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H. A. PORTER



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C. J. CAMERON



H. L. MCNEILL



H. E. STILLWELL



J. J. REEVE

THE
McMASTER UNIVERSITY MONTHLY

JUNE, 1894.

GRADUATES IN ARTS, 1894.

WILLIAM M'MASTER.

William Wardley McMaster, B.A., son of James Short McMaster, Esq., of Toronto, was born in Lancashire, England. He spent two years in a private residential school at Hornsey, near London, after which he completed a four years' course of study at Amersham Hall School, near Reading. In January, 1885, he came out to Canada and went into business with his father, in which he continued over four years. He was one of the most active and intelligent men on the staff, developed more than usual business capacity, and made himself so familiar with all departments of the trade, that he promised soon to become one of his father's most trusty and valuable aids in the management of his heavy business operations. But God had other work for young McMaster. Soon after his arrival in Canada, he had publicly professed his faith in Christ, and now the Lord laid upon his soul the crying necessities of the mission fields, and sounded loud in his heart the call for more earnest and consecrated laborers for the Master's vineyard. William McMaster resolved to leave the prizes of business to others, and prepare himself for the work of preaching the gospel. Entering McMaster University with the first class, he worked his way up, earnestly and indefatigably, in the face of serious drawbacks,

more especially an affection of his eyes, and succeeded in securing high standing, taking first class in most of his subjects at the final examinations. His graduation essay, published in our May number, received high encomiums from the Professors of Political Economy for its clear and masterly exposition of the principles and facts bearing upon the subject in hand. As a missionary, our young brother, by his manly Christian conduct, his faculty of easily and naturally adapting himself to even the humblest circumstances, and withal by his whole-hearted devotion to his work, soon wins the confidence of his people and finds a ready welcome to their homes and hearts.

WILLIAM POCOCK.

William Pocock, B.A., was born at Goderich, Ont. He gave early promise of future scholastic success in that he obtained his High School certificate at the age of 16. He was converted to Christ, and at 20 years of age began to preach. Woodstock College fostered this young preacher for two years. He then matriculated into McMaster University, and as a result of faithful steady work in a good all-round course, we find him ranking high among our first graduates in Arts. Indomitable pluck, rugged independence, and unflinching conscientiousness are among our brother's characteristics. He is withal a devout student of the Word of God, a zealous defender of the truth as it is in Jesus, and will doubtless prove himself an able minister of the New Testament. May God send our country and our denomination many such men! The fortunate church which has secured his services for the present is at Riceville in the historic Ottawa valley. It will be little wonder if he should be persuaded to make his permanent abode in some part of the "valley."

J. R. C.

HENRY ALFORD PORTER.

Henry Alford Porter, B.A., born at Frederickton, N.B., is a nephew of Rev. W. H. Porter, M.A., of Calvary Church, Brantford, Ont. He received his preparatory training for University work in the Collegiate School of his native city, where on graduation, he won the Douglas silver medal for proficiency in Clas-

sics. In October, 1889, he matriculated into the University of New Brunswick, and was awarded the Wilmot scholarship for general proficiency. In the autumn of 1892, he joined the classes in McMaster University, where he was at once recognized as a student of bright promise, and with eminent qualifications for the legal profession which he had chosen for his life work. In February, 1893, however, it pleased our Heavenly Father to reveal to him the wondrous love and self-sacrifice of His Son Jesus Christ, and with new views of life and its responsibilities, came the full surrender of all his plans and aspirations to the will of God. The influence of this new experience upon Bro. Porter's life has been most marked; it has given great joy to his friends and class-mates with whom he is a general favorite, and been a matter of peculiar satisfaction to his professors, who all rejoice that talents of so high an order, and unusual powers, developed by long and thorough study, are now to be devoted to the Master's service. As was to be expected, Mr. Porter graduated with honors, receiving first class in regular and special work in Classics. He is spending the vacation in mission service at Sunderland and Brock, where we wish him a happy summer and encouraging success in his new work.

EDGAR RUSSELL.

Edgar Russell, B.A., spent his boyhood on the farm and at the country school near Millbrook, Durham County, where he was born, August 14th, 1867. At the age of fifteen he entered the Port Hope High School, and in three years had taken a position as a public school teacher. In 1889 he went to Woodstock College to prepare for matriculation, but also with a secret hope that he might find the light for which he longed. Through college comrades and professors he was led to Christ. His sympathies at that time were with the Methodists, and some of us know how well he stood by them. Returning home after a stay of three months at Woodstock, he was baptized and received into a Baptist church in the following September, and shortly afterwards decided to study for the ministry. He matriculated into Toronto University and also wrote on first year work. Though strongly inclined to continue his

course there, he finally decided to join the first class of McMaster where his course has been marked by success in every department. He has always been regarded by both professors and students as among the best students of the class of '94. In Philosophy especially, his work has been eminently satisfactory. As a speaker, he is forcible and convincing. His style is suggestive, rather than exhaustive. He has made many close friends at college and is esteemed by all. Judging from his success in the past, as pastor and preacher, we predict for Mr. Russell a sphere of very wide influence and usefulness, while his sterling worth and thorough scholarship will bring nothing but honor to his Alma Mater.

JOHN R. CRESSWELL.

John R. Cresswell, B.A., a noble representative of his nation, came from England just in time to cast in his college lot with the aspirants for Arts graduation in '94. He had, after a good Post Office discipline, taken a year in Nottingham College, England, and had done considerable preaching before he determined to try the life of a Canadian. We think he did very wisely in coming here to take his college course, since he intended to serve Canadian Baptist Churches. Every man has his strong side. Mr. Cresswell, besides surpassing the average student, in general culture, possesses special advantages in his gift for public speaking. He is a practical, forcible and popular preacher. He easily and quickly wins the hearts of his hearers. In his deliberate delivery, fluent use of language, fine presence and magnificent bass voice, he bears, as I have heard a good many remark, a striking resemblance to one of Boston's famous preachers. If he did not stand among the first as an obtainer of marks, he certainly added considerable lustre to Class '94 by his literary and preaching talents. W. P.

BENJAMIN W. N. GRIGG.

Benjamin W. N. Grigg, B.A., is a native of Exeter, Ont., where, on leaving the public schools, he for some time assisted his father and brother in the book and stationery business. Here it was, while selling books, that he became desirous of

knowing something of what they contained. The influence of a thoroughly Christian home gradually awakened in his mind deep spiritual anxiety which resulted in his conversion. With his brother Ernest, now a missionary in Burmah, he was baptized in the Talbot St. Church, London, by Pastor Alex. Grant. His heart, already inclined to active service for the Master, was strongly drawn to the ministry by his brother's example, and after careful study of God's Word and prayerful consideration, he decided upon the same course. In Sept., 1887, he entered Woodstock College, where he pursued his studies with diligence and success. His work at McMaster was from the first earnest and thorough, and made him a strong man in the esteem of his instructors. His teachers at Woodstock had fostered in his mind a love for English literature, and kindred spirits had taught him to feel the beauty and charm of the poet's art. The English Course in McMaster responded generously to his heart's deep longings, and probably no student in the class has drunk with more satisfaction than he at this fountain of wisdom and delight. His own poetical powers have been quickened, stimulated and cultivated to the point of fine fruition, many of his numerous contributions of verse to the columns of the *McMASTER MONTHLY* being, in respect of conception and imagery, finish and beauty of expression, deserving of high praise. Mr. Grigg has through his whole course given much attention to elocution, and ranks high as a public speaker. During vacations he has preached on several mission fields; his work at West Toronto Junction last summer was productive of great good. At present he is preaching, and we have no doubt, doing honor to McMaster and Canadian Baptists at Farmersville, N. Y.

MINNIE SMITH.

Miss Minnie Smith, B.A., daughter of Elder Smith, well-known to the Baptist Churches of Western Ontario, came to McMaster from the Orangeville High School, where she had completed the course prescribed for the First Class departmental examinations, and where she had enjoyed special advantages in the study of English Language and Literature. She has been throughout her whole course an earnest and faithful student,

has read widely in all her subjects, especially in English and Modern Languages, in which she took the extra work, and always gave a good account of herself in her classes and examinations. She will now devote her life and excellent training to the teaching profession in which she has already had considerable experience. Miss Smith is one of McMaster's warmest and most loyal friends, and recognizes in an admirable spirit her responsibility in maintaining the fair name of the University. She wields a fluent pen, and we shall not be surprised if the public, ere long, have the advantage of it. There is abundant room for every form of Christian influence and life in our wide land, and McMaster students will, we believe, do their part worthily in every sphere. In this morning's papers (June 25), the name of Miss M. Smith figures in the list of successful candidates for First Class Certificates at the School of Pedagogy.

LEONARD A. THERRIEN.

Leonard A. Therrien, B.A., son of Rev. A. L. Therrien, of the French Baptist Church, Montreal, was born at St. Michel, P. Q. After courses of study at the Feller Institute and the Vermont Academy, he entered Brown University in Sept., 1889, where he proceeded to the end of the sophomore year. Coming to McMaster in the Fall of 1891, he took one year in Theology, then entered the Arts Department *ad eundem* and completed the regular course of the Third and Fourth Years, with special work in English. Young Therrien's efforts to earn his way through a college course are greatly to his credit, and furnish another striking proof of the fact that no manly young Canadian need doubt of success who is determined to win his spurs, and holds himself ready to seize and make the most of any honest work which may offer itself. While an ardent student and admirer of French Literature, including the magnificent poetical productions of his own province, Mr. Therrien is a good English scholar and speaker, possessing in a large degree the natural eloquence and gracefulness characteristic of so many of his countrymen. Our brother's heart has for a number of years been in the work of French evangelization, to which he will devote himself after further special preparation.

HENRY C. PRIEST.

Henry C. Priest, B.A., is in every respect a product of our own schools. He is a graduate of Woodstock College, for which he ever cherishes the warmest friendship. He entered McMaster when the Arts Course was begun, has just donned the white hood of a Bachelor of Arts, and will come up next October to take a full Theological Course. Intense earnestness of purpose and great powers of application and endurance were necessary to carry to splendid success a heavy course of study, and at the same time bear all the burdens involved in the faithful discharge of the manifold duties of the pastorate. Mr. Priest has gained the reputation of being a very thoughtful student, a careful and yet rapid worker, conscientious and painstaking in preparation for his class exercises. Though by no means disposed to neglect any part of the course, he early showed a strong predilection for the study of Philosophy and Ethics, and in this department has read and studied with the assiduity and enthusiasm of one who finds in lectures and textbooks the very joy and life of his soul. Of course he could not fail to be one of Prof. Foster's right hand men. His essay on Ethics and Evolution, which we publish in the present number, is the production of a man who has thoroughly studied his ground and is sure of his position. He is conscientious and accurate in his presentation of the points under discussion, so that Darwin and Herbert Spencer themselves would certainly accept his statement of their theories, whatever they might think of his acute and fearless criticisms of their claims and conclusions. McMaster has among her students and graduates no man more loyal to her high ideals, and his interest in the University, and indeed in all departments of Christian education, promises well for her interests in the years to come.

