Second Year—(The S. J. Moore Scholarship)—S. E. Grigg and Wm. H. Walker (equal). First Year (Senior)—First Prize—Frank H. Phipps; Second Prize—Herbert Arkell. First Year (Junior)—First Prize—De Loyd Schell; Second Prize—Sam. McLay and Wm. Pembleton (equal).

Preparatory—First Prize—W. Damen and C. Mara (equal).

Manual Training Prizes—(Senior Year)—Gold Medal, S. J. Whittaker; Silver Medal, A. W. Canfield. Middle Year—First Prize—Clarke Wallis; Second Prize—Richard Guyatt. Junior Year—First Prize—E. Scarlett; Second Prize—A. N. Wolverton.

Special Prizes.—Prize for Drawing—D. Bagshaw. First Prize for Essay Writing—G. R. Welch; Second Prize—H. C. Newcombe. Prize for Public Speaking—W. F. Spidle.

JOSHUA Knechtel came to us from the town of Hanover. His course all through has been very creditable. Last year he was gold medalist in manual training, and we can always feel assured that while he is not given to making a commotion, accurate thorough intelligence will characterize everything he does.

EDGAR Wenger claims the northern town of Ayton as his home. He came to Woodstock as a very small boy and his development, both mental and physical, has been very marked. Edgar is a born engineer and the electrical apparatus, in the construction of which he has whiled away many a pleasant leisure hour in College, gives promise that we will hear honorable mention of his name in the future.

FREEMAN J. Scott is a graduate of Aylmer, C. I. After passing the Senior Leaving Examination, he taught very successfully for a year or two near his own home, Sparta, Ont., and at the beginning of this year came to Woodstock. While here he has given attention chiefly to the study of the ancient classics, but he has at the same time acquired a reputation for thorough scholarship, oratory and good fellowship.

CHARLES M. Clarke hails from Aylmer, where he studied for some time in the Collegiate Institute. His stay in Woodstock has been brief—only one year—but sufficient to gain for him a warm place in our affections. We wish him a prosperous course through McMaster University.

ORAN E. Kendall is a native of Quebec. After spending a number of years in the United States he made his home in New Westminster, B. C. Though not taking the regular matriculation work, he is a mem-

ber of the third year class and intends to study theology in McMaster next year. Nothing truer could be said of him than the following remark made by one of his classmates a few days ago: "He is one of the truest men I ever met." During his three years in the College he has gained the respect and esteem of teachers and students alike. All wish him that success which his persevering energies deserve. Woodstock is proud of her 1895 presentation to McMaster.

D. E. WELCH is a Brantford boy. He started in the Preparatory Department and has each year made an advance step till now he leaves us to continue his studies in McMaster University. There are only two other students in the school who have been in attendance an equal length of time. We are sorry that the failure of his sight has hindered him in his work, and we hope that after the summer's rest he may be able to pursue the course he has mapped out. Where shall we find his successor in the sports of the College?

GEORGE R. WELCH was born in London, England, and is proud of his native land. Before coming to Canada he had been for a short time a pupil teacher in the London Public Schools. His first Canadian home was in London, Ontario, but he soon followed Greeley's advice and went West, and made his home in New Westminster, B. C. He has been three years in the College, and has proved himself a successful student pastor during two vacations. His earnestness of purpose and devotion to duty are sure to make his life a true success. We shall miss him, especially in the musical and literary exercises of the College.

J. T. JONES.—John T. Jones is a Toronto boy. John came to Woodstock three years ago, and since then has proved himself a worthy student. He has made thorough and rapid progress in his studies, nor is it too much to say that he has ever stood among the foremost in his work. We wish him good success in all his future work, and rest assured that he will acquit himself with honor.

A. K. SCOTT.—Albert was born away in Minnesota about twenty-five years ago. His has been a somewhat chequered career, but the ills of life have been unable to disturb the calmness and serenity of his bearing. In spite of his alien birth he is a very loyal Canadian, and a firm believer in Woodstock College. His cheery smile and sunny presence will long be remembered by his class mates, and one and all will rejoice to know that "A. K." is meeting with success.

A. TARRIE.—Alexander Tarrie came to the College about three years ago. He brought with him a stock of good qualities to which he has steadily added during his stay here. Alec is a famous football player, and was ever noted for the dogged persistency of his playing. He brought the same hard working spirit into his classes, and indeed into all his work. At last success has crowned his efforts. We trust that in the sterner play of life the sterling good qualities of Alec may win him all the good fortune he deserves.

ELMA E. WOOD AND S. B. PINKHAM.—Elma comes from Onondaga, and has been at Woodstock. He wrote on the exam. for the provincial teachers' III class certificate last year, and this year intends trying for success. He and his room-mate and close companion, Spencer B. Pinkham, who also writes on the same exam., form a very happy pair. They are both jovial hearty fellows, full of life and good spirits, quite amenable to the rule requiring quiet after ten o'clock at night. We wish them success in their work, and are sure they will do famously, when writing.

