



Yours very affectionately  
S. Topcroft

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SPRING.

Now snow and ice no more enthral  
The earth rejoicing to be free;  
God pours on them the rays of Sol,  
And sends them laughing to the sea.

Earth's bosom now, mightily stirred,  
Begins to feel life's throb and bound;  
God speaks the resurrecting word,  
And bloom and beauty deck the ground.

And now the ploughman breaks the soil,  
And fertilizing showers descend;  
God speaks a promise for his toil—  
"Seed time and harvest to the end."

And lo! the birds with plumage fair,  
And songs as sweet as e're were sung;  
God moves them by an instinct rare,  
To woo and wed, and rear their young.

D. M. WELTON.

## SAMUEL TAPSCOTT.

The indebtedness of the present to the past will probably never be sufficiently recognised. We who enjoy the privileges of present-day civilization, are apt to render insufficient homage to the men and women who struggled with the difficulties of pioneer work, and laid those foundations of our commercial, educational, and religious life, without which the more imposing developments of the present would have been impossible. In Canada we are still so little removed from the pioneer period of our history, and Canadian Baptists especially, are still doing so much work of a pioneer character, that there is the less excuse for forgetfulness on our part, of those who bore the burden and heat of the earlier stages of our progress. And in the very front rank of those whom we may well cherish long in grateful remembrance, stands the heroic figure who is the subject of this memoir.

Samuel Tapscott was born in the parish of Culmstock, in the English County of Devonshire, on the 27th of December, 1804; and died at Brampton, Ontario, on the 4th of October, 1888. Of these 84 years, more than sixty were devoted, with unwavering fidelity, to the one great work, of making known the name of Christ to perishing men. Of the difficulties which he encountered and overcame, and of the work which he accomplished, we shall endeavor, in this article, to give some little account.

In childhood and youth Mr. Tapscott enjoyed none of those advantages of elementary education which are the common heritage of the children of rich and poor alike in our more favored day. He never went to Primary School even for a single day; and the proficiency which he subsequently attained was due, partly to the instruction received from his parents, but chiefly to his own intense thirst for learning, which led him in after years to apply himself to study with a diligence that would put many a student of our day to shame, and in spite of obstacles that would have discouraged any man of less determined character. Day after day he followed the plough, with an English or Greek Grammar in his pocket, utilizing every spare moment, to add to his store of knowledge.

His parents belonged to the laboring class; but though poor in this world's goods, they were rich in Christian faith. Of his mother especially, he speaks in glowing terms, as one of the excellent of the earth. Herself descended from pious ancestry, she took her boy to God's house in his early infancy, and there, like Hannah of the beautiful Old Testament story, dedicated her Samuel wholly to the service of Christ. It is not difficult to see, in *her* godly life and influence, one of the secrets of *his* power in after years.

When about nine years of age he was bound apprentice to a farmer, and continued to labor in this calling until his college course began. Of the early part of this period of his life, little need here be said. Apparently he was forced to labor very hard, was treated frequently with harshness and sometimes with great cruelty, and was exposed to many temptations from wicked companions with whom he worked. A severe accident which befell him when about seventeen years of age, aroused him to serious reflection; and when, soon after, he listened to a sermon from the words of Solomon's Song (1: 7) "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon," he was filled with a deep desire to be counted as one of that flock which was so tenderly cared for by the Good Shepherd. He examined himself, and his convictions of sin became "deep and awful." He hated himself as the vilest being on earth, and he believed that God hated him no less. Another sermon from Heb. 5: 2, in which the compassion of Christ was emphasised, filled him with a great hope. That night, in his own room, he implored mercy at the Divine footstool, and obtained it. Here his diary abounds in rapturous expressions of joy and exultation. He says his feet were lifted from the miry clay and set upon a rock; that God was pleased to scatter his darkness, and turn the shadow of death into the morning. He says: "I had such a clear perception of Christ as crucified, bearing my sins in his own body on the tree; that God was well-pleased for his righteousness' sake; and that thus I was accepted in the Beloved, that whatever doubts, whatever darkness or depression I have felt since, I have never for one moment doubted the reality of my conversion."

His own personal salvation had no sooner been thus assured, than he became filled with a great longing for the salvation of

others. He accordingly began at once to admonish those to whom he had access, of sin, of righteousness, and of judgment to come, visiting from house to house, reading the Scriptures and talking with the people. His first sermon was delivered in the church to which he belonged, from the words: "Other foundation can no man lay, than that is laid, which is Jesus Christ." On hearing this sermon, the church unanimously recommended him to the Christian ministry, and he was sent to Dr. Stedman's College at Bradford in Yorkshire. Here he remained some three years, studying diligently during the college sessions, and doing evangelistic work during his vacations, in the northern counties of England, travelling over large districts, and preaching at numerous stations, sometimes in the open air. In 1832 he received a call to the church at South Shields, near the mouth of the Tyne, where he remained four years. His pastorate here was a very happy and successful one; the membership of the church was more than doubled, and several other churches were organized in the surrounding country.

In 1836 Mr. Tapscott's attention was turned to Canada through the reading of a letter, written by the late John Edwards, of Clarence on the Ottawa, describing the spiritual destitution of that part of the world. He at once determined to give his life to the evangelization of the Canadian Provinces; and, putting this determination into immediate practice, embarked in the month of May, and reached Quebec on the 17th of June, 1836. Here he met Rev. John Gilmour, who was on his way to England as a representative of the Eastern Association, to solicit financial aid towards the founding of what was afterwards the Canada Baptist College. After a short preaching tour in the vicinity of Quebec, Mr. Tapscott proceeded to Montreal, where he made the acquaintance of the church worshipping on St. Helen's St. This church had been founded a few years previously by Mr. Gilmour, and was now under the pastoral care of Rev. Newton Bosworth, between whom and Mr. Tapscott a strong and permanent friendship sprang up.\*

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\*In the following year the first Baptist Periodical published in Canada was founded by Mr. Bosworth and Mr. Tapscott, the former acting as editor, and the latter as business manager and occasional contributor. It was at first a monthly, and was known as the Canada Baptist Magazine; but afterwards, under the editorship of Dr. Davies, it was changed to a weekly, and named the Montreal Register. Still later, it was edited by Dr. Cramp.

On the advice of this church, Mr. Tapscott began his labors at St. Andrews, forty miles up the Ottawa. Here he remained for some nine months, preaching at St. Andrews, and many other points on both sides of the Ottawa, including La Chute, Clarence, Buckingham and Petit Nation. In company with Mr. John Edwards, he made a number of extensive tours, preaching wherever opportunity offered, sometimes in the harvest fields, in saw mills, or in the log houses of the settlers. A large number of persons were converted and baptized, and a church organized at St. Andrews.

During the winter of 1837, Mr. Tapscott visited Toronto, driving from Montreal in a cutter, and preaching all along the way, particularly at Cobourg, where he remained for some weeks. At Toronto he found a little company of Baptists worshipping on March St. (the nucleus of the Jarvis St. Church), and the colored church, whose pastor was the dearly-beloved Elder Christian. There was also a cause at York Mills, where Rev. James Mitchell had, in 1833, organized a church and erected a building. The summer and autumn of 1837 were spent in ministering to the congregation on March St., and in joint labors with Mr. Christian and Mr. Mitchell. Near the close of that year, when the McKenzie Rebellion had thrown everything into confusion in Toronto, Mr. Tapscott went east again, settling at Colborne, and preaching at the churches of Haldimand and Cramahe. For the next twenty-two years he was very closely connected with the Baptist cause in the counties of Durham, Northumberland, and Peterboro'. He was used of God in the conversion of many souls, as well as in founding several churches, including Bloomfield (now Bailieboro'), Bletcher's Corners (since merged in the Port Hope Church), and a church in Clarke Township. He preached at Haldimand, Bloomfield, Millbrook, Newtonville, Port Hope and Cobourg. He went as far east as Brighton and Belleville. He rendered assistance to Mr. Gilmour (who was at this time the agent of the New England Company to the Indians of Mud Lake), in organizing the churches at Peterboro', Lakefield, and several other points.