ELIZA P. WELLS.

Eliza P. Wells, B.A., was born at Woodstock, Ont., and received her preparatory training in Woodstock College. After finishing the course prescribed for Junior Matriculation, she left school and took a course in stenography, which she taught for several years in Toronto, and afterwards in a Ladies' College in

New Brunswick. On the opening of McMaster University Arts Department in 1890, she joined the first class and took the full Arts Course with special work in English. Miss Wells' course in English has been in the highest degree satisfactory. Naturally fond of study and passionately so of English literature, she has thrown her best energies into her work, and being quick to improve every hint and with a mind disposed to independent research, it is no wonder that her exercises were a never failing source of pleasure to her instructors. As a writer she displays a wealth of information which comes only from wide and thorough reading, a power and confidence in development and exposition that mark maturity of thought, and that accuracy of taste and judgment which secures success. She has been a frequent contributor to the pages of the University magazine; her poems in *THE McMASTER MUSE* are admittedly among the very best of the selection. As a teacher of English, we predict for Miss Wells an exceptionally brilliant career.

ANNIE M. MCKAY.

Annie M. McKay was born in Grimsby, Ont. Here she spent her early school-days and passed the entrance examinations to the High School. After this she went to London and attended the Collegiate Institute for four years. In 1890 she went south and while there attended the Southern Female College at La Grange, Georgia, graduating, and taking a gold medal for proficiency. On her return to Toronto in 1891 she entered McMaster University, where she has taken the full Arts Course, in addition to special work in Mathematics, in which she has shown exceptional ability. She now holds the position of Mathematical Teacher in Moulton Ladies' College, where her success is already assured.

CHARLES N. MITCHELL.

Smallest of old '94 in physical stature but by no means so in mental endowments, Charles N. Mitchell, B.A., has won the esteem of his class-mates by his steadfast adherence to principle, oftentimes at the sacrifice of popularity. Let Charlie but once be sure in what direction his path of duty leads, and he

will pursue it through fire and water. Occasionally it happens that he even kicks up the dust in the face of his friends, but this only increases their respect for him, as it soon becomes manifest that it has been done in fearless integrity, yet none the less in the spirit of love. Believing that character rather than brilliancy is honored by God in the regeneration of society, we predict without any misgivings a career of great usefulness for our class-mate. Another prominent trait of Bro. Mitchell's character is best described by the popular term *stick-to-it-iveness*. Though compelled to spend in hard work on the farm the precious years which others better favored pass in high schools, he has not only kept pace with a strong University class, but by patience and perseverance secured a very honorable standing in the different years of his Arts Course. From such a union then of integrity, tenacity and culture, large and satisfactory results may be confidently expected.

CARSON J. CAMERON.

Carson J. Cameron, B.A., son of Rev. John Cameron, Tiverton, Ont, was born in Peterborough. For five years he attended the Public Schools of Claremont, Lindsay and Almonte. Another period of five years was spent in High School work, at Almonte, Walkerton, Hamilton Collegiate Institute and Woodstock College. Mr. Cameron began teaching at the age of sixteen, which he followed for about seven years, interrupted only by attendance at the Normal School in Toronto. Having already completed one year in Arts at Toronto University, he entered McMaster in 1890, joining the Arts Class the following year. He took honors in Mathematics at Junior Matriculation, but at McMaster he specialized in Classics, taking first class standing in regular and special work at the final examinations. On the establishment of the UNIVERSITY MONTHLY three years ago, he was elected Business Manager, and has rendered most efficient service, the success of the advertizing department especially being almost entirely due to his untiring energy and remarkable powers of persuasion. His advice to young hands at this work is quite characteristic: "Have a skin like an elephant, and so time your visit and choose your words that you

are master of the situation within two minutes after entering a man's office." A man of so much energy and unusual executive ability must of necessity be a lively element in college life, and certainly nothing has been allowed to stagnate with which Carson had anything to do. Trustworthy and obliging at all times, he is a favorite with students and professors alike, and one whose place will not easily be filled. He is a ready and telling speaker, and having had considerable experience in mission work, we have no doubt he will satisfy the great expectations of even so intelligent and critical congregations as those at Cheltenham and Edmonton which have this summer been entrusted to his care.

HARRY L. McNEIL.

Harry L. McNeil, B.A., son of Rev. D. McNeil, of Toronto, was born in Paisley, Bruce County, and received the greater part of his public school training in Ormond, near Ottawa. Harry took kindly to study. At an early age, he entered the Walkerton High School where he spent more than three profitable years and successfully passed the Third and Second Class departmental examinations. Here too, under the able instruction of Mr. Joseph Morgan, M.A., he prepared for Junior Matriculation into Toronto University in 1889, at which he obtained first class honors in Classics. In 1890, having decided to consecrate himself to the work of preaching the Gospel, he was led to enroll himself in the first Arts Class of McMaster University. His excellent ability, commendable diligence and thorough preparation enabled him to take and maintain a high stand in all the subjects embraced in his course of study. The four years spent in McMaster have, he claims, been to him "years full of the highest advantages not only intellectually but also spiritually." The high place which the college records accord him as a student is only surpassed by the still higher place his modest bearing and many amiable qualities have won for him in the esteem and affection of both his instructors and fellow-students.

P. S. C.

HARRY E. STILLWELL.

One of the foremost members of the historic class, both in point of ability and of general work, is Mr. Harry E. Stillwell, B.A., a brother of our honored and successful missionary, Rev. J. R. Stillwell. Born near Cheapside, Haldimand Co., he spent his boyhood days on the farm, where he acquired the strong frame and robust constitution which have stood him so well in all the arduous efforts of his student life. Fond of study and possessing a natural aptitude for teaching, he early found his way into the teaching profession, in which he spent some years with eminent success. Two years ago, during Prof. Robertson's illness at Woodstock College, Mr. Stillwell was recommended by the Faculty of McMaster to fill the temporary vacancy, which he did with such ability as to call forth the highest praise from students and teachers alike. His brother's departure for India drew his thoughts to the appalling needs of the heathen world, and he determined to prepare himself for foreign mission work. The character of his University course has gained him an enviable reputation as a laborious and successful student. His labors in various mission fields during vacations have proved him to be an efficient workman, and won in a marked degree the affections of the people. At present he has charge of the church in Tiverton. Bro. Stillwell is a manly man and a Christlike Christian. His unaffected manner, his Christian bearing and sterling worth have won him hosts of friends, both in and out of college. We predict for him a life of great usefulness in the service of his Master.

H. C. P.

JAMES JOSIAH REEVE.

James Josiah Reeve, B.A., was born in Guelph, Ont., but spent most of his life until the age of 22 on a farm in the Township of Puslinch. He then entered the Collegiate Institute of his native city, where he remained about two years and a half. It was during this period that our brother, after years of conviction and anxiety, was led by the divine spirit into the light and liberty of the gospel, and made a public profession of his faith in the Second Baptist Church (now Trinity). Beginning to

preach soon after his baptism, and meeting with encouraging success in these efforts, and besides seeing other convincing indications of divine guidance, Bro. Reeve decided to consecrate his life to the gospel ministry. He joined the first Arts Class at McMaster in the Autumn of 1891, and soon came to be regarded by his professors as one of the strongest men in the class, particularly in the subjects of Philosophy and Ethics, in which his strong grasp and thorough mastery of his work have been most favorably commented upon. His essay on the Mechanism of Consciousness, read before the Faculty, gave evidence of profound study and remarkable familiarity with the best thought on this subject; and taken with other essays on kindred topics by the graduates, reminded one what a powerful influence in the moulding of our young Baptist thought is wielded by our Professor of Philosophy, and how deeply grateful all interested in McMaster should feel that he who occupies this so important chair is the scholarly and spiritually fervent Christian gentleman, Dr. George B. Foster.

HIGHER EDUCATION OF WOMEN IN ITS RELATION
TO HOME LIFE.

Fifty years ago, when the so-called "woman movement" was just beginning on this continent, there were only thirteen occupations open to women, and but one college,—Oberlin—where they might pursue an advanced course of study, if they had sufficient resolution and courage to overcome the obstacles in their way. The struggles of the would-be educated woman of those early days are well illustrated in the career of the brave and self-sacrificing, if peculiar, Lucy Stone, who for years picked berries and taught district school for a mere pittance to earn enough to take her to college. Once there, she managed to live on fifty cents a week, and indulged in but one new gown during all her college course. Nor might a woman-graduate in those days do anything so unfeminine as to read her own essay in public. (One of the professors did it for her.) But the star of woman's education had begun to glow, and before the life work of Mrs. Emma Hart Willard and Mary Lyons was finished, it shone with a light that shall never grow dim. To-day, fifty years from the time when Lucy Stone entered Oberlin, nearly every college-door in America is open to women and they hold their own in no less than 342 occupations. The latter fact was abundantly testified to at the World's Fair last year, where the Woman's Congress was a revelation to many of what women are doing in the busy world. The spectacle of the thousands of many nationalities, representing every occupation and profession conceivable, filling the Woman's Building day after day, to listen to the reports of the enlightenment and progress of their sisters the wide world over, while they also discussed, through a multiplicity of organizations, themes religious and political, literary and artistic, social and sociological, called forth divers opinions and comments from the thinking public. True, there was a grand massing of the forces of the Woman's Christian Temperance Union, The King's Daughters, White Ribbon Societies, and many other such noble organizations which argued well for the protection of the most vital interests of heart and home, but it was nevertheless evident that the predominating element in this great gathering was the professional woman,—an element of

conscious and growing power. This fact with its apparent inferences has tended to confirm in some minds serious doubts concerning the results of higher education for women. "Where will this craze of our educated women for public life stop? they cry. Is not this college-training robbing our homes by rendering our daughters discontented with the simple duties and pleasures of domestic life, and impelling them to seek instead the turmoil and excitement of a 'career'? Let us keep our girls from too much book-lore if our homes are to suffer on account of it." And to this conclusion not a few would say "Amen," if it could be proved to rest on a sound basis. But those who argue in this fashion should remember that it is a law of reforms to run to extremes; that the great pendulum of change never stops at the golden mean, but swings far past, till it reaches the point at which reaction must begin. So, reaction must come in the woman movement; and the present rush of our ambitious girls into every department of active life is no more to be considered as the final and only outcome of higher education, than is the first soaring of a long-caged bird eagerly trying to the utmost its unused power of wing, the measure of its average future flight; or than the first dashing surge and spray of a mighty torrent against the sides of a newly found channel marks its real depth and force. The true and permanent result of higher education for women must be judged not alone by the achievements (brilliant though they be) of the comparatively small number who make their way into public life, but chiefly and rightly by its effect on the majority of women, the average women, who control the destiny of the nation from the seat of its greatest power, the home. If this test hold, if the standards of home life become higher, its influences stronger and purer because of the increased intellectual development of the women who make or mar it,—then through its sovereign sway all life will become richer and better.