THOMAS SURTEES.—Mr. Surtees is a late, but none the less welcome arrival at Woodstock. Mr. Surtees did not enter until Xmas, but since then has done good work, and carries away the esteem of all who know him. He hails from Liverpool, Eng., but from long residence in Canada has become loyal to the interest of his adopted country. We prophesy for Mr. Surtees a sphere of usefulness and many friends wherever he may go.

HARLEY C. NEWCOMBE.—Harley C. Newcombe is a much-travelled young man. He was born at Riverside, N. B., and at an early age went to sea, and spent some years aboard ship and in seeing many lands. He came to Woodstock College from the Pacific Coast. He graduates from the College with credit to all concerned. He will enter the Arts Department of our own University in October, and continue his course with a view to the Christian ministry. He is a young man of strong and noble purpose, and we doubt not he will fill a worthy place in the service he has chosen as his life work.

ARTHUR THOMSON.—Arthur Thomson is a Toronto boy who has spent three enjoyable and helpful years in Woodstock. He is one of the very youngest of his class, but in point of ability and scholarship, he is by no means the least. He possesses qualities that, if we are not mistaken, will in time place him in the front rank in life's race. We shall watch Arthur's future career with great interest.

JOHN C. MCFARLANE.—John C. McFarlane is a robust, good-natured Scotch laddie from the braes of Bruce Co. He has spent three or more years in Woodstock College, and during that time he has coped manfully and pluckily with all the difficulties incidental to the life of a self-supporting student. He spends the holiday months preaching on his old mission field at Sebringville, and in the autumn will enter McMaster University. He carries away with him from Woodstock the kindly regards of all, and our best wishes will follow him wherever he may be.

JAS. WEIR.—Jas. Weir is an Oxford boy. For about four years he has been a student in the College. For three years he walked in from the country, a considerable distance every morning, and during that time he made an enviable record for his punctuality. It was an inspiration to see "Jim" on the foot-ball field, where his punctuality came into fine play. He is altogether a young man of sterling worth, and possessed of qualities that are bound to make him a success.

TOM SCARLETT.—Tom Scarlett is a stalwart of a stalwart class. It need only be mentioned that his birthplace was the now far-famed Muskoka. A man of action rather than of words, he ever exercised a strong influence over all his fellows. Tom loved his College, as the College loved him. He has abilities of a high order, and, rightly used, these will make Tom an honor to his *Alma Mater*, and to the name he bears. He will be followed by the affectionate interest of school-mates and Faculty.

ROY SIMPSON.—Roy Simpson is probably the junior member of the class of '95. His home is Drumbó, Oxford Co. He has spent three or four very happy years in Woodstock College, and during that time his scholastic progress has been steady and uninterrupted. At last he carries the coveted diploma, and carries it worthily. We are sure he will give a good account of himself in the Arts Department during the next four years. Ye McMaster boys, look to your laurels! We are glad to believe that Roy's place in Woodstock will before long be taken by a younger brother.

DAVID BOVINGTON.—David Bovington comes from the quaint old Kentish town of Tunbridge Wells, England. He landed in Canada six or seven years ago, and has spent the last four of that period as a student of Woodstock College. The subject of this sketch is a true Christian gentleman, distinguished for his manliness and courtesy toward all. Like so many Canadian youths Dave has had to fight an uphill battle while pursuing his educational course, but he has done it bravely and uncomplainingly. He is to be congratulated that he has passed the mile-post of graduation from Woodstock College. And it is greatly to the credit of friend B., that although on his back with a broken leg, he wrote on his Matriculation exam., and did it so well that, taken in conjunction with his record of the last two years of his course, he was adjudged to be most worthy of the fifty dollar Calvin scholarship. (What noble service Mr. Calvin is year by year doing for our denomination and the world!) Mr. B. is still the invalid, and may be so for the next two or three months, but his patience is equal to the strain. The students and teachers deeply sympathize with their companion and pupil, and hope that his restoration may be speedy and complete. Mr. B. seems to have a career of great usefulness before him.

WM. B. TICHE.—Wm. B. Tighe is a native of Eastern Ontario, where he lived before coming West to Woodstock College, some two years ago. W. B. is the happy possessor of a combination of qualities that will make him useful and popular, in the best sense, wherever his lot may be cast. His work at College has been highly creditable, and his record was made through faithful, honest toil. His life's chosen work is the Christian ministry, and for his high calling, his purpose is to train by a long and thorough course in our schools. We all heartily wish W. B. Tighe every success in his future career.