Early in this period of his ministry, Mr. Tapscott found himself compelled, on account of the meagre offerings of the people, to support his family by some secular calling. He there-

fore purchased a few acres of land, and engaged in the dairy business. This he continued until 1860, gradually increasing his farm to 300 acres, turning out immense quantities of cheese annually, and making a considerable amount of money. During all this time, however, he preached constantly and attended faithfully to his pastoral work, never for a moment subordinating it to any earthly calling, as the fruitfulness of his labors indicates. In 1860 he gave up farming, and removed his family to Port Hope, in order that his children might have the advantages of the Grammar School at that place. Being now relieved of the cares of the farm, he extended his ministerial labors westward, through the townships of Whitby, Pickering and Markham. In Whitby Rev. Israel Marsh had labored with holy zeal; and in Pickering Rev. Thomas Gostick had planted a little church on the 8th concession (Gostick's church, now merged in the Claremont church), and had freely given to this and the first Markham church, all the powers of an unusually clear intellect and a tenderly sympathetic heart. These churches being left pastorless by Mr. Gostick's death, Mr. Tapscott took them under his care, and for the next ten years ministered to a parish nearly ninety miles in length, with six preaching stations, extending from Bloomfield on the east to Markham on the west. It was during the latter part of this period that the writer, in whose home he was a frequent visitor, first formed his acquaintance, and, though but a very little child, received from him impressions for good that will never be effaced.

In 1870, Mr. Tapscott accepted a call to the church at Fenelon Falls, where he remained nearly seven years, preaching also at Summerville, Bobcaygeon, Scotch Line and several other points. His ministry here was very fruitful in conversions, his people united and affectionate, and his pastorate the happiest in all his ministerial experience. Then followed a three years' pastorate at Teeswater, where again his labors were fruitful in the conversion of souls and in the edification of the Lord's people. After this he accepted, in conjunction with his third son, the pastoral care of the churches at Stouffville, First and Second Markham, Whitevale and Pickering (6th concession). This arrangement continued until July, 1881, when the son resigned in order to complete his theological studies at McMaster

Hall. Some division of the field being now necessary, the churches at Whitevale, Pickering and Second Markham secured other pastors, while Mr. Tapscott continued until the autumn of 1883 to minister to the churches at Stouffville and First Markham. Being now in the 79th year of his age, the toil and care connected with the pastorate of two churches began to tell upon his strength. He therefor yielded to the urgent request of the son already referred to, who was now pastor of the church at Aylmer, and went to live with him. Here he continued to render occasional service in the pulpit, and greatly endeared himself to the church by his tender interest in her welfare.

His last earthly home was at Brampton, whither the son was called in 1886. As elsewhere, he continued to take his accustomed interest in the work of the church, preaching occasionally almost to the end. His mental powers continued vigorous even after his physical strength had become seriously deteriorated; and his eye retained that eagle-brightness with which all who knew him are familiar. The last words of his diary are as follows: "I have two sources of present blessedness; first, that when my own departure takes place, through the infinite mercy of the Most High, I shall rest from my labors, and bathe my weary soul in seas of Heavenly rest; and secondly, that I shall be able to say, in the day of final reckoning, "Lord, here am I, and the children whom Thou hast given me." I shall describe the closing scenes of his life in words written by the lamented Principal McGregor, a few days after Mr. Tapscott's decease: \* "Among his last statements were the following. One of his sons, approaching his bedside, asked how he felt. He replied 'I am pretty well in body, my son, and so happy, so happy; first, because I am in Christ myself; second, because all my children are in Christ; and third, because being *in* Christ, we shall shortly be *with* Christ.' 'Is Jesus with you now?' was asked when the struggle was nearly over. He answered, 'Jesus is always with me.' Thus passed from this life an aged and devoted servant of God. To his family and to the church he has left the precious legacy of a holy life, a faithful ministry, and a well-kept faith.

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\*See Canadian Baptist, October 11th, 1888.

At his own request, Pastor Denovan preached an impressive sermon from the words, 'Precious in the sight of the Lord is the death of his saints.' Then, as the Saturday evening's sun was sinking calm and glorious, bathing us in its mellow light, we laid to rest, in the sure and certain hope of a glorious resurrection, the aged form of him whose well filled week of earthly toil had closed, and who had already entered upon the fair Sabbath of eternity."

Mr. Tapscott was twice married: first, in the spring of 1838, to the eldest daughter of Mr. Jopling, of Cobourg, a man of sterling piety, whose entire family he had the privilege of baptizing. The second wife, who survived him for a short time, was also a daughter of the Jopling household. The children of the first marriage are Mrs. John Stark, of Toronto, Charles Tapscott, of Cobourg, Samuel Tapscott, of Brantford, and Mrs. Henry Arkell, of Teeswater. The children of the second marriage are Rev. Wm. Tapscott, with whom, as said, he spent the closing years of his life, Miss Tillie, and Rev. Fred. T. Tapscott, B.A. The father's influence still lives in the consecrated Christian lives of all these seven children.

Mr. Tapscott's career was essentially a missionary one. There is no doubt that he might have settled in England, in a comfortable city pastorate, had he chosen to do so; but the cry of destitute Canada was more than he could resist; and he gave his life to us, always apparently going by preference where the spiritual destitution was greatest, and the difficulties to be overcome most formidable. He was a man of tremendous energy, always ready to undertake any labor, however arduous, without any thought of earthly reward; and we are compelled to add that of pecuniary reward he received very little. He travelled, on an average, during the greater part of his Canadian life, more than a hundred miles a week, often over roads that are indescribable, and sometimes where there were no roads at all; and the amount received as remuneration for a large portion of that time, would not defray travelling expenses. Indeed, he travelled thousands of miles, and preached hundreds of sermons without any remuneration at all. So faithful was he to the work of the ministry, that though his appointments were often sixty or seventy miles distant, he never missed an appointment in his life, unless it were absolutely impossible to reach it.

Personally he was a Christian gentleman in the best sense of those words. His native courtesy and dignity never forsook him, however rough and crude his surroundings might be. Those who knew him best, looked forward to his visits with the keenest delight. An aged member of the Pickering church, who knew him intimately, says, "Of all my earthly friends, I owe more to him in some respects than to any other. His visits were always a benediction. There was about the man something so beautifully simple and sterling, that even those who cared nothing for his religious views, coveted to have his company."

Not the least noteworthy thing about the man, was the high degree of intellectual culture which he attained, and the remarkable pulpit power which he developed, in spite of the educational disadvantages of his early life. To quote again from Mr. McGregor: "Those who have listened to him can bear testimony that few persons ever attain so rich and perfect a command of the English language as was his. The notes in his diary, not infrequently written in Latin and Greek, and showing familiarity with the Hebrew, prove not only the earnestness and success of his college days, but evidence that study was not neglected in after years, even though he had to give himself to much manual toil to procure a living while preaching the Gospel. As a preacher, Mr. Tapscott possessed rare gifts of very remarkable power. He disdained sensation and dealt with vital truth. This he unfolded with clear and energetic thought, couched in matchless diction, and spoken with fervid zeal. His preaching was Christian eloquence in the truest and noblest sense of that term."

It was the writer's intention to quote extended specimens of that eloquence, but, for lack of space, the following sentences from a sermon on the work of the Redeemer for his people, must suffice: \*

"They are in darkness, he enlightens them; they are dead, he quickens them; they are imprisoned, he liberates them; they are defiled, he cleanses them; they are naked, he invests them with his own spotless robe; they are diseased, he heals them; they are afar off, he brings them near to God by his own blood;

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\*See Canadian Baptist, July 21, 1881.

he enables them to say, 'Surely in the Lord have we righteousness and strength.' 'He makes the lame to leap as an hart, and the tongue of the dumb to sing.' 'He puts his Spirit within them.' 'He causes them to run in the way of his commandments.' In their dangers he shields them; in their perplexities he guides them. 'He is their sun and their shield.' 'He guides them with his counsel, and afterwards receives them to glory.'"

The writer's chief regret in closing this brief record, is that it does not do fuller justice to the memory of this noble servant of Christ. But his works live after him. In the churches that he founded, in the lives to whom he has been a blessing, in the homes where his coming was a benediction, in the multitudes who have been converted through his instrumentality, in the saints who have been strengthened and comforted by his pastoral ministrations, in the little children, since grown to manhood and womanhood, to whom his memory is a perennial inspiration in the direction of all that is true and honorable and just and pure and lovely and of good report; in these he has his noblest and most enduring monument.

FREDERICK TRACY.