But there is still a widely-held opinion that there is a sort of antagonism between higher education (using the term in the commonly accepted meaning of University training) and domestic life. This arises in part, no doubt, from the conception of education as a means to a practical end,—a utility which must be directly convertible into dollars and cents. Many have a feeling

that it is a waste of time for a girl to study Greek and Philosophy, if she intends merely to live quietly at home afterwards and play the part of daughter of the house in domestic and social relations. To the son, not infrequently, the college education is given as a matter of course, while to the daughter it is too often granted rather in the spirit of Mr. Glegg in the "Mill on the Floss," when he says to his nephew "Now's the time to let us see the good of all this schoolin'. Let us see whether you can do better than I can, as have made my fortin' without it." So many a girl feels it incumbent upon her to enter some special calling simply to show expectant and perhaps cynical eyes that her education *can* bring her in some sense a fortune. But the first and greatest end of education is not to enable one to earn a livelihood, but to fulfil life; not to make one an "intelligent tool" for practical purposes, but to develop the nature and strengthen every power of mind and body with a view to the *complete* man or woman. To this supreme end all practical aims are subordinate, and may not in all cases be necessary or desirable. In the words of Dudley Warner, "the world will take a long step ahead when people get the idea that education is a good thing in itself without reference to its practical uses."

Again, there are those who, although they do not consider the higher education of women as antagonistic to home life, still fail to see its importance in that connection. How often we hear such expressions of opinion as the following:—"Yes, we have sent two of our daughters to college, as one of them intends to teach and the other to become a doctor, but Millie is going to be our home-bird, so she will get all the education she needs at the High School, with perhaps a year at some good boarding school to finish with." Such reasoning, especially where financial considerations are not involved, leads one to enquire "On what ground is this difference made in the preparation of these girls for their life work? Why should the girl who expects to live at home receive inferior educational advantages to her sisters who are to find their work outside the home? Is not the mental training that enables one to perceive, to grasp, to think, to judge, clearly and strongly, as necessary in the home-sphere as in the duties of the teacher and doctor?" If not, the natural conclusion is that the home-sphere affords a lower and

less noble calling for a woman than a professional career, for it is true that in every department of activity the highest and finest grades of work demand the best-trained and most skilful workmen. But since this conclusion will not be granted, even by those most strongly opposed to the higher education of women, it is necessary to look for other reasons to support this position. One of these undoubtedly is the idea referred to before, that too much education has a tendency to unfit a girl for home-life by rendering her discontented with its simple and quiet duties. It is feared that its tasks will become drudgery in the light of her wider knowledge and higher aspirations. Hence the caricatures that are so often drawn of the girl just returned from boarding school where she has acquired stronger inclinations for the hammock and novel-reading than for making herself useful. Such a product, let it be most emphatically said, is never the result of too much education but always of too little, or of none at all. A process that develops frivolity and idleness and that gives, instead of high ideals, false and shallow views of life, is the very antithesis of every true conception of education.

This brings us to the question "What is this higher education and what does it do for one that so fully repays the large outlay of time and money, and the absorbing demands that it makes upon some of the best years of life." A very common notion of what a college-course means may be inferred from the frequency with which the graduate is greeted by her friends with such remarks as "Well, you have spent four years learning things, but I suppose four months will be long enough for you to forget them in"; as if the mind were a sort of warehouse for the storage of facts which were presumably shelved there in packages labelled "Latin," "History," "Mathematics," according to contents, and which were to be disposed of by degrees, till in course of time the original condition of emptiness would be restored. It is indeed true that many of the facts accumulated by the toil of these years of study will be lost: but the impress made upon the mental fibre by the effort of mastering them will never be lost, it is a possession that will be transmitted to all the ages through the contact of mind with mind. The value of education does not lie in the facts acquired, but in the power it gives of acquiring facts, or to borrow a phrase, "Not

in the having but in the getting knowledge." The student learns to see where formerly all was dark, to think for herself instead of unquestioningly accepting the conclusions of others, to form unprejudiced judgments because of her wider knowledge of conditions and relations. More than all, education is a lasting process. It is not like a flower that has reached its maturity on graduation day and immediately begins to wither. It is rather like a vigorous living tree which continues to send forth fresh branches and to strike its roots ever deeper all through life. A course of study cannot take the student very far into the vast wonderland of knowledge, but it should thoroughly equip him for the journey and furnish him with a guide whereby he may safely and profitably conduct his own explorations.

To come more closely to the subject, let us take into consideration some of the practical ways in which higher education benefits a woman in the ordinary walks of life. In the first place, it brings new and wider interests into her life by giving her an intelligent apprehension of what is going on in the world, and awakes a spirit of thoughtful and stimulating enquiry into the great questions of the day, social, political, and religious. Her newspaper reading for example will not be confined to that mincemeat of sentiment and recipe so frequently dignified by the name "Woman's Column."

Again, higher education cannot fail to teach her to see life in truer proportions by setting forth more clearly the relations between its physical, mental and spiritual sides, and showing her the position in which her own little world stands to the universe. Society, fashion, novel-reading, each possibly good in its place, will not usurp too great a share of a life full of strong and noble aims and earnest purposes.

But further, it opens to her a never-failing fund of resources fitted to relieve the monotony and loneliness of the most barren surroundings. However dark and limited her present horizon, the woman of culture and education has always at her command the inexhaustible treasures of the past, and may when she will, hold companionship with the wisest and best of all ages,—going to them as to unfailing friends for comfort and counsel, for rest and inspiration. She has learned with Mrs. Browning the art of "gloriously forgetting" herself and plunging "soul-forward

headlong into a book's profound." Moreover with the aid of the books of men she is learning to read a little in the book of Nature, endless and most fascinating, combining wonders of history, prophecy, and poetry. Henceforth the sky has a deeper meaning for her, the waters a sweeter song, the forests grander messages. She realizes as never before that "The world is bright with beauty, and its days are filled with music."

But perhaps the greatest good that education accomplishes for a woman is in inspiring her with high ideals of life and conduct. It is undeniably true in every activity of life, that the individual with a high aim, other things being equal, does better work than the one with a low or indefinite aim in view. So the woman who has before her that transcendent vision of the possibilities of life which constitutes a perfect ideal, possesses that which will inspire her to highest effort amidst any and all circumstances in which duty may place her. However narrow her circle, by such magic it may embrace the universe; however dull outwardly her life, in such a light every humble task may become a radiant aspiring thing pointing upward and onward. Such a view of life places in a woman's hand a lever of wonderful power wherewith she raises the standard of living not only in her own home, but also in the community in which she lives. For, if we hold the thought of education previously stated, which is the view of the greatest educators of the day, that its aim is to make the complete man and woman, or in other words to fulfil the Ethical Life in its broadest and fullest sense, then its very essence is contained in the word *service*. Self-culture for the sake of *service*, not *self*. This was the thought that inspired Catherine Booth, one of the grandest women of our age, to say: "The woman who would serve her generation according to the will of God must make moral and intellectual culture the chief business of life." As an example of complete and beautiful womanhood, she presents an unanswerable argument to the objection made to the higher education of women, chiefly by people of the Grant Allen order of mind, who say that too great a development of the intellect deadens and dwarfs the emotional nature. They apparently wish to intimate that heart is a quality belonging to the feminine constitution which the process of study will bleach out of it as the color can be bleached out of celery or

cabbage. Until there is a stronger proof that woman is so closely allied to the vegetable kingdom, we may be pardoned for believing that both head and heart in woman as well as in man may be cultivated together and "continue to make one music as before but vaster." Not in too great but in too exclusive a development of the intellect lies the danger such thinkers apprehend.

Finally, let us consider for a moment the true position of women in the home. If it be that state of queenly rule, which, as Ruskin has pointed out, has been ascribed by all great authors to their heroines; if Shakespeare, Spenser, Scott, Dante, and many more, were right in making their ideal women strong and beautiful in character, unerring in counsel, unwavering in faith, exercising boundless influence on the lives and destinies of those connected with them, then there rests upon every woman an untold weight of power and responsibility in the relations of home. In view of these things no preparation can be too great, no discipline too complete, to aid her in fulfilling this ideal of that truest, wisest and most beautiful sovereignty which controls not only the physical welfare of the household, but also to a great extent, its intellectual and spiritual interests as well.

The day is coming when women will appreciate more generally the truth of Mrs. Browning's words, "Life means, be sure, both heart and head, both active, both complete, and both in earnest." Then, and not before will they realize the true extent of their empire, will they understand that through their homes they rule the world; that seated in the heart of power, they touch the ends of the earth with their sceptres. When this clear vision comes to them they will rise grandly to their responsibilities, recognizing that, humanly speaking, it is in their power and theirs alone to abolish every evil, to carry every reform, to fill all hearts with noble aims and aspirations,—to evangelize the world.

E. P. WELLS.

GRADUATES IN THEOLOGY, 1894.

CHARLES W. KING.

C. W. King was born at Antigonish, N.S., where he spent his boyhood and early schooldays. Converted and uniting with the church at Antigonish at the age of seventeen, his mind began to turn towards the work of the Gospel ministry, till at length he decided to spend his life in some kind of missionary labor. With this in view he packed his trunk and started for Woodstock College, where he remained till he had completed the collegiate course. During the summer vacations he preached at Port Dover, Burgoyne and Elderslie, and Springfield. During his theological course at McMaster, he did student pastoral work at Grant, Russel Co., in the summer of '92, and at Virgil in the summer of '93. Bro. King is an earnest Christian, caring more for the salvation of souls than for theological discussions, though by no means regardless of the distinctions between truth and falsehood, and he loves the work of the Gospel with all his heart. In the class-room, he showed a mind less speculative than practical, less careful for logical accuracy than for positive consequences. Bro. King will surprise and disappoint us if he does not succeed in winning many souls to Christ. He bids fair to prove himself a typical Home Missionary, being always interested in the work on the most needy fields. True to this character, he did not, on graduation, strike out for some big church, but chose, as his field of labor, a mission in the city of Kingston, Ontario. He is already wedded to his work, and we congratulate the Kingston people.

G. C.

ALEXANDER P. KENNEDY.

This warm-hearted genial soul was born in Victoria Co., near Dunsford, where he grew in stature as well as mental power. In due time he found his way to Woodstock College, where he played football and prepared for McMaster. His course at McMaster extending over four years has been thorough and satisfactory. He goes to the work of the Gospel ministry with fine physique, dauntless energy and zeal, and all who know him expect much from him.



C·W·KING



A·P·KENNEDY



J·P·MCINTYRE



H·P·WHIDDEN



THOS DOOLITTLE



Geo CROSS



W·A·GUNTON



J·A·KENNEDY



S·S·WEAVER

His conversion was the result of meetings held by a detachment of the Saved Army ; his religious experiences and pulpit efforts are of the strongly emotional type ; he has been more than ordinarily successful, and now, with a well rounded course, a strong body and good mind, we are confident that he will soon make his mark.

The subject of his graduating essay was "Manliness in Preaching." We venture to predict he will stand as a fair example of the principle for which he contended.

His college companions will miss him very much indeed ; he had numerous ardent friends, to whom no one will be the same as the inimitable Alick.

J. P. M'INTYRE.

A visitor to the great North-West in the summer of 1889 would have found a Baptist physician in the enterprising village of Pilot Mound. The doctor, J. P. McIntyre, was the church clerk, a deacon and an active Sunday school worker in the new, clean, bright looking building newly erected and dedicated to the worship of God by the Baptists. No one who thus came to know of the ardent young doctor's devotion to his church and his Master would be greatly surprised to discover that already in his heart was a growing conviction that he was called to preach the gospel. Three years of faithful work he has done at McMaster ; three years of earnest preparation in Theology added to his previous literary and medical acquirements made of him a strong man ; he goes to his work in Moose Jaw well armed. The doctor, so he has been lovingly called among the boys, has been a great favorite. Any one could be pardoned for envying him his unbounded popularity. Unswerving, earnest, manly, has been his life through his whole course ; all have been more or less indebted to him for medical and other assistance, which he gladly gave. He was during his last year's work chairman of the dining-room and Executive Committee of the college, the most honorable and trusty position to which his fellow students could elect him.

HOWARD P. WHIDDEN.

Not least among the names of the distinguished graduating class in Theology of '94 is that of Howard P. Widden, B.A., B.Th. He hails from Nova Scotia, the land that has given our denomination so many good and honored men. Howard is a graduate of Acadia College. During the first two of his three sessions in McMaster, he filled successfully the very difficult position of teacher and student. No doubt some of the members of his own class and of the junior Theological classes will one day become famous as pulpit orators, and no little share of their glory will be due to the training received in his class in elocution. Although thus carrying a double burden, he always ranked among the highest at examinations. He loved McMaster and always showed the deepest sympathy with all her interests. However she may have served him, we know he was true to her, and that she is greatly honored by the presence of such gentlemen as Howard P. Whidden. We are sorry to lose him, but the world sorely needs such men, and we trust that God in his providence will enable him to accomplish the work before him. T. D.

THOMAS DOOLITTLE.

Four years ago the writer saw Thos. Doolittle, B.A., B.Th., 'wearing a gown'—what there was left of it—in Manitoba College. He had been sitting at the feet of the venerable and honorable Dr. King. He wrestled with Latin and Greek roots and philosophical and other problems until, by due and lawful proceedings, he was admitted *ad gradum Baccalaurei in Artibus*. His early Christian work in the Sunday School at Brooklin, Ont., is still fragrant in the memory of those who knew him before he emigrated to the Prairie City, but his heart went out to the larger work of full preparation for the gospel ministry. Three years of theological study, plus the course in Arts taken in Manitoba College, should make of Mr. Doolittle a man well trained. It is true, no amount of college drill will compensate for the absence of common sense, native born, but in this feature Thos. Doolittle is specially gifted. A young man of tact, perseverance, kindly geniality and simple, true faith in God, he goes

forth to tell the old story. Those who were called to mourn the loss of his beloved brother a few months since will now rejoice that his place is to be filled. Those who knew the pure and Christ-like brother in his life work, cannot wish Tom a higher blessing than that the mantle of the departed may fall upon the younger brother that has just graduated.

GEORGE CROSS.

George Cross, B.A., B.Th., was born in 1862 at Bewdley, Ont. At the age of 17 he was converted and joined the Methodist Church, but in less than a year conviction led him to become a Baptist. After teaching school for some time, he entered Woodstock College, where he remained about two years, taking senior matriculation in the spring of '85. In the fall of '87 he became pastor of the Ormond and Westminster churches. In September '88, after graduation from Toronto University, Bro Cross was ordained, and a year later, took charge of the little church at Calgary, N.W.T., where he remained about two years and a half. Under his ministry, a meeting-house was erected, the church was greatly blessed and became one of our strong points in the North West. Returning to Toronto in 1892, he took a heavy course in Theology at McMaster, and graduated this year with great credit to himself and his professors. Bro. Cross is not only a strong, earnest and sympathetic preacher of gospel truth, but he has proved himself to be a thorough student of Theology, Languages and Science. He took first class honors in Classics at Senior Matriculation, the first scholarship in Metaphysics in the second and third years, and the gold medal at graduation. The essay on 'Jesus' thought of Himself,' read by Mr. Cross at the recent Commencement Exercises, was a masterly production and won for him many enthusiastic admirers among those who heard it.

K.

W. A. GUNTON.

William Arthur Gunton was born in Vittoria but spent his boyhood days in Simcoe, where he was sent to the Public and High Schools. After a couple of years at the latter, he was sent to complete his collegiate course at Woodstock College. While yet a mere lad, he became deeply interested in religious instruction

and experienced conviction of sin, and when enabled to believe in Jesus Christ as his Saviour, he was baptized by Rev. Dr. McDonald. The sincerity of his religious profession showed itself in the search for opportunities of Christian activity, which he found in efforts to instruct and spiritually benefit the poor and despised negroes of Simcoe, for whom he had himself once cherished feelings of contempt. Coming to Toronto, he soon interested himself in the Eastern Avenue Mission, then under the care of Rev. C. A. Cook, who, as a result of conversation with Mr. Gunton, encouraged him to study with a view to ministerial work. After three years spent in the studies of the English Theological Course at McMaster, he is now pastor of the Baptist Church in Barrie, where he was recently ordained. Bro. Gunton is an able and instructive preacher. It certainly is not a little to his credit that his first congregation is one long instructed by the scholarly theologian Walker, and afterwards roused to religious enthusiasm by the eminent church-filler Ralph Trotter.

J. A. KENNEDY.

The birth and early days of J. A. Kennedy must be associated with the township of Emily, Victoria Co. For the larger part of his life he has been under Methodist influence and instruction and early imbibed Methodist principles. Conversion to God deepened into conviction that he was called to high service in the Lord's vineyard. He attended for four years Albert College, Belleville, but by the simple unassisted study of the New Testament, was led to see that the doctrine of baptism as practised by the Baptists, was the only scriptural form. He was baptized by the late lamented Henry Ware, of Lindsay. His course in McMaster, completed in one year, was supplementary to the work he had done in Belleville, and he goes to the work of the Baptist ministry with good preparation and prayerful good wishes.

SOLOMON S. WEAVER

Was born at St. Catharines. After leaving the Public Schools, he spent some time at Woodstock College, from which he entered Madison University, Hamilton, N.Y. His father's health failing, Mr. Weaver was obliged to give up his studies and spend the

next five years in business, for which he had fine qualifications and being fond of such pursuits and ambitious of success, he was able to secure good salaries in prominent situations. Many years ago, however, it became deeply impressed upon his mind that the Lord had work for him elsewhere, and though successful in business, his conscience was not at ease until he had decided to devote his life and energies to the work of preaching the gospel. As soon, therefore, as circumstances permitted, he gave up his situation and resumed his studies. He came to McMaster three years ago and entered the English Theological Course. He applied himself earnestly and diligently to his work, and graduated at the recent Commencement Exercises. Bro. Weaver was for several years a member and deacon of Parliament St Church, and during vacation has occupied several fields of labor. He is at present pastor of the church at Norwood, Peterborough Co., over which he was ordained on the 22nd of May last. He is an earnest and energetic worker, and we trust the Lord may through his efforts win many souls for the Kingdom of Heaven.

DEATH.

Be patient and be wise! The eyes of Death
Look on us with a smile; her soft caress,
That stills the anguish and that stops the breath,
Is Nature's ordination, meant to bless
Our mortal woes with peaceful nothingness.
Be not afraid! The power that made the light
In your kind eyes, and set the stars on high,
And gave us love, meant not that we should die
Like a brief day-dream quenched in sudden night,
'Think that to die is but to fall asleep
And wake refreshed where the new morning breaks
And golden day her rosy vigor takes
From winds that fan Eternity's fair height
And the white crests of God's perpetual deep.

WM. WINTER.

EVOLUTION AND ETHICS.

The theory of evolution dates back into the dim recesses of vanished and forgotten ages. It can claim no single individual as its author. It is the child of philosophic reflection, and, therefore, in its essential principles is as old as philosophic reflection itself. In the crude speculations of Hindoo and Greek philosophy of 2,500 years ago may be discovered some of the cardinal points of modern evolution. When the evolutionist of to-day asserts that one thing or animal may pass into something else, because all is at bottom the same, he cannot be accused of a mere modern speculation, inasmuch as, according to the early Indian speculative systems, if the chain of causes were traced far enough back, there would be discovered an eternal creative nature, or matter, out of which all material and spiritual existence issues. The early Ionic philosophers represent the origin and changes of the world as a natural process. At the bottom of all is a primordial matter, which is not only the ground of all, but is endowed with generative or rather transmutative forces by virtue of which a succession of stages is possible. Anaximander found the origin of organic life in primitive inorganic matter. His immediate ancestor of man was not the monkey of modern times, but the fish. Men are simply developed fishes which have come to shore and thrown off their scales.

In Heraclitus we find the pronounced evolutionist of ancient times. Some of his aphorisms and metaphors give expression to essential ideas of modern evolution. He appears to anticipate Darwin when he speaks of the endeavor of individual things to maintain themselves in permanence against the universal process of destruction and renovation.

Empedocles' theory of the origin of man is suggestive of some theories of modern times. Through the action of a subterranean fire there were cast upon the earth lumps of matter, which afterwards developed into head, hands, arms, legs and other members of bodies. These were scattered around in the greatest confusion. After many unhappy and unsuccessful combinations, they happened by chance to hit upon those which have given the various existing organisms. His explanation of

sensation and knowledge rested on a material process of absorption from external bodies.

Plato's teachings, though strongly opposed in the main to those of evolution, contain one cardinal idea of the latter system—the great antiquity of man. "Either," says Plato, "the human race had no beginning or else it had a beginning in infinitely remote ages.

Aristotle, as Zeller and Lange remark, in his idea of the relation of the Divine activity to the world shows a tendency to a pantheistic notion of a divine thought which gradually realizes itself in the process of becoming.