## THE LITERARY STUDY OF THE BIBLE.

Under this title Richard G. Moulton, Professor of English Literature in the University of Chicago, in an octavo volume of 533 pages, expounds and classifies the leading forms of literature represented in the Bible. The title, it will be seen, is suggestive of other aspects of the subject than those which the author has presented. The more, however, he studied the Bible from a literary standpoint, the more strongly he felt compelled to depart from his original plan, and confine himself to the single endeavor of showing "how to distinguish one literary composition from another, to say exactly where each begins and ends; to recognize Epic, Lyric, and other forms as they appear in their Biblical dress, as well as to distinguish literary forms special to the sacred writers."

For the lovers of literature in general, and of the literature of the Bible in particular, Prof. Moulton has performed an important service, which those who make the acquaintance of his work will not fail to appreciate. He has shown what thousands of persons of reputable literary taste and attainment appear to be ignorant of, namely, that a boundless wealth of literary beauty and attraction is contained in the Bible, that it fills no secondary place among the great literatures of the world, and that the broadest and finest literary culture is consequently possible to those only who take this Biblical material into the account.

The publication of this work will be promotive, doubtless, of Bible study, not only for the sake of the literature of the Bible—the principal thing aimed at by the author; but also for the sake of the instruction in spiritual things which the Bible was specially given to communicate. The first of these will naturally lead to the second, and prove a fitting preparation for it. In proportion as the literature of the Bible is mastered, will it be seen that God has been pleased to put this revelation of himself in a literary form, and that a "clear grasp of the outer literary form is an essential guide to the inner matter and

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\*The Literary Study of the Bible. By Richard G. Moulton: Boston, D. C. Heath & Co.

spirit." Many a searcher for the literary gems of Scripture has found a treasure infinitely more precious—the Pearl of Great Price, and has discovered that the former catch their wondrous spark from the latter. He has come to see that the literary forms he so much admires are vehicles of spiritual truth; that "the Spirit of the Lord spake by the Hebrew poet, and his word was upon his tongue" (2 Sam. xxiii. 2); and that the Bible, while abounding in material for intellectual improvement and delectation, yet conveys its highest lesson in showing men how to live and how to die.

Saying nothing, however, of the Bible as the guide and nourisher of the believer's spiritual life, but estimating its contents from a purely literary standpoint, it will not suffer from comparison with any other book that was ever written. It contains the sublimest writing in the world. This is especially true of its delineations of the Almighty and His perfections. The mythology of Greece and Rome deified shadows and storms, and breathed, as it were, a supernatural soul into the creation, yet, as an eloquent Scotch writer has said, "it must ever yield to the thought of a great *one* Spirit, feeding, by his perpetual presence, the lamp of the universe, speaking in all its voices listening in all its silence, storming in all its rage, reposing in its calm, its light the shadow of his greatness, its gloom the hiding place of his power, its verdure the trace of his steps, its fire the breath of his nostrils, its motion the circulation of his untiring energies, its warmth the effluence of his love, its mountains the altars of his worship, and its ocean the mirror where he beholds his form glassed in tempests." The whole realm of Greek poetry and Greek philosophy furnishes no conception to match that of the single sentence, "Hear, O Israel, the Lord our God is one Lord."

Prof. Moulton very properly distinguishes between the Higher Criticism, so called, which concerns itself principally with historical analysis or the question *how* the several books of Scripture have reached their present form, and literary investigation, which deals mainly with the *what* of their contents as they now stand. In this way he hopes to secure the practical benefit of a common ground for the conservative thinker who maintains, for example, "that *Deuteronomy* is the personal

composition of Moses," and the opposite school who regard the book as "a pious fiction of the age of Josiah." Diversity of view as to the origin and make-up of any book of Scripture should not, in his opinion, stand in the way of a common appreciation of its literary qualities.

A very weighty consideration with Prof. Moulton in the production of this book has been the place which the Bible, regarded simply as literature, should fill among the instruments of liberal education. Without abating an iota from the adaptability of the Greek and Roman classics to form the intellect and imagination, it is yet a question whether even this might not be as effectively done by the literature of the Bible; while, for the training of the moral and spiritual nature, we must continue to be chiefly indebted in the future, as we have been in the past, to this literature alone. "It is surely good that our youth, during the formative period, should have displayed to them, in a literary dress as brilliant as that of Greek literature—in lyrics which Pindar cannot surpass, in rhetoric as forcible as that of Demosthenes, or contemplative prose not inferior to Plato's—a people dominated by an utter passion for righteousness, a people whom ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of all moral evil, moved to a poetic passion as fervid, and speech as musical, as when Sappho sang of love or Æschylus thundered his deep notes of destiny." Regarding the Hebrew Scriptures simply as a means of intellectual discipline and literary culture, we do not overrate their value for this purpose in saying that they deserve to be placed on a par, at least, with the ancient classics, and to be thus adjudged in our college curricula. Many and strong reasons might be adduced for giving Hebrew a place in the Arts curriculum, and making it an option for Greek or Latin at the beginning of the third year.

By way of introduction, Prof. Moulton deals with the *Book of Job*, first presenting it as a piece of literature, and then calling attention to "the various kinds of literary interest illustrated by it." In this book he discovers no fewer than six distinct varieties of literary form, namely, Dramatic, Epic, Lyric, Philosophic, Prophetic, and Rhetoric, to which, as pertaining to each, he adds another, appealing both to eye and ear—versification.

The dominant impression made by *Job* on the author's mind "is that of a magnificent drama. . . . The whole world of literature hardly contains a more remarkable piece of dramatic movement than the changes of position taken by Job in the course of his dialogue with the Friends." In this opinion, however, not all the critics concur. Kurtz, for example, tells us that "the Hebrews were entirely unacquainted with Epic and Dramatic poetry; neither of these could come forth or thrive in the theocratical soil." Godet differs from both Moulton and Kurtz. "Some critics," he observes, "have looked at the book of Job as a dramatic composition, a *tragedy*. But the two passages, purely historical, which form the opening and close of the poem, are against this view. The action of the story develops itself much more under the form of an *epic*." "There is," he adds, "one dramatic work in the Bible, but only one—the Song of Songs. There are two epics; that of the human conscience in conflict with the justice of God—the book of Job; and that of the kingdom of Satan in conflict with the kingdom of God—the Apocalypse." Dr. Davidson, however, concurs with Prof. Moulton: "Job is a drama—an action with a beginning, middle, and end. . . . It is a drama as sanctification is a drama, as oftentimes conversion is a drama. There is fearful working of passion in it; deeper despair than ever was reached; faith higher than elsewhere ever was risen to; disappointment the most crushing; doubt the most blighting; a combat, the very thought of which paralyzes thought; when a single human spirit descends into the arena to grapple with the Almighty Himself; and we are permitted to see the combatants, and the weapons, and the warfare, and the victor:—Jacob wrestling with the unknown God, who finally revealed Himself and blessed him. The secrets of that night revealed and written down compose this book of Job."

As the distinction between verse and prose, which the ordinary method of printing the Bible has done much to confuse, is one which cannot be overlooked in interpreting the Scriptures, hence the importance shown by Prof. Moulton to belong to Biblical versification, or to the parallelism, so called, in which that versification expresses itself. Biblical verse is distinguished by the rhythm, not of feet or rhyme, but of clauses. Josephus

was of the opinion that the Song of Moses was composed in hexameter verse; but this contention may be dismissed as the pious wish of Jews, who would find in their ancient writings an anticipation of Athenian literature and art. Hebrew verse knew nothing of rhyme proper. The Hebrew ear delighted, indeed, in *assonance*, that is, the frequent repetition of identical sounds, secured through the recurrence of the same pronominal suffix, as, for example, in Solomon's Song, v. 1: báthi leganni achothí kalá, aríthi morí im-besamí akátti yarí im-divshí yení im-chalaví.

Prof. Moulton could not have chosen finer specimens of the Biblical literature to the discussion and illustration of which his book is devoted, than the book of Job contains. Outside the circle of the sacred writings, the world has not its equal. Gillfillan spoke the truth when he said: "There is enough of the sublime in Job alone to set up a hundred poets of the modern school." How wonderfully simple but grand are all his thoughts and representations! If he describes the war horse, he makes him "swallow the ground with fierceness and rage," and "the glory of his snorting is terrible." If Behemoth, he makes him "move his tail like a cedar," and he is "chief of the ways of God." If Leviathan, "his eyes are like the eyelids of the morning," and he makes "the deep boil like a pot of ointment." But most sublime of all is the entrance of the Deity into this poem. He comes in the car of the whirlwind, and in a series of questions, the most profound perhaps that were ever asked, "turns the scale of the great argument." Let those who think themselves capable of scaling loftier heights, and fathoming profounder depths and wrestling with mightier problems, and appreciating a higher beauty and sublimity than appear in Homer, Virgil, or Dante; in Shakspeare, Tennyson, or Browning, turn to the book of Job, and carefully traverse the five parts of which it is composed; the prologue, the discussion of Job with his friends, the speeches of Elihu, the appearance and the discourses of Jehovah, and the Epilogue; let them note the context of circumstances in which it seems to have been composed; trace the connection between its several parts; extract from the speeches the central idea around which they group themselves; and above all, correctly formulate the problem of

the book and the steps of its solution, and they will probably be willing to confess that for this task, all their powers of head and heart, of intellect, imagination and feeling, are no more than sufficient. And what is true of *Job* is true of all the inspired Scriptures: as literature they are not inferior, as communications of spiritual truth they are immeasurably superior to anything born of genius or learning untouched by the Spirit of God.

We can hardly name the headings, much less particularly indicate the contents of the six books and twenty chapters which mainly compose Prof. Moulton's work. Suffice it to say that in these chapters he does for the Bible as a whole what in the Introduction he does for *Job* alone. The leading kinds of Biblical literature, with the sub-divisions of each, are taken up, one by one, and each illustrated by notable examples. Worth more than the price of the book are the four tabularly arranged Appendices, which serve as an Index to the whole, and a guide to Bible reading from the literary point of view. The first of these Appendices contains an analysis of every book in the Bible, which may be consulted with advantage by every person who would study the Bible thoroughly and well. Entire accord with all the interpretations and conclusions of Prof. Moulton can hardly be expected from every reader of his book, but the value of the book for the purpose for which it was written is in no sense thereby diminished.

D. M. WELTON.

## THEODORE HARDING RAND'S POEMS.\*

Despite the assertion of the perceptive Zangwill that "in poetry the odds are tremendous against any new book containing one real line of poetry," a volume has recently appeared that not only uses the word "poems" on its title-page but routs the fearful school of would-be mourners for the defunct muses by unaccountable signs of their revived and grateful presence. In other words, this book must cause a little readjustment in the ranks of the dismal throng—whether pessimists of literary or degenerate philosophy—for it contains poetry.

Books ought not, we hold, to be reviewed so soon. Was the infant Wellesley worthy of the tide of gratulation that bore down upon the hero of Waterloo? Was he unworthy? It is for a book, as for a man, to 'go to work in the world,' careless of prophecy and irrelevant praise. Let the work spell out the word of its power before the reviewer attempts his too elaborate critique and ready explanation. There is more woe for the critic than for the book pounced upon at birth as the righteous sport of every free lance that may be idle and aching. Witness the history of Sartor Resartus, the bathos of the life of Trilby, and those well-known curiosities, the intelligent remarks of the Quarterly and Edinburgh Reviews on certain aspiring contemporaries not now wholly without note. The early review is often a favourite form of advertising or is justified as denial sufficient of the dreadful indictment: "behind the times!"

But "the prophet is not without honor" somewhere, and therefore undertakes a brief discussion, conscious of his own limit and defect, of "At Minas Basin and Other Poems," the more gladly because he cannot well keep silence. Elissa here speaks out.

Poetry the writer deems to have power to strike man's spirit into throbbings of wonder, joy, acquiescence. It is the lever that lifts from the narrow valley of real fact and selfish dread to the breeze-blessed table-land of ideal truth and other-seeking. It is utterance to which hearts leap responsively. It

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\*AT MINAS BASIN AND OTHER POEMS, by Theodore H. Rand, D.C.L. Cloth 12mo., 173 pp. Toronto: William Briggs, Wesley Buildings. Montreal: C. W. Coates. Halifax: S. F. Huestis, 1897.

is interpretation that exposes the lower to the higher nature and reveals the method of victory and conquest.

But it would here be unwise to discuss at length the theories—widely and radically apart—which poets have held concerning their work, its reason of being, its characteristic method and achievement. Sometimes we can group in the rough; but really there have been as many views of poetry as makers and readers thereof. Let the dogmas of Sidney and Wordsworth, Shelley and Poe, attest.

Blessed be differing schools! Man cannot breathe frankly under dicta. He realizes himself in the honest education of his spirit, the wise view of many-sided Truth, and the robust deference of what his soul has gathered from the daily-dropping manna vouchsafed to us all. We demand only that he be honest.

What has "At Minas Basin" gathered? What is its message? Is it honest?

So honest that it declares itself from the start. Resolute Poesy speaks in the prologue, like her old Saxon forbears that halted on the edge of battle and

\*Waved their slender spears and spoke with words.\*

She speaks of herself. She scorns the mere living. She seeks the divine. There must be soul, which is truth and purity, in her, else no life. Dr. Rand goes farther that even the indignant Fra Lippo Lippi, who cannot see a worse way of showing soul than to paint the body ill. Our poet cannot see a worse way of revealing soul than to dissociate it from the body. Dr. Rand cannot conceive that as poetry that has not to do with "whatsoever things are just, whatsoever things are pure, whatsoever things are lovely." He sings of these things and the notes of his song swell mightily into harmony with the organ-music that Mrs. Browning's "Vision of Poets" tells us was

"Of divine stature, strong to pass;

And those who heard it understood  
Something of life in spirit and blood  
Something of Nature's fair and good."

For the author of "At Minas Basin" has not fallen short of regard for his ideal. Judged by his own standard, the product of his muse passes purely and bravely uncondemned. He has succeeded.

To the question: Shall art rule the ethical? he returns denial. Nay! he disclaims the right of the non-spiritual to consider itself a factor in the development of art. It is grasped and interpreted. It cannot dominate.

If there be any domination, it is that Poesy's proclamation appears in every line the poet has here written. All the volume is instinct with spiritual enthusiasm, with the open genius of a fearless and stable faith. Yet this is so combined with the "body of beauty," without which Poesy is not, as to satisfy her earnest ideal. The poet's universal aim is not even

" . . . truth for truth's own sake, as tense we cope  
With life, but rather truth for love's own sake."

As inspirations to the achievement possible to all who thus see the being and purpose of God, the sonnet "Victor is He!", and "To W." are serene and strong. Even he to whom they are unwelcome speech finds them unanswerable.

Dr. Rand, perhaps for reasons that may now appear obvious, has been compared, by no fewer than three writers, with Browning. In the beautiful Shakesperean sonnet: Ben Nachmani, the form of the Master's whisper may easily suggest the cry of the outbreking soul of Karshish, and other traces are rightly incident throughout the poems. But the poet is himself. We confess to a distaste for such large comparisons; or, rather, for the facility with which such a statement is able to overshadow the real criterion of likeness. Dr. Rand is termed "the Browning of Canada." We shall have no adequate criticism at this rate. Dr. Rand is like Browning. So are all the philosophic poets. So are all Christian optimists. Dr. Rand is like Tennyson. His arm was pressed by the laureate's mantle and his heart stirred by Tennyson's impulse as he wrote the three concluding stanzas of "At the Look-Off." Like Tennyson, *therefore?* So are all certain artists. One can cull from "At Minas Basin" the dies that apparently warrant the comparisons. But it is time we let every man live his own life. Healthful and virile criticism does not concern itself with mere likeness. Who labels a set of ideas Tennyson, Kant, Spurgeon, and denounces invasion by the chilling use of "like," proclaims source and occasion to be fixed conditions, which they cannot be.

Too much preliminary grumbling on this score, however, will never do. Let us establish our comments on what seem the vital achievements of "At Minas Basin," its aspects and its revelations, and so have done.

We reiterate that the truth of the prologue is established. The theory is applied and it succeeds. It is never for an instant out of sight, yet is neither arbitrary nor autocratic in formulating method. The poet's words are the vesture donned by soul—necessary to its full revelation and therefore vital to the poetry.

It is apparent that the poet has the power of what we may call *accelerating* the sonnet. The sonnet is no exhausted realm, despite small criticism. This function itself is not new, yet we can recall no other instances where it has been brought into play. It is therefore due to Dr. Rand to credit him with its discovery and exposition.