Lucretius approaches very near the doctrine of the survival of the fittest, when he asserts that many races may have lived and died out, and that those that still exist have been protected either by craft, courage, or speed. He also speaks of vegetable and animal forms as generated out of mother earth and refers to the development of man out of a primitive, hardy, beast-like condition.

Even among the scholastics, where we should least expect it, we find traces of evolutionary ideas. Duns Scotus represents the earth as a tree, the seeds and the roots are the first indeterminate matter, the leaves the accidents, the twigs and branches corruptible creatures, the blossoms rational souls, and the fruit pure spirits and angels.

In modern times, Kant, the outstanding figure in German philosophy, gave the notion of development a place in scientific thought. He denied that the world as it is was an immediate creation. Chaotic matter had been created and endowed with certain forces. From this evolved the planets and their satellites until we have the completed universe as it exists to-day. This theory was later established by Laplace, the famous French mathematician. The idea was seized upon by Schelling and Hegel, and transferred from the natural to the spiritual or metaphysical. Hegel's philosophy is based upon the evolution of the absolute.

But this idea of development soon crossed from Germany to England. There scientists laid hold of it and applied it in the realm of geology. Lyell came forward with his theory that the earth of to-day is the result of a process of evolution due to

forces still in operation, and which have been in operation from infinitely remote ages. What more natural than that, in an age when science was the subject of especial interest to thinking minds, the idea of evolution should be given a place in biology. In this connection the name of Darwin has its chief interest.

That Darwin was not the author of the general theory of evolution is abundantly evidenced by the historical sketch that has been given. That he was not the first to apply the theory in the biological world, he himself acknowledges. In speaking of the French naturalist Lamarck, Darwin says, "he first did the eminent service of arousing attention to the probability of all change in the organic as well as in the inorganic world being the result of law and not of miraculous interposition."

If then Darwin was not the first to expound the theory, what is there in his system so original bearing upon the subject as to lead the average person to regard Darwinism and evolution as synonymous? What is his contribution? To Darwin belongs the distinction of setting forth evolution as a system, not so much by stating the general theory, as explaining its mechanism. Not the *fact* but the *how* of the science is Darwin's contribution.

Evolution presupposes existence. Hence Darwin assumes one or more primordial forms. "I view all beings," he says, "not as special creations but as lineal descendants of some few beings which lived long before the first bed of the Cambrian system was deposited." Starting from these forms, what in brief is his explanation of the origin of species? He would first call our attention to the excessive fecundity of all organic beings. Of all animals, the elephant is the slowest breeder. Yet a single pair of elephants, according to their natural rate of increase, would have, at the close of 750 years, no less than 19,000,000 living descendants. Every living being increases at so rapid a rate that, were there no let or hindrance, the progeny of a single pair would soon cover the earth. But the means of subsistence is limited. While organic life increases in geometrical ratio, the food supply increases only in arithmetical ratio. Hence there follows the struggle for existence. In this struggle for existence, advantages accrue to certain individuals on account of some slight modification in organ or function. Accounting for this

modification has given Darwin no little trouble. In the earlier editions of his works he attributes it to external conditions and habits. In the later editions, while still recognizing the influence of external conditions, prominence is given to an "innate tendency to new variations" which exists in all organisms. These beneficial peculiarities are preserved and transmitted through successive generations until first varieties and then species are produced.

However attractive and sufficient this theory may appear, when we come to assign to man his place in the system, we are met with the most intricate perplexities. Organism is mechanism. Man is more than a mere machine. He may be styled the paragon of animals. He is that, but something vastly more. His life is far in advance of mere animal existence. His life, like other life, is dependent on environment, and yet, in a peculiar sense, it is independent as other life cannot be. He is governed by certain laws, laws common also to other animals, but yet he moves in a sphere into which no other being can ever enter.

It is, however, when Darwin enters the ethical field that he encounters his greatest difficulties. He fails to discover in the brute the phenomena of conscience, which he admits is by far the most important distinction between man and the lower animals. But man as a moral being must fit into the evolution system some way, and inasmuch as there is no animal conscience to begin with, this ethical speculator must manufacture a conscience for the troublesome being. And this is his method of procedure: Any animal with well-marked social instincts would acquire a moral sense so soon as its intellectual powers were as well developed as man's. The social instinct leads the animal to take pleasure in the society of its fellows, to have sympathy with them and to render service for them. As soon as a certain stage of mental development has been reached, images of past actions and motives constantly pass through the mind of the individual. The feeling of dissatisfaction, such as is the invariable result of an unsatisfied instinct, would arise when it was discovered that the social instinct, which is always present, had yielded to an instinct stronger at the time but which failed to leave behind it a vivid impression. With the acquisition of

language would come the power of formal expression of the wishes of the community. The expression of how each member ought to act would come to be regarded as the guide of conduct. The regard of approbation or disapprobation finds its basis in sympathy, which is an essential part of the social instinct. In the formation of conscience, habit plays an important part. The social instinct, like any other instinct, is greatly strengthened by habit, so likewise is obedience to the wishes and judgment of the community.

Thus Darwin, by this process of "psychological chemistry," provides man with a primitive conscience. Two points are very manifest, first, that he has quit the realm of fact and entered that of hazardous speculation in a vain attempt, as Lotze put it, to find out how existence is made; and second, that all the moral which we find at the close of his explanation was unhappily inserted at the beginning. Darwin's ethical ancestor, a purely hypothetical being, by the way, feels remorse. He must, therefore, have been able to distinguish the relative worth of his impulses. In describing the moral sense or conscience, Darwin says "it has a rightful supremacy over every other principle of human action; it is summed up in that short but imperious word *ought*, so full of high significance." But when he speaks of a man feeling that he *ought* to obey one instinct rather than another, and of how each member *ought* to act for the public good, he clearly presupposes the *ought* he is endeavoring to account for. In place of showing how conscience *originates*, he merely indicates how, combining with intellect and natural impulses, it *acts*, and thus lifts man above the lower animals.

A somewhat different theory is that set forth by Herbert Spencer, the "great philosopher of evolution." "Experiences of utility, organized and consolidated during all past generations of the human race, have been producing nervous modifications, which, by continuous transmission and accumulation, have become in us certain faculties of moral intuition, certain emotions responding to right and wrong conduct which have no apparent basis in the individual experiences of utility." In other words, good and evil are but other terms to denote pleasure and pain. Pleasant conduct is conducive to the preservation and enlarge-

ment of life, painful conduct is detrimental. Those modes of action, which are found to possess this utility, are regarded with favor, opposite modes with disfavor. This sensitiveness becomes stamped on the nervous organism, is transmitted to descendants, and, taking up each added experience in its descent, accumulates as it passes from generation to generation till its origin is entirely lost sight of. The right becomes identical with the pleasure-giving. Spencer has thus furnished us with a science of hedonistic action, merely, not with a science of morals. Though he has made an ingenious attempt, he has failed to bridge the chasm between the physical and ethical spheres, to find in organic evolution the origin of the moral.

I would have it borne in mind that my difference here is not with the evolutionist as a natural scientist, but rather with the evolutionist as an ethical speculator. My point of contention is that evolution furnishes no adequate explanation of the existence of the ethical. I do not deny that evolution has anything to do with ethics. Man's ethical nature is subject to development as is his physical. But when we come to consider the ethical life of man we must part company entirely with the theory of organic evolution.

We should hardly expect to find testimony to this from Prof. Huxley. Yet in his recent Romanes lecture he says: "The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence." And again: "Social progress means a checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process. It depends not on imitating the cosmic process; still less in running away from it, but in combatting it."

"Fragile reed as he may be, man," as Pascal says, "is a thinking reed; and there lies within him a fund of energy operating intelligently, and so far akin to that which pervades the universe that it is competent to influence and modify the cosmic process."

That Evolution is inadequate to account for the moral life is evidenced by the fact that it can furnish no reasonable explanation of the genesis of the rational life. If, as the evolu-

tionist tells us, a moral being is one who is capable of comparing his past and future actions or motives, and of approving or disapproving them, it clearly follows that intelligence must furnish the basis for the moral. If conscious life appear as an alien in the system, the moral life must of necessity be regarded as no less a stranger. That the rational is unaccounted for by organic evolution, Darwin admits, when he says, "I may here premise that I have nothing to do with the origin of the mental powers any more than I have to do with life itself." Mivart, the distinguished English naturalist, has also acknowledged recently "Evolution may produce man, the animal, but must stop there; it cannot produce the intellectual or spiritual part of man." Man is more than a mere organism. Even as a member of the physical world, his distinction is not his organism but his ability to consciously and intelligently use that organism. Environment may explain the activity of bodily sensibilities, but it cannot explain the activity of thought. We have the testimony of consciousness to our own agency in the exercise of intelligence, in the determination of our actions, in the government of our impulses, and in the management of our bodily movements. These mental activities, while they cannot be explained apart from organism, cannot be explained by it. The two phases of activity, the activity of organism and the activity of mind, stand out as entirely separate and distinct. By no imaginable process can the latter be conceived of as having been evolved from the former. The rational life of man stands out completely severed from the system of organic evolution, and, hence, the possibility of finding in the scheme any place for Ethics is precluded.

Moreover in the moral consciousness of man there exists, as fundamental, the conceptions of duty and responsibility. Do away with these and all morality is annihilated. It is difficult seeing how duty can have any meaning to the Evolutionist, inasmuch as the moral law is the expression of no Supreme Lawgiver, or how any significance can attach to responsibility, in view of the mere fortuitous origin of morality through a purely mechanical process. Not only so, but the conception of duty and responsibility demand for their existence self-identity and freedom of the will. Yet these are alien to the system in

with mental and moral life are merely natural phenomena—accidents in a mechanical process. The only ego the evolutionist can find a place for is merely a bundle of ideas, feelings, and emotions. An ego possessing states of consciousness and uniting them is to him an illusion. No less deceptive according to evolution is the idea of the freedom of the will. To reconcile freedom of will with mechanical determination of the will is a futile undertaking. Many have been the attempts and as many have been the failures. But if freedom of the will and self-identity be lacking, if duty and responsibility find no place in the system, the very groundwork of morality is absent. Thus unless intelligence and conscience be supplied, not deduced, the Ethical problem has no existence for the Evolutionist.

The ethics of evolution also reveals its insufficiency, in that it provides us with no adequate explanation of certain facts of morality. It is surely not too much to ask that a science of morals prove its right to existence by accounting for the facts that are to be met with in the moral world.

Mankind in general regard the moral law as absolute. But, according to the ethics of evolution, in place of being absolute the moral law is simply a means to an end, which end alone gives it worth. Pleasure is the goal of conduct. Moral precepts stand or fall with their conduciveness to pleasure. It is difficult to understand how the unsophisticated man, universally, should be duped into accepting this law as simple, and bearing with it its own authority; a law to be observed, not on account of any ulterior advantage, but for its own sake, when, in reality, it is but the accumulated experiences of utility and pleasure.