Extended quotation, we conjecture, would be unwarranted, but examination will show the celerity of translation from octave to sestet; the easy rapidity of the whole movement; the strong artistic unity and regard for law; the interwoven rest and restlessness. The sonnet "At Minas Basin" itself is an exemplar of the style. Shelley's verse,

" Over earth and ocean with gentle motion "

will characterize it to a nicety. Other especial evidences are "The Bowing Dyke," "Love's Immanence," "A Red Sunrise," "Annapolis Basin," "The Ghost Flower," "The Nightingale," "Day and Night," "The Tireless Sea," and "The Opal Fires are Gone."

There is poetry in these sonnets. Their diction is brave and large. Ringing epithets strike one after another. The figures are always adequate, often the occasion of a glad and unforgettable awe. "A Red Sunrise" is perfect in tone and setting. Dr. Rand is a master of the sonnet and is worthy of the recognition he must ultimately receive from best judges. "The Cumulus Cloud" and "The Cirrus Cloud" are photographed by the sun of the soul. "International Arbitration" depicts war and heralds peace with a vivid touch. "Victor is He!" is the cheerful cry heard by a glad-hearted world—the assurance of all men of God, in whom life begins and ends. Calliope's boast:

"I taught my Thracian boy a heavenlier strain!"

and the concluding stanza of "The Glad Golden Year"—these show us the poet's thought of the personal poet, which is, that inspiration is of God and aspiration toward Him. Though man and the race must pass through sore tribulation and devious ways, there remaineth a rest to the people of God. The poet, His poet, prophet and preacher as he is, knows well his home and glories in his Father's way with men.

We must pass from the sonnets, for though the rights of the poet demand more specific annotations, the critic has leave to be an arbitrary animal, declaring all beyond a whetting of the appetite to be rumination. We must, however, linger a moment. We count ourselves fortunate to possess manuscript copies of several of these poems and have been greatly interested in observing the *limæ labor* of Dr. Rand. We found such changes as were encountered invariably to be occasioned by a sensitiveness of artistic taste that might almost be termed fastidious. Far from seeking roughness and obscurity of diction, the conscience of his art has failed to commend progress until *satisfied*. "At Minas Basin," therefore, is modestly but confidently held by its maker to comprise poems that please him. Truth of method, as of view, lies in synthesis; and spontaneity, encouraged by conscientiousness, is better than the product of a lazy, diffident or even dashing muse.

In approaching the poems of various form which follow the sonnets, we are at once struck with the variety of range and treatment. There is a unity, even a uniformity, about the sonnets that cannot fail to reveal their origin. It seems not so with the remaining poems. Yet a careful review soon establishes a vital unity, a unity of aim, a confident Christian optimism, a philosophic achievement, no less than a unity of scene and setting.

"The noonday Truth  
In its sevenfold beam,  
Is the Christ, sandal-shod."

"May's Fairy Tale" for children is a beautiful little gem, sympathetically and graciously related. It is a token—a phase—of the priceless love of God, and reveals in simple guise the manly heart of the understanding poet. So, also, with "Marie

Depure," a story conceived in experience and read with tears. And so with "Nora Lee," a tale that tells the secret place of human hearts and the immortality of the great human and divine idea. Love exists, overcomes, rejoices. Matter must not disturb mind. God is. Love is. Communion must be.

"My Robin," in common with many other lyrics, such as "Hepaticas," "The White Rose," "In the Cool of the Day," and "Fairy Glen," reveals the poet of nature; not the Wordsworth only, whose work is tinged with philosophy of river and meadow; nor the Shelley only, whose whole regard for nature was conceived in the spirit of ecstatic love; but the man who loves the world that God has made, not more or less for what it is than for what it tells. The Robin establishes sympathy with a listener who knows:

" Ah, robin, so debonair,  
So glad of the darkness gone away,  
So heedful of this heart of care,  
Sweet to me is your roundelay,  
Born of a spirit so tender, so gay, -  
Let me join you in duet for aye!  
Dear up, dear up, dear!  
Cheer up, cheer up, cheer!"

"Nature" shews well the aspect and intent of all these poems. "At the Look-off" and "The Bay of Fundy," perfect in picturing, and bursting with soul-accord, a sympathy that has passed beyond the tremulousness of mere yearning into the understanding of kinship, are typical. And so "The Stormy Petrel."

"To nurture a soul  
Is the shining goal."

"The Humming-Bird" (of which the first stanza is wonderful in power of expression) and "The Dragonfly" are of this group also:

"Thy ruby throat burns  
As from the hot kiss  
Of a heaven-smit soul  
As it panteth and yearns,  
In its rapture of 'bliss!'"

Compare the satisfaction of the guest in "The Dragonfly":

"But O, in a trance of bliss,  
With gauzy wings I awoke!  
An ecstasy bore me away  
O'er field and meadow and plain.  
I thought not of recent pain,  
But revelled, as splendors broke  
From sun and cloud and air,  
In the eye of golden Day."

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\*Cf. in "The Hepatica": "Angel bliss in thy face!"

His "recent pain" yields to a new and divine yearning for the welfare of his fellows, for universal and immortal love, a "sweet pity beating her wings all bare," as the man for the children "In City Streets." Such unity as here persists is because of the spontaneous seeking of soul to realize itself in honest speech.

During the recent quarter term at the University of Chicago, we have been listening to an elaborately-planned series of lectures on life after death, from many varying points of view. The pessimist wept; the scientist refused to know; the philosopher hoped; the Christian alone knew. Take the sixth and seventh stanzas of "The Dragonfly"; take therewith "Deathless"; is not the argument complete and divine? We know the resurrection is, because God has raised us.

"Elissa" is in a class of its own, yet not severed from the fellowship. To our mind, it is among the finest poems in the collection; we hesitate to say the best—for there are deep glories in many; but its truth and mastery are superbly apparent. With her—seized with insatiate longing and quelled with hidden necessity—the world wrestles for the jealous secret, cherished but smothered,

"Lest blade, or leaf, or elf,  
Should catch the trembling word,  
And all the listening air  
Be to its utmost stirred,  
The giddy world aware!"

Yes! truth for love's own sake has guided the poet. "The Easter Idyll" and "The Old Fisher's Song" are phases of its fullness, like all the others. "I am," a tabernacle poem which should be in every canon of devotion and regard for the divine, tells us that He is

"The Love in love."

Poesy! all power is thine if thou art faithful. Return again and again triumphant from thy victories, press onward serenely to the hearts of men, detest ostentation, be true in every fibre, love is thy law and thy ideal.

Her true disciple knows all about his Muse, so far as clogs and fardels will permit. However much or little he may seek to utter, he will not fall short of his present-day ideal, who treads the highway to ultimate truth. Dr. Rand, again we are glad to aver, has not fallen short.

G. HERBERT CLARKE.

## Students' Quarter.

(Graduates and Undergraduates.)

M. C. McLEAN, '98, W. B. H. TEAKLES, '98.

EDITORS.

### THE LONGEST REIGN IN BRITISH HISTORY.

The mere fact that Victoria's reign is the longest reign in British History would entitle it to some consideration. I have, however, further encouragement to ask attention to it in this essay in my belief that it is not only the longest reign in British History but also the best.

In this reign the national life which has been growing steadily and sturdily for centuries comes to its greatest development and its fullest fruition. Science groping blindly in the dark for ages steps forth now to achieve grand and undreamed of results. Struggles of the oppressed and burdened for liberty and justice which had gained strength with the years now are crowned with glorious success. Literature and art to the rich accumulations of the centuries add many splendid and immortal works. Social conditions that had been slowly and painfully evolving through the long list of previous reigns in this have undergone great, rapid and most beneficial changes. Standing to-day amid the closing years of this reign and looking back along all the years of British History, one is led to the conviction that there never was a time when it was so true as it is to-day that

"There is no land like England  
Where'er the light of day be."

My purpose in this essay is to treat of those distinguishing characteristics of the reign which give it pre-eminence.

Our attention is claimed first by its wealth of scientific discovery and mechanical achievement. Almost innumerable are its inventions and applications for making life less laborious and for facilitating all the processes of industry and commerce. It is true that something had been accomplished before, and some advance made, but it remained for this reign to witness the highest and most useful results of careful scientific study and investigation, and the most splendid achievements of mechanical ingenuity.

It would almost seem as if inventive genius had been slumbering and now arose to execute with unerring skill and tireless energy that of which it had been dreaming through the centuries. Sixty years do not seem a long period in history, yet within the last sixty years have been made the many and marvellous applications of electricity with which we are familiar; swift and safe methods of travel by both sea and land have been developed; processes of manufacture have been revolutionized and production immeasurably increased; and we have been furnished with innumerable comforts and conveniences which to-day seem indispensable, all within the last sixty years. Indeed so many and so great have been the changes that our older men, at least, behold accomplished that which in their youthful days would have seemed as incredible as fairy tales.

Along with these changes have come changes in the condition of the labouring classes; and we have great reason for congratulation in the improvement which has taken place in the conditions amid which they live. The first result of the numerous time-saving and labour-saving inventions was distress among the working people: such distress and increasing so rapidly that the government was compelled to interfere. At first however it was hostile to the interests of labour and disinclined to enact legislation for their protection. It was ready to legislate in behalf of capital but not ready to legislate in behalf of labour. The change in the governments' attitude and in the spirit of its legislation has been a noteworthy feature of the reign. Gradually the government has changed from an attitude of hostility to one of friendliness towards the working man; and by degrees was enacted legislation favoring him, culminating in the Consolidation Act of 1878, which a distinguished English economist characterizes as "one of the brightest achievements of legislation in this or any other country." The government now is the friend and not the foe of the working man. It champions his cause and defends his rights. Its protecting and helping hand is almost everywhere. It gives to him every opportunity to help himself, and at the same time does all in its power to improve his condition.

Along with this beneficent legislation, large liberties and privileges have been given to the masses; and the danger in

this has been removed by the establishment of popular education. It is no small matter that the labouring classes of Great Britain have become qualified to use intelligently their privileges. Ignorance on the part of the common people must ever be the source of gravest danger and of greatest weakness to the State. At the beginning of this reign the common people of Great Britain were an uneducated people. Popular education was practically unknown. To-day every child in the United Kingdom may have an education. The education of the masses is now an assured fact, and this provision for their education is the best contribution which this or any other reign has made to the nation's happiness and well being.

In an age of such advance and activity there ought to be many great men. One is justified in making the assertion that no other period has had such a wealth of gifted and eminent men in every department of thought and activity. There may have been in other skies "bright particular stars," that shone perhaps with greater lustre, but in this there are whole galaxies. Time fails me in speaking of all the scientists, poets, essayists, novelists and statesmen who have lived and worked during the years of the reign. Mention of a few outstanding ones must suffice. Among scientists are Darwin, Tyndall, Huxley. Among novelists Dickens, Thackeray, George Eliot. Among essayists Carlyle and Macaulay. In the realm of politics, towering grand and majestic—a statesman for all time and for all peoples—Gladstone. Among poets Browning and Tennyson. If the reign held nothing else in store for the future than Browning's vigorous and glowing verse, and Tennyson's pure sweet music, it would make no unworthy contribution. And there are many others in every department of thought of whom I may not speak whose lives and work will ever be to England's glory.

The reign has witnessed also a great growth in Britain's power and wide extension of her dominions. Vast as the Empire was when Victoria came to the throne it is immeasurably larger now. It has an area equal to that of nearly three Europes, lying in every latitude and producing every requirement of life and trade. Distributed through these territories are 400,000,000 subjects dwelling under Britain's flag and owning allegiance to it. Through all these dominions and among all these peoples

the little island kingdom sends her life and influence. She is the unifying centre; and the years of this reign have been fruitful in beneficent results flowing from her wise policy towards her numerous colonies. They have been secure in her power and protection; they have reaped the benefits of her superior civilization; they have come into closer and closer union with her, until to-day this great Empire is more thoroughly united than it ever was before. It will be a very fitting expression of this universal loyalty and harmony when in a few weeks there shall be gathered in England representatives from all these different states, bringing to our noble Queen the love and gratitude of those whom her gracious rule has blessed. It is a matter of pride to us as Canadians that Canada—the gem in the Empire's crown—will be accorded such a prominent and honourable part in the celebration on that occasion; and will be represented by such gifted sons as her distinguished Prime Minister, and the Premiers of her several provinces.

I come now to what is perhaps the most distinctive feature of the reign, and certainly the one most far-reaching in its influences—its missionary activity. We are all familiar with the incident of the Queen's presenting to an African chief a Bible as the secret of England's greatness. Peculiarly fitting is it that this great nation should be foremost in spreading through the earth the glorious gospel to which she owes her exaltation. We are proud to-day that the first and greatest pioneer of modern missionaries was an Englishman, and that Englishman a Baptist. In 1793 William Carey began his immortal work and inaugurated the modern missionary movement. That movement has grown to marvellous proportions during this century, and chiefly within the last fifty years. England's share in that work has been large and glorious. When Victoria came to the throne there were three or four missionary societies in England and a few missionaries at work under their direction. To-day there are numerous organizations for missionary effort; there are missionaries in nearly every land, and crowning all there are thousands upon thousands who have turned from their heathen deities and are rejoicing in the Christian's hope and in the Christian's faith. As I think of what that means; of the moral and social uplifting, of the mental and spiritual illumination, of the

joy and peace and hope brought into darkened lives, I am led to say that the Christian people of England in sending abroad the gospel have done the best thing in the best reign in British History.

But the crowning glory of the reign is given to it by her whom Britain's everywhere love and honour as their Queen. She came to the throne a maiden in her teens. She had lived in such retirement that but little was known concerning her. On her first public appearance she was closely and curiously watched. But through all the ceremonies attendant upon her accession and in the performance of her first duties as sovereign, perplexing and embarrassing as they must sometimes have been, she conducted herself with such simple, unaffected and withal queenly dignity as to win the highest approval and the warmest affection of all. At the very outset she gained the love and confidence of her subjects, and the passing years have but strengthened her position in their affections. A distinguished English essayist has well said: "No other ruler in any land since the dawn of history, has ruled as long, has ruled so well, and has continued to grow so steadily in the love and affections of the lieges to the very end."

Her wearing of England's crown has added lustre to it. Her subjects have ever revered her for her position, admired her for her wisdom, and loved her for her sweet womanly Christian character. To-day through all those vast dominions, upon which the sun never sets, millions of devoted subjects sing with one voice and with one accord "God save the Queen!"

Aged and infirm she cannot reign much longer now, but even yet every loyal subject dares to hope that the day is distant when she who has worn the crown so royally will have to lay it down. To-day all join with Tennyson in saying

" May all love,  
His love, unseen but felt, o'er shadow thee;  
The love of all thy sons encompass thee;  
The love of all thy daughters cherish thee;  
The love of all thy people comfort thee,  
Till God's love set thee at his side again."

J. F. VICHERT, '97.

## WILLIAM PITT, EARL OF CHATHAM.

It has often been observed that in the political progress of kingdom and states there is a certain point of elevation beyond which they cannot advance ; but from which, as if impelled by the controlling hand of providence, upraised to defeat the ambition and chastise the presumption of man, they must descend step by step toward their decline, until they reach the lowest point of depression, until every vestige of their former greatness is defaced, and until character, rank and independence are gone. At the middle of the 18th century it seemed as if that point for England had come, and that her name was speedily to be added to Greece and Carthage and Rome as states whose history had so tragically illustrated that principle. In India, France, her inveterate enemy, was building up a power hostile to England's interest, and crushing out English hopes and distancing all English competition with discouraging alacrity. In America the same hated foe was gradually closing in the line of forts which shut in the English between the Alleghanies and the sea, preparatory, as it seemed, to their ultimate exclusion from the dominion of the new world. In Europe, England's sole ally was Frederick of Prussia, and against them was arrayed the whole continent from Paris to St. Petersburg. In this, the very acme of her danger, there was at the head of England's government, the Duke of Newcastle, a man whose desire for the monopoly of rule was surpassed only by his incapacity to rule. His ignorance was too great for him to step aside and make way for better men ; his political vision was too feeble to discern the veritable avalanche of foes massed on the European heights, ready to sweep down with overwhelming destruction upon the country whose interests he pretended to defend. In the face of a gigantic crisis, in a moment of awful uncertainty, in the very flood tide of peril, Newcastle's preparations made the defence of the empire depend on three regiments of soldiery.