Again the moral law is universal. It is co-extensive with humanity. Even among the lowest of the savage races of men, the fundamental conceptions of moral consciousness may be discovered, crude and darkened though these conceptions may be. How can this fact be explained, if the moral nature be not a native endowment of the human soul? To say that the general conditions of social life are everywhere the same, and that therefore the moral laws will be found as enduring as the human species fails to furnish a satisfactory explanation.

But the evolutionist encounters an even greater difficulty in the deepseated conviction in man of his obligation to submit

to the law of duty. How can you predicate an *ought* of rules of experience or laws of existence? To disregard them may be an act of folly but there is nothing to oblige man to act against his own wishes. When Spencer tells us that this sense of coercion arose from political, social, and religious restraints that have established themselves in the course of civilization, he forgets to explain how such restraints could have been exercised had society not rested on a moral basis. If conscience be nothing but the accumulated inheritance of experiences of utility, how are we to explain this sense of obligation, which is so deep-seated that the failure to submit to its authority drives Lady Macbeth to madness and Judas to suicide. As Lotze well remarks, there never will be success in fetching into an empty soul, by means of the impressions of experience, a consciousness of moral obligation. The only obligation that evolution can furnish us with is the indispensableness of using the means for attaining the end. In other words, if I want to walk, I am bound to use my legs.

But above and beyond all other considerations, ethics finds its true basis in the relation of the individual to a Supreme Being. Conscience is meaningless unless it be the voice of a Supreme Law-giver. Duty is without significance unless it signify a relation between person and person. Responsibility can only be explained in the light of a Supreme Judge of human conduct, to whose laws man is subject and before whose judgment seat a response must be given. Any theory of morals which does not include this tends not only to depreciate the facts of the moral life but also fails to find any resting place and is wanting in living practical force. Moral philosophy must find its ultimate in

“That God which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.”

H. C. PRIEST.

MOODS OF THE SUMMER WINDS.

Hail, merry winds—
 To the silvery music of crystal rills
 Leaping down these purple hills,
 To robin's chirrup, or lark's sweet trills,
 Light-hearted winds !

Ay, frivolous winds—
 To wilder music, O wanton breeze,
 Whirl, reckless dancers, those lithe forms seize
 In waltzes made with the maple trees,
 Ye laughing winds !

Somnolent winds—
 I steal on your slumbers in twilight shades—
 Sleep dreamlessly, O wearied maids,
 On your star-moss couches in forest glades,
 Sleep, slumbrous winds !

Come, Lethæan winds—
 From aromatic southern skies,
 Soothing our sorrow-speaking cries
 With songs like mother-lullabies,
 Consoling winds !

Euphonic winds—
 Winds music mad who never tire,
 Chords sad and low, strains high and higher
 To sweep from God's vast forest lyre—
 Play, soulful winds !

Remorseful winds—
 Cease, sobbing hearts, why not to sleep,
 What terrors in these shadows creep,
 What bitter anguish makes ye weep ?
 Tell, wailing winds !

Speak, winds insane—
 Wild sprites at midnight hour up-leaping,
 Raving in ears of mortals sleeping,
 Your mænad eyes gleam lurid weeping,
 O wild night winds !

Expiring winds—
 Farewell, farewell, now slowly dying,
 I hear your last convulsive sighing,
 Your comrades "requiescant" crying—
 Farewell, farewell !

B. W. N. GRIGG.

EDITORIAL NOTES.

WITH the present number, the MCMMASTER UNIVERSITY MONTHLY enters upon the fourth year of its existence. Thanks to the generous patronage of its friends in and without the city, and the energetic and untiring efforts of the Managing Committee, the year just ended has been a prosperous one, and the present outlook is quite encouraging. Every day adds new proofs that the Monthly, in furnishing a bond of union among the different Colleges of the University, in its monthly visits to the homes of graduates and friends, bringing friendly greetings from the students and professors and records of their doings within the beloved College walls, is rendering noble and efficient service in the interests of McMaster and Christian education, and has now won for itself a lasting and ever welcome place in the homes and hearts of its many readers throughout the Dominion. We are looking for a large addition to the subscription list as a result of Mr. Clarke's energetic canvass during the present vacation.

As already announced, the present number is throughout a graduates' number, and no efforts have been spared to carry out fully the desire of the Committee to make it as interesting and attractive as possible. Owing to the fact that the students are now scattered to all parts of the Dominion, and their time and thoughts wholly occupied with the pressing duties of pastoral charges, the work of collecting material, especially for the biographical sketches, has been exceedingly slow and difficult. This will, we doubt not, be accepted as a sufficient apology for our delay in publication. Mr. Cross' essay having been secured immediately after Commencement for the *Homiletic Magazine*, and Mr. Whidden's also having passed beyond our reach, we have been obliged to take our second essay, too, from the Arts department; but as Mr. Priest is a theological student,

and his subject one of vital interest to all Bible students, this is hardly a departure from the original plan. Bro. Priest's well-known scholarly and literary attainments are in themselves sufficient to ensure for his paper many readers and careful study.

THE Fourth International Convention of the Baptist Young People's Union of America, which meets in Toronto, July 19th to 22nd, bids fair to be the largest and most enthusiastic Convention of Baptists that has ever met on the American Continent. At least 6,000 delegates are expected. Representatives will be present from nearly every State and District in the Union, and from every province in Canada. The programme has on it the names of Drs. McArthur, Hull and Morehouse, of New York; Drs. Ellis and Wharton, of Baltimore; Drs. Lawrence and Henson, of Chicago; Dr. Carroll, of Waco, Texas; Dr. J. W. A. Stewart, of Rochester, and other eminent Baptist speakers too numerous to mention. A glance at the programme makes one wonder how so much can be crowded into four days. One of the leading features of the Convention will be the "Workers' Conferences," which have been arranged with special reference to the necessities of the local Societies. The Committee are to be congratulated upon the rates secured from the railways. Any person, delegate or visitor, can secure a return ticket to Toronto for single fare, good to return till August 13th. We hope that many of the readers of the Monthly may be privileged to be present and catch the inspiration from this magnificent gathering of our Baptist hosts. We need hardly add that every young Baptist attending the Convention should, before leaving the city, visit McMaster University.

ALL who attended the recent meetings of the Alumni Association at Woodstock College must have noted and felt the enthusiasm and determination that characterized all that was said in respect to the past, present and future of a school occupying a place in the hearts of a very large and influential section of the Baptists of Ontario and Quebec, which cannot for a long time be yielded to another. The Alumni are evidently resolved that it shall not be their fault if old Woodstock shall not so arrange her work that large numbers of Baptist young people, who help to crowd High Schools in every county, will no longer be able to say, that our own College does not afford them the special advantages they seek elsewhere. If the sympathy and influence of so important a society are to be won and held for our educational system, which in many respects is so worthy of admiration, no effort must be spared to make Woodstock College as efficient and attractive for candidates for departmental certificates, as well as matriculation, as any High School or Institute in the Province.

HERE AND THERE.

O. G. LANGFORD, ED.

HOPE.

O Heavenly Hope, a song-thrush of the morn
 Art thou, up-perched high 'mid ruins gray,
 And bidding echo their old walls forlorn
 With thy heart's matins to the dawning day.
 Thou art the glory of the orient ray,
 Filling with light their shadowy solitude,
 As sunny billows pave some rocky bay
 With the sheen level of the luminous flood.
 Thou art that strong and philosophic flower
 Which taketh root amid the stones of care,
 And draweth beauty, fragrance, life, and power,
 From wrecks o'erseamed with many a season's wear.
 And thou art constant ivy, most of all,
 Propping life's rugged walls, slow crumbling to their fall.

FRANK WATERS,

—*In The Owl.*

MR. DOUGLAS SLADEN, who is regarded in some quarters as a colonial poet, lectured at the Imperial Institute, the other evening, on the subject of Canadian and Australian poets. Mr. Sladen appears to hold the view that the poets of Canada are in no way comparable with those of the Antipodes—an opinion which is very open to question. There have been some good writers in the Australian colonies, but their number is small and their calibre was not heavy when put alongside the Canadian product. Mr. Sladen has written much in the shape of poetry, about both Australia and Canada, but his heart is evidently in the land of the gum-tree and the kangaroo.—*Standard (London, Eng.).*

THE last number of Volume II. of *The Canadian Magazine* has just appeared, and we are glad to be able to say that during the short time this magazine has been published it has made for itself a name among the literary periodicals of the day. It fills a gap that has long been felt, and we hope that the time will soon come when such publications will be more plentiful in Canada. Already the need of such a magazine has driven many of our best writers to seek in other countries a means of reaching the public which they could not find in their own. Among the articles of the April number perhaps the ablest and most worthy of notice is, "The Evolution of Self-Government in the Colonies," by Hon. David Mills, in which he outlines what he conceives to be the proper destiny of the Dominion. This article should be read by every student and every citizen in the Dominion, and we are sure that there is no Canadian but will agree with Mr. Mills in regard to the true destiny of our country, and feel grateful to him for so ably expressing his views. It must be extremely gratifying to the members of the great Liberal

party of Canada to see that among the leaders of the party they have a man of such broad and patriotic views, who acknowledges that he has confidence in the future of his country, and a profound respect for British connection.

WOULD WE RETURN.

Would we return,
 If once the gates which closed upon the past
 Were opened wide for us, and if the dear
 Remembered pathway stretched before us clear
 To lead us back to youth's lost land at last,
 Whereon life's April shadows lightly cast,
 Recalled the old sweet days of childish fear
 With all their faded hopes and brought anear,
 The far-off streams in which our skies were glassed ;
 Did these lost dreams which wake the soul's sad yearning
 But live once more and waited our returning,
 Would we return ?

Would we return,
 If love's enchantment held the heart no more
 And we had come to count the wild sweet pain,
 The fond distress, the lavish tears—but vain ;
 Had cooled the heart's hot wounds amidst the roar
 Of mountain gales, or, on some alien shore,
 Worn out the soul's long anguish and had slain
 At last the dragon of despair—if then the train
 Of vanished years came back, and, as of yore,
 The same voice called and with soft eyes beguiling,
 Our lost love beckoned, through time's gray veil smiling,
 Would we return ?

Would we return,
 Once we had crossed to death's unlovely land
 And trod the bloomless way among the dead
 Lone and unhappy, after years had fled
 With twilight wings along the glimmering strand,
 If then—an angel came with outstretched hand
 To lead us back, and we recalled in dread
 How soon the tears that once for us were shed
 May flow for others—how like words in sand
 Our memory fades away—how oft our waking
 Might vex the living with dead heart's breaking,
 Would we return—
 Would we return ?

—*Robert Burns Wilson, in the Century.*

THEN AND NOW.