Is it any wonder that despair chilled the very hearts of English statesmen ? Is it any wonder that even the impassive Chesterfield cried out, " We are no longer a nation." But let it be considered an indication that the great King of kings has

wrapped up the destiny of the world in the destiny of the English-speaking race, in that He removed from Britain the chill and ominous pall, beneath whose gloom huddled a people in the very throes of despair. It was England's darkest hour, but just as truly was it the harbinger of dawn. Out of the far east rose swiftly and serenely that clear shining luminary, beneath whose rays England's decrepitude fell from her as a garment, and her old skulking fear slunk away under cover of her departing night. England hailed with one burst of acclamation the undaunted leader, who asked for no other reward than the honor of serving her. The hour had found the man. With William Pitt there came into England's council chamber an inspiration which lifted Englishmen from their sack-cloth and ashes to gird on the mortal sword with a determination that never slackened till it wrung submission from the proud Indian Empire, annihilated the power of France in America, and made the broad Atlantic a mere channel in the British dominions.

And now after a lapse of 150 years, as we stand the free citizens of a country liberated from the blight of a French colonization and the mockery of a Catholic freedom, it becomes us to look back with some feeling of gratitude toward the man who gave his life for our country in no less a degree than did the gallant men who climbed the steeps of Quebec and planted the British flag on the blood-stained plains of Abraham. If we look the world over for an example of sincere patriotism, we shall find no truer type than the Earl of Chatham. England's honour it was that stamped his every action with the mark of an unconquerable pride. Not indeed that narrow vanity which exalts self upon a pedestal of nothingness, but a pride wide as the nation itself, which subdued in him all the sordid parts of humanity, and made the power and glory of England one with his own. He loved his country with a deep and personal love. He believed in her power, her glory, her public virtue, till England learned to believe in her self. In his career we find that true British patriotism which never has and, please God, never shall degenerate to bow the knee to that Baal of jingoism which evinces no other loyalty than a petty envious spite of other nations.

The patriotism of William Pitt laid at the feet of England

a dowry which it is in the power of few men to give, and which it is the fortune of few nations to receive. In the place of a demoralized public spirit, he was able to awaken a national enthusiasm that thrilled every heart in the empire; in the place of a politics that laughed at the idea of a public virtue, he left that regard for political integrity which to this day shields British statesmen from the contagion of almost universal political corruption. Even the king felt his character so rebuked in the presence of the great commoner, that he sought to ease the pangs of conscience by his dismissal, but the English people stood firm and warded off from their hero the royal hand upraised to sweep from power the man most worthy to hold it. Such was the approval of the people of the public life of their leader, and the means whereby his influence reached them was his resistless eloquence. It was not that eloquence which seems to seek popularity, but which commands it. Indeed, its power lay, not in its nicety of argument or design, but in the profound conviction and earnestness of the man who wielded it. It was maddening to his opponents to see the irreparable ruin which a look of scorn or a contemptuous wave of his hand could make of their laboured arguments. Hostile logic melted away into absurd helplessness before one vigorous onslaught of this master mind, leaving him victor in every contest in which he chose to be a combatant. England had seen such power concentrated in the hands of a single man before, but she had also witnessed the betrayal of that confidence which is the inalienable associate of power. Did William Pitt betray that confidence? We have seen that he scorned to touch illegal wealth; we have seen that his integrity laid him open to the displeasure even of the king he served. Thus he proved his ability to withstand the temptations to which great men are exposed, and before which a less honest mind would not stand an hour.

His enemies had charged his plans as projects of the national disaster. Let the voice of history decide between him and his accusers. The victories of Rossbach and Minden testify to the falsehood of the charge. The French navy was ruined at Quiberon. The victory of Plassey brought the vast Indian Empire into the ever widening circle of the British domain. The capture of Quebec and Louisburg brought Canada into that

relationship with the British flag and with liberty, which is a source of gratification to every loyal Canadian heart. True, this period also marks the severance of the American colonies from the motherland, but his very last breath was drawn in a protest against the causes which made that severance unavoidable. And just as time has approved of Pitt's judgment in this case, so has it approved of his attitude toward almost all the greater purposes for which he struggled, and thus even we are indebted to the Earl of Chatham, not only for our country and our home, but also for many of the privileges of citizenship whose realization began with him.

We have seen that William Pitt assumed the leadership of the English people when they were harassed by difficulty, and were on the verge of a veritable sea of peril; we have seen that under his leadership the English people, bearing the ark of England's constitutional liberties, passed dryshod through its waters, and let it be the petition of every heart that is loyal to the cause of humanity that, in a nation of gallant men, in every crisis, there may not be found wanting a worthy successor to the Earl of Chatham.

A. W. VINING, '98.

## Editorial Notes.

WE are glad to announce that Professor Willmott of our University is about to publish a small volume on "The Mineral Wealth of Canada." Professor Willmott is well qualified to write on such a subject, and we are certain that it will be a worthy contribution to Canadian scientific literature. The work is designed as a guide for those desirous of knowing something of the mineral resources of the Dominion. It is written, as far as possible, in an untechnical way, so that it will be easily understood by the general reader. At the same time numerous references to more detailed works will make it a useful guide to those seeking fuller information. The origin, occurrence and uses of the various minerals are clearly stated. Tables are given showing the mineral production and importations, and comparing Canada with other nations. The work is very opportune and should prove valuable to teachers of chemistry and geography and to all interested in the resources of this country.

DR. RAND has been requested by the Board of Governors to represent McMaster University at the Royal Society and the Cabot Celebration at Halifax on the 21st, 26th of June. Among the distinguished men gathered together on that occasion McMaster University will be worthily represented in the person of our beloved colleague. On the 18th of June, Dr. Rand will deliver the annual address to the members of the Provincial Normal School at Truro, N.S. The members of the Faculty and students trust that the summer spent at Minas Basin may not only renew his strength and vigour but also bring forth a rich fruitage of song.

THE MONTHLY extends its congratulations to James Edward Wells, editor of the *Canadian Baptist*, on the academic recognition, somewhat tardy though it be, of his cultured abilities and their eminent devotion to the betterment of men and the progress of truth. It was altogether fitting that the honorary degree LL.D., should be conferred on one who for seventeen years was the trusted coadjutor of Dr. Fyfe in our educational work at Woodstock, and whose subsequent labors have been eminent and abundant in all noble service, not the least of which has been his admirable and loving biography of Dr. Fyfe. Dr. Wells' full scholarship, keen analytical power and sanity of thought, wide experience in many departments of public journalism, sympathy with Christian education in its highest forms, liberal spirit, love of truth, and uplifting horizons, have been and are large factors in furthering the dominion of applied truth in all the departments of life. It

was a fitting and pleasing thing that Dr. Rand, his college classmate and life-long friend, and who was the medium of conferring the first degrees of McMaster university, should introduce Mr. Wells for the receipt of the first LL.D., granted by the University. We trust Dr. Wells may long be spared to the high calling to which his laborious life has been so successfully given. We doubt not that the exercise of its function in behalf of this degree is an indication that McMaster will ever "exercise its plenary degree conferring authority, at once with becoming prudence and a courage worthy of its own self-respect."

Our congratulations are not less hearty to Rev. Thomas Trotter, President-elect of Acadia University, on the mark of confidence and esteem conveyed in the academic D.D., so fittingly bestowed. We have already in this department expressed our interest in the work upon which Dr. Trotter is about to enter. His successful pastorate at Wolfville has been a unique introduction to it. In view of its record and obligations Acadia has pre-eminent claims upon the best life she can command, and we can believe that Dr. Trotter has never given himself to a service of greater needs and possibilities. His warm spirit, clear outlook, sound judgment, downright belief in Christian education, and eminent teaching and scholarly qualification, cannot fail to awaken a wide response in Acadia's constituency to his proposals for a forward movement. May he see the richest fruition of his plans for the strengthening, and development of Acadia after the highest ideals:

"Not truth for truth's own sake, as tense we cope  
With life, but rather truth for love's own sake,  
Calls forth heaven's plaudit round the girdled earth."

• We owe an apology to our readers for the tardy appearance of this number. This year we shall publish an October instead of a June number, and we therefore held the May number over to receive reports of Woodstock and Moulton closing exercises.

## Here and There.

A. M. OVERHOLT, EDITOR.

Excited Theolog at the tea table—

“There are heights in that subject that you cannot fathom!”