Felix and Festus in the Apostolic days
 Had Paul before them but to leave him in the lurch ;
 But now 'tis changed : To add to young McMaster's praise
 We bring the mighty Governor *before the church.*

IN the January and February numbers of the *Contemporary Review* of this year have appeared two remarkable articles from the pen of Rev. H. R. Haweis, on the Mormons, in which an old subject is invested with new interest. The writer is a well-known contributor to English periodical literature, and being an Episcopalian clergyman, cannot be suspected of any desire to win followers by special pleading. While seeing much in the system to reject and emphatically condemn, he has, on the other hand, found a great deal to admire, and has showed these much abused people in a far more favorable light than "Gentile" writers are wont to do. In his description of the circumstances attending the death of Smith at Nauvoo, and the ruthless expulsion of his followers in mid-winter, he has reminded us that there are here materials out of which some ardent Mormon Parkman may one day construct a picture of American fanaticism and injustice which will effectually eclipse the blackest tales ever told of the Acadian expatriation. One fact, however, is made clear from these articles; the Mormons were far from being the immoral, bloodstained people their relentless enemies have seen fit to represent them. On the contrary, before the forced entrance of the Gentiles, and the beginning of the war upon polygamy, there were in Utah no gambling dens, no gin or rum palaces, no houses of ill-fame, no election machinery for the systematic debauchery of voters, none of these degrading institutions which hold undisputed sway in all large American cities of the East and West. "None of these inseparable adjuncts of American nineteenth society were tolerated or even called for under the despotic and licentious rule of Brigham Young." Now all are there in a flourishing condition, and an army of policemen likewise, to look after the criminal classes which such iniquities always produce, and on which they feed and fatten. It was proper enough that polygamy should be condemned, and that the people of Utah should be compelled to submit to American law in this respect. It is a thousand pities, however, that law and order, acting in the name of outraged virtue, could not clean out one form of vice without bringing in others equally as obnoxious. The Mormons were compelled to open up to the free entrance of the Gentiles a land of peace and prosperity which they had, out of absolutely nothing, except a bare foundation, created for themselves at the cost of untold privation and suffering, a land wholly of their own making, where, barring the one plague spot of polygamy, the Mormon solution of certain social problems, they had for years lived in comparative innocence and prosperity. What followed is scarcely flattering to the cause of American Christianity and morality. The government, in the name of Christian morals and social purity, forced the law upon the people of Utah and suppressed polygamy, but we need not blame the Mormons if they regard the remedy as worse than the disease. The whole tide of modern society abominations have been let in upon them, and dens of infamy now pollute their land, which Mr. Haweis assures us, had never been tolerated or even called for under their own so styled obnoxious system.

MOULTON COLLEGE.

THE Closing Exercises of Moulton College began with the Art Exhibitions of Friday and Saturday, the 1st and 2nd of June. The studios were tastefully decorated and filled with the work of the year. The smaller room contained crayon sketches from the cast and from life, also some modelling in relief. In the larger room were the still life studies, studies of flowers, landscape sketches and pen-and-ink work. The rooms were well filled with visitors and great interest was manifested in all the work. The Saturday morning Art class has made excellent progress. Mrs. Dignam's enthusiasm in her work imparts an interest and desire for improvement to even the youngest pupils.

On Friday evening, the 8th, the college chapel was crowded with friends who enjoyed the recital given under the direction of Miss Hart. The program was as follows:—

I.

1. Chorus of Houris, *Schumann.*
College Glee Club.
2. Recitation, . . . "The Pied Piper of Hamlin," . . . *Browning.*
Miss Bailey.
3. Concerted Recitation, . . . "Praise," . . .
Misses Laidlaw, Rosser, Doolittle, McMahon, Somerville, Bell,
Pratt, Woolverton, Fisher.
4. Recitation, . . . "A Decision," . . .
Miss Webb.
5. Piano Solo, . . . Impromptu I., *Chopin.*
Miss Helmer.
6. Recitation, . . . "The Cataract of Lodore," . . . *Southey.*
Miss E. Taylor.
7. Recitation, . . . "King Arthur's Farewell," . . . *Tennyson.*
Miss Kirk.

II.

1. Tableaux Mouvants:—"Attitude," "Niobe Group," "Toilet of the
Bride," "The Death of Virginia," "A Circlet."
Misses Snell, Watterworth, Laidlaw, I. Matthews, Sullivan,
Gaylord, Botterill, Bush, Chamberlin.
2. Recitation, . . . "The Lion Hunt," . . . *Phelps and Ward.*
Miss Jessie Dryden.
3. Recitation, . . . "Mary's Ride," *Cable.*
Miss Snell.
4. The Pilgrim's Chorus, *Wagner.*
College Glee Club.
5. Recitation, . . . Selection from "King John," . . . *Shakespeare.*
Miss Scarfe.
6. Tennis Drill,
Misses Johnson, Dryden, Taylor, Powis, L. Matthews, Harris,
Burt, Pratt, Anstice, Holmes, McKenzie, Hoffman.
God Save the Queen.

On Sunday evening the sermon to the graduating class was preached in Bloor St. church by Rev. G. B. Foster, Ph.D., of McMaster University. His discourse was a most beautiful and appropriate exposition of Peter's admonition, "Gird yourselves with humility, to serve one another."

"The Queen of the Sea," a very beautiful cantata composed by Ferdinand Hummel, was given in the school room of Bloor St. Baptist church, on Monday evening. The program opened with piano numbers by pupils of Mr. Vogt. The cantata, under the direction of Miss Smart, was rendered by two soloists and a large chorus. Miss Maud Millichamp as "Agneta," and Miss Edith Hambidge as "King of the Sea," received well-merited praise for the way in which they rendered their work. Miss Helmer, accompanist, performed her part very skillfully.

On the morning of Tuesday the 12th, a meeting was held for the purpose of organizing an Alumnae Society in connection with the college. Thirty-six names were given in for membership on the first day. Considering the age of our college, this is a very successful beginning. A constitution was adopted and the following officers were appointed for the ensuing year:—*President*, Miss Emma Dryden, Brooklin; *Vice-President*, Miss Carrie Porter, Brantford, *Secretary*, Miss Edith Wilkes, Toronto; *Treasurer*, Miss Clara Tomlinson, Toronto. *Executive Committee*, Misses Gurney, Sheridan and Dowd, of Toronto.

On Tuesday evening the graduating exercises were held in Bloor St. church. A class of seven were graduated, one in the English Scientific course and six in the Matriculation course.

PROGRAM.

Prayer.

Quartette,	"Even Me,"	Warren.
	Misses Patterson and Elliot, Messrs. Lye and Davies.	
Essay with Salutatory,	Ab Actu ad Posse.	
	Irene Sullivan.	
Essay,	An Historic Chain,	
	Octavia A. Gaylord.	
Part Song,	"June,"	A. S. Vogt.
	Choir.	
Essay,	Laughter,	
	Amelia M. Anstice.	
Duet,	"Tarry with Me,"	
	Miss James, Mr. Whatmough.	
Essay,	"Not made to die,"	
	Gertrude Scarfe.	

Presentation of Diplomas.

Addresses.

Part Song,	"Yea, though I walk,"	Sullivan.
	God Save the Queen.	
	Benediction.	

Addresses were made by the Chancellor, the Principal, Mrs. McMaster and Mr. D. E. Thomson. The music rendered by the Jarvis St. Baptist Choir under the direction of Mr. Vogt was very fine. The part song, "June," was especially interesting, being written by our Chancellor and set to music by Mr. Vogt.

THE GRADUATING CLASS.—Amelia M. Anstice, the graduate from the English Scientific Course, came to us at the beginning of the present school year. Although comparatively a new girl, Miss Anstice has endeared herself to the students by her sunny disposition. Her sense of fun was characteristically set forth in her essay on "Laughter." Familiarly known as the "Poetess," her impromptus at table frequently kept us amused, even during the examinations. Miss Anstice was the youngest of her class but her influence in the school was marked, for her unflinching good humor made it impossible for gloom to exist in her vicinity.

Margaret A. Bailey came to Moulton five years ago and has since pursued her way toward the goal of graduation with that untiring energy which is her chief characteristic. Moulton has been to her a foster mother indeed, for she has grown from the College "baby" into the President of the Class of '94.

Octavia A. Gaylord, one of the day pupils, began several years ago in the Preparatory Department and has worked steadily through the Matriculation Course. Miss Gaylord is a very thorough and painstaking student and has done faithful work at Moulton. We are glad to hear that she is "finishing, yet beginning."

Gertrude Huggart is one of the old Harmony Hall girls, who used to be recognized as the leading spirit in fun and frolic. Miss Huggart has always been very popular among her fellow-students. During the last term of her residence here she held the presidency of the Mission Circle and her earnest work in that department is still remembered.

Elizabeth Pollard, another of the day pupils, has also spent several years at Moulton. In her case, as in many others, the boarders often lament the difficulty of learning to know the day pupils as intimately as their fellow-boarders. Miss Pollard's influence would tend to develop hard study and abolish surface work.

Gertrude Scarfe is one of the remnant of merry Brantford girls who used to form one of the happiest cliques in the College. Miss Scarfe is a first-class student and has completed her course in a highly satisfactory manner. As President of the Heliconian this term she has given general satisfaction.

Irene J. Sullivan has proved to her class-mates what a girl can do with the classics. Her work throughout has been of a high grade, but it was plain to be seen that her affections always clung around the Greek and Latin class-room. Miss Sullivan is an American girl, but has grown to love her Canadian College home.

WOODSTOCK COLLEGE.

The closing exercises of Woodstock College were attended this year with more than usual interest. On Sunday, June 3rd, the annual sermon to the graduating class was preached in the First Baptist church by the Rev. Dr. Hooper, of Toronto, who took as his text Matt. 4: 14, "Take heed that ye do not your righteousness before men," etc. Monday, June 4th, was Alumni Day, and quite a number of former students assembled to renew acquaintances and re-visit the scenes of former days. The Alumni dinner was held at 1.30, when the College dining-hall was fairly filled with an animated and joyous throng. The Rev. S. S. Bates, B.A., President of the Association, presided, and the responses to the various toasts evidenced the fact that all the old students felt the keenest interest in, and sympathy for, all that concerned the welfare and success of their *Alma Mater*. The following were the different toasts and speakers: Woodstock College, A. L. McCrimmon, M.A.; Moulton College, Miss A. M. Fitch, M.A.; The Theological Department, Rev. W. W. Walker, B.A.; The Arts Department, D. K. Clark, B.A.; McMaster University, Chancellor Rand; Sister Institutions, Principal Hunter, of Woodstock Collegiate Institute; Our *Alma Mater*, Rev. C. C. McLaurin; The Honored Head, Rev. Ira Smith; The Alumnae, Mrs. W. H. Cline; The Alumni, Rev. T. S. Johnson. The proceedings throughout were of the pleasantest character, and yet pervaded with an intense spirit of hope and loyalty.

In the evening the College chapel was completely filled as the Alumni assembled to discuss the interests of Woodstock College, and seldom has a meeting ever been held here where more genuine enthusiasm was shown than rang through all the addresses of the evening. "Woodstock College as Compared with other Schools," was opened by a paper from Rev. P. K. Dayfoot, and was followed by Rev. J. P. McEwen, Prof. Clark, Rev. J. B. Moore, Chancellor Rand and others. "Woodstock College in Relation to McMaster University," led by N. S. McKechnie, B.A., followed by Rev. J. P. McEwen and Chancellor Rand. "Woodstock College as a Training School for Teachers," led by a paper from J. Morgan, B.A., Walkerton, followed by Pres. N. Wolverton, of Bishop College, Prof. M. S. Clark, D. K. Clark, and Chancellor Rand, who announced that special stress would in future be laid on this part of the work, and that arrangements had been made to have the annual primary and leaving examinations held in the College. "Woodstock College and its Training for Life," led by Mrs. T. S. Johnson, of Brantford, followed by Rev. J. P. McEwen, Miss Hatch and others. "What we as Alumni may do for our *Alma Mater*," led by Rev. Dr. Hooper, followed by Rev. Ira Smith, Rev. C. C. McLaurin and others. The pleasure of the evening was enhanced by the sweet songs of the old College favorite, John Whyte. After the close of the public meeting, a business meeting of the Alumni was held, at which it was decided to perpetuate the Society, to invite the present graduates to ally themselves with the Alumni and to meet at the next Annual Commencement of the College here.

The following are the officers elected: Pres., Rev. S. S. Bates, B.A., Toronto; Vice-Presidents, Mrs. W. H. Cline, Paris, and Rev. Ira Smith, London; Secretary, Rev. P. K. Dayfoot, B.A., Strathroy; Treasurer, N. S. McKechnie, B.A.; Musical Director, John M. Whyte. The above officers were constituted a Committee of Directors.

On Tuesday, the closing class exercises of the College were held. At two o'clock the College chapel was completely filled with students and friends of the College, whom the interest of the occasion had attracted. Among those occupying seats on the platform were Chancellor Rand, Principal Fitch, of Moulton College, Principal Bates and the Faculty of Woodstock College, Rev. E. W. Dadson, B.A., President Wolverton, of Bishop College, D. W. Karn, Esq., Rev. Dr. McMullen, Rev. Dr. Hooper and many others.

In opening the exercises, Principal Bates welcomed the friends assembled, emphasizing the importance of such a College occasion, and speaking of the hopeful prospect there was for the future. The first exercise was the reading of the graduating essays. Two out of the number were selected to be read, that by F. B. Matthews—a sketch of Wm. E. Gladstone—and that by L. H. Thomas, entitled "Some Characteristics of the Age." Both were excellently written and displayed a creditable degree of thought and care. Mr. Thomas also as valedictorian of the class addressed a few kindly words to the members of the Faculty, expressing the thankful appreciation of the class, and bidding them and the school an affectionate farewell.

The next exercise was a spirited competition for the Jas. Hay prize for public speaking, between Messrs. F. C. Elliott and W. F. Spidel. Both delivered excellent addresses, Mr. Elliott taking for his theme, "The Value of Higher Education in Practical Life," and Mr. Spidel choosing for his subject, "Work." The audience was fairly divided as to the merits of the speakers. The judges, however, after considerable deliberation, awarded the prize to Mr. Elliott. Principal Bates then introduced the Rev. D. Grant, B.A., of Montreal, a former student of Woodstock, who delivered a very telling and very appropriate address. He emphasized the importance and the varied character of the work within the power of College graduates, and the importance and vital relation between the College and denominational success. Miss A. M. Fitch, M.A., Principal of Moulton College, conveyed the fraternal greetings of Moulton, and expressed the great pleasure she felt in visiting Woodstock and her satisfaction in seeing its thorough equipment in all departments. She urged the students to be king-like and true, and through unremitting toil to realize all the possibilities of the future. President N. Wolverton, of Bishop College, Marshall, Texas, as a former teacher, expressed his pleasure at re-visiting the old school. He congratulated the institution on its excellent appointments, and especially on the success of its Manual Training Department. His remarks were emphasized by the appearance of an excellently constructed four-horse power engine in front of the platform. This engine was the work of the senior class in Manual training, and he insisted upon the great importance of this department. He expressed his sympathy with the College and its work, and wished it and the University the utmost prosperity.

Mr. E. Norman, B.A., conveyed the fraternal greetings of Feller Institute, Grande Ligne, and as a former student expressed his love for Woodstock and his pleasure at visiting it.

STANDING OF THE STUDENTS.—The Secretary of the Faculty, Mr. H. S. Robertson, B.A., read the standing of the respective graduates, who then proceeded in a body to the front of the dais, where they were presented to the Chancellor by Principal Bates in a happy and complimentary speech. The Chancellor heartily congratulated the class upon their high achievement, and reminded them of the noble names recorded on the roll of the alumni. "Realize life," said he, "make it pregnant with meaning. The present is a vantage ground as compared with the past. Your responsibility is emphatic, your inspirations are high and holy. Heed them earnestly." The Chancellor then awarded the diplomas and gave the right hand of fellowship to the six graduates, whose standings are as follows (students are ranked in class one on a standing of 75 per cent. and over; in class two between 60 per cent. and 75 per cent.; in class three between 40 per cent. and 60 per cent.):

English—Class 1, A. E. Hulet; class 2, John A. Bain, Frank B. Matthews, Llewellyn H. Thomas; class 3, Harry L. Finkle, Wesley S. West.

Mathematics—Class 2, Bain, Hulet; class 2, Thomas; class 3, Finkle, Matthews, West.

Bible—Class 1, McLachlan, Thomas; class 2, Hulet, Matthews; class 3, Bain, Finkle, West.

Latin—Class 1, McLachlan, Thomas; class 2, Finkle, Matthews; class 3, Hulet, West.

Greek—Class 1, McLachlan.

German—Class 3, Finkle, Thomas, West.

French—Class 2, Finkle, Thomas; class 3, Hulet, Matthews.

Chemistry—class 1, Bain, Matthews; class 3, Hulet.

Physics—Class 2, Bain.

History—Class 1, Matthews; class 2, Hulet, Thomas; class 3, Bain, Finkle, West.

In concluding the exercises, the Chancellor spoke warm words of encouragement to the graduates, professors and general students of the College. He remarked upon the evident oneness of aim and purpose pervading Moulton, Woodstock and the University—the whole grand, gracious and glorious work. "We are just entering upon a work which spreads out inevitably, which Dr. Fyfe himself foresaw; let us rejoice and work." He spoke also of the importance of manual training, and commented upon the fact that, as Woodstock was the first school in Canada to introduce manual work, so Horton Academy, our eastern Baptist seminary, was the first to follow suit. Our educational ideas are being rapidly approached. We are one university; every part is reciprocal in action. We are bound together.

SCHOLARSHIPS.—Principal Bates then announced the scholarships which had been awarded. The Chancellor presented the Hiram Calvin scholarship of \$50 to Llewellyn H. Thomas, of Toronto. This scholar-

ship is presented to the student for the Baptist ministry who in the last two years of the regular course has proved himself most worthy and who intends to continue his studies in McMaster University. The S. J. Moore scholarship of \$50, presented under similar conditions to the second year, was awarded to John T. Jones, Toronto. The D. W. Karn scholarship of \$25 (first year) was gained by S. E. Grigg on a very close competition with W. E. Robertson, who deserves especial honorable mention. The William Davies scholarship of \$10 (preparatory) went to D. B. Perkins and J. B. Grimshaw. F. C. Elliott was awarded the James Hay prize for public speaking. Miss Fitch then gracefully presented the following prizes, gained for work in manual training: The Bartlette gold medal (senior year), Joshua Knechtel; honorable mention being made of Edgar Wenger and A. Pierce. The W. J. Copp prize of \$10 (middle year), S. Whittaker; the Dudley & Burns prize of \$5 (junior year), Wm. Grant. The retiring steward and matron, Mr. and Mrs. George Peters, were then presented with two handsome easy chairs by the faculty and students, the bestowal of which was acknowledged in feeling terms by Mr. Peters, who has been connected with the College for more than twenty years.

After benediction from the Rev. E. W. Dadson, the gathering was dismissed. The great success of the College is apparent, and next year's work and attendance are confidently expected to be better and larger than ever.

THE CLASS OF '94.—Another batch has been added to the long roll of Woodstock graduates, this year the perfect number, seven. The badge of *Alma Mater* is now upon them, and we believe it will be worthily worn. Some at least enter upon courses of study in our own University, and there, as everywhere, they will be watched with sympathetic interest by their friends at Woodstock.

John A. Bain, the youngest member of the class, takes this year the diploma in the English Scientific Course, and it is expected that next year he will be with us to complete a Matriculation Course. John looks forward to an extended course in scientific studies, and he has abilities that should gain him some distinction in that class of studies. His stay in the College will be a source of pleasure to students and teachers.

Harry A. Finkle, after a four years' course, has fairly earned his Matriculation Diploma. Harry has always been a liberal patron of the campus, and there, as everywhere, Finkle was the soul of good nature and geniality. The best wishes of all will follow him, wherever his future lot may be cast.

Altred Hulet became a member of the school a year ago. He has always been a hard and painstaking student, hence his scholastic progress has been steady. He leaves with a keen appreciation of what Woodstock College seeks to do for young men, and, wherever he goes, this institution will have in him a warm friend. He has before him the promise of a useful life.

Frank Matthews is a Toronto boy who came to the College in the principalship of the late lamented W. H. Huston. His College life

has brought Frank many friends both in town and school. He possesses excellent abilities, and should he pursue University courses of study with a view to professional life, he may be expected to gain distinction at college as well as in his profession. All are gratified that Frank has completed one important stage in his onward course, and he may be assured that the best wishes of the College follow him.

John D. McLachlan has been in Woodstock College one year, and in that period he has concentrated all his attention on the study of the ancient classics. In this department of study he has made enviable progress. He has the Christian ministry in view, and his unobtrusive piety has left a strong and lasting impression for good. McMaster University will be enriched by his life next year.

Lewellyn Thomas is another Toronto boy who has spent some years of successful student life in Woodstock College. His career has been one of even and steady progress in the development of all that constitutes the true man. His future is bright with promise. Lew's chosen life-work is in the Christian ministry, and this after the completion of a full Arts and Theological course in our own University.

Wesley West graduates to enter upon the study of the healing art. His social, kindly nature should be no disqualification in the pursuit of the noble profession that he will seek to qualify himself for. He has our best wishes, and we trust his *Alma Mater* will have in him a worthy son.