FRAULEIN VON POSSANNER, who has the honor of being the first woman to receive a doctor's degree at the University of Vienna, is thirty-seven years old, and had previously taken a degree at Zurich University.—*Lx.*

DENMARK has a distinguished Nansen as well as Norway. A banquet was recently given in Berlin to the Danish poet Peter Nansen, whose love poems and stories—especially “Julia's Diary”—have won him many admirers in Germany.—*Lx.*

WHEN the poet Wordsworth died, an old lady at Ambleside lost no time in telling the mournful news to an old and confidential man servant. “Ey! ey!” quoth Thomas “It's a gret loss, nae doot. But efter a' it may not be sic a parlish loss as ye're countin' on. Mrs. Wordsworth, they say, is a gey, clever body, and she'll be carryin' on t' business, we may be sewer.”—*Household Words.*

AN INTERPRETATION.—“I wonder,” said Mrs. Cumrox thoughtfully, “what that nice, old-fashioned lady means by putting ‘P. P. C.’ on her card.” “That means she is going away,” replied her daughter. “Oh, I see, and she wants us to know that she is going to travel in a Pullman palace car.”—*Washington Star.*

THE descent of genius from father to daughter is illustrated in the following item of university news: Since Miss Helen Gladstone retired from the first vice-principalship of Newnham College, in order to be with her parents during their declining years, the post has been filled by the appointment of Miss Katherine Stephen, daughter of the late Sir James Stephen. Miss Stephen's promotion to Sedgwick Hall makes room for Miss B. A. Clough, younger daughter of Arthur Hugh Clough, who succeeds as head of Clough Hall.

IN Prof. Skeat's “A Student's Pastime,” the origin of a famous phrase is thus given: “Sweetness and light” is a meaningless expression unless we know the context. It may, therefore, be useful to give it. In Swift's “Battle of the Books,” there is a dispute between a spider and a bee. Afterwards Æsop takes up the cause of ancient authors, whom he likens to bees, and says that “instead of dirt and poison (such as are collected by modern authors or spiders) we have rather chose to fill our hives with *honey* and *wax*, thus furnishing mankind with two noblest of things, which are *sweetness* and *light*.”—*New York Post.*

## College News.

L. BROWN, B.A.

MISS E. WHITESIDE, '98.

W. B. TIGHE, '99.

EDITORS.

MR. S. T. FOSTER, B.A., shares the deep sympathy of all the students of the University, upon the loss by death of his father, who was laid to rest on Friday afternoon, April 30th.

MR. F. T. TAPSCOTT, B.A., who leaves soon for Rat Portage, Manitoba, there to engage in missionary work, carries with him the best wishes of his classmates and friends. The large success which has attended his work in other mining districts, is a sure augury for his success in this important mining centre.

THE students of the University and especially the members of '97 Arts were glad to welcome back J. A. Tiller, B.A., president of '97, who has been laid aside from active work because of severe illness. As he goes to the far West we wish him every blessing, and hope that he may return recuperated in health for the completion of his course in theology.

MR. McLAY delivered a lecture before the Ladies' Reading Club, in Woodstock, on Saturday, April 17th. A large and appreciative audience of the members of the club and their friends was present. The *Sentinel-Review* gave a very interesting report of the lecture, and had much to say of Mr. McLay's ability as an interpreter of Robert Browning.

THE fact that G. H. Murdoch, B.A., was unable to be present at the graduation exercises to receive his degree was a matter of deep regret on the part of students and professors alike. We are eager to hear of improvement in his severe illness. George was a great favorite with his class mates, a perfect gentleman, a lover of many sports, a good student and a true friend.

THE proposed departure for Bolivia, South America, of our brother A. B. Reekie, who lately graduated from the four years' theological course, is a matter which excites satisfaction on the part of the student body. Mr. Reekie has endeared himself to all. His kindness of disposition, his love for truth, and his unselfish consecration to service have ever been an inspiration to his classmates and fellows. We are proud that one of our number should be called to take up such an important work. This distinct, unmistakable call from God is itself the highest testimony to the sterling worth of his character. Many of the students are interested in and supporters of this work, and with him go the best wishes, earnest prayers and deep personal love of his numerous friends in McMaster University.

REV. DR. F. H. ELLIS, of Brooklyn, who preached for us such an able and practical sermon on Tuesday evening, the 11th inst., gave a few observations at our exercises on the evening of the 12th inst. that delighted and stimulated his hearers. The Dr. seems to have enjoyed his visit and he may rest assured that the students have highly appreciated his addresses.

A COUNCIL was called in the Bloor St. Baptist Church to examine for ordination Messrs. A. B. Reekie and W. H. Wallace who have just graduated in the English theological course. They were examined for ordination on the afternoon of Thursday, the 13th inst., and formally installed in service in the evening. Rev. A. P. McDiarmid was chosen as moderator while Rev. J. R. Webb of Toronto Junction acted as clerk of the council. At the evening session Rev. Dr. Welton preached the ordination sermon with great acceptance.

THE presence of Principal A. L. McCrimmon, B.A., at the Commencement Exercises was a matter of special interest to the Woodstock graduates. His address at the collation charmed the students and guests alike. The students of McMaster University desire to congratulate Mr. McCrimmon on his accession to office and the Senate upon being able to secure his efficient service. We believe he means to maintain her high record, and we feel confident that he will not only grace this high office but add fresh lustre to that honor.

MR. S. R. TARR, M.A., is to be congratulated on his late accession to the degree of Master in Arts. When a student here he was one of the brightest of '95. Since his graduation he has established a good reputation as teacher of mathematics in Woodstock College, and has succeeded well in reflecting honor upon his Alma Mater with his pen. His articles which have been appearing in various magazines have always been exceedingly interesting to the students of McMaster, and we rejoice in the success he has achieved in this direction and wish him well in the future.

THE graduation of Rev. O. G. Langford, B.A., B.Th., was a matter for congratulation on the part of his numerous friends. Mr. Langford has been in course for a long time, and has done much work outside his studies proper that deserves mention. He is worthy of high commendation for the excellent service so zealously performed on the staff of the *McMASTER UNIVERSITY MONTHLY*. When the editing board were discouraged and ready to give up the work of publishing the magazine, he was hopeful and assumed at this critical juncture the difficult office of business manager. In the arduous task thus assumed he succeeded well, and the present financial success of *THE MONTHLY* is largely due to the painstaking and self-sacrificing efforts of Messrs. O. G. Langford, C. J. Cameron and J. B. Paterson. Mr. Langford, too, has frequently enriched her pages by contributions of his pen which shows no little amount of true poetic fire. His services as editor of "Here and There" and finally as secretary of the board of editors were also acceptably rendered.

GRADUATING DINNER.—The annual dinner given to the graduating classes in Arts and Theology by the members of the classes of '98, on the evening of Tuesday, the 11th ult., was in every way a great success. The dinner, as usual, was up to the high standard set by our excellent Steward and Stewardess. The presence of the ladies of the University, together with the Chancellor and several of the professors with their wives, added dignity and pleasure to the occasion. Mr. A. W. Vining, '98, presided, and with his happy wit and grace in public speech, lent much to the enjoyment of the hour. The first toast, "The Faculty," was ably proposed by G. Menge, B.A. During the course of his remarks, he paid many tributes to the professors, of which they are well worthy. In response to this eloquent toast, Chancellor Wallace, in well chosen words, expressed his appreciation of the many kind words spoken by Mr. Menge on behalf of the students.

Mr. W. W. Charters followed with a toast to the graduating class in Arts. He had many words of praise for the members of this class. This toast was fittingly responded to by Mr. H. N. McKechnie, B.A., who spoke of the many benefits the graduates had received from the institution, and expressed their loyalty to their *Alma Mater*, whom they had come to prize more and more as the years had gone by.

Rev. T. F. Webb, on behalf of '98 (Theology), proposed a toast to the graduates in Theology. In a very happy way he referred to the many merits of the class he so heartily toasted, and wished them all success in the life-work to which they were going. Mr. A. B. Reekie gave an able reply, which was much appreciated.

Mr. W. B. H. Teakles, '98, in a very complimentary speech, heartily toasted the Ladies, for whom he said the gentlemen had the highest esteem, though for some of the students he thought a stronger expression might be fitting. Miss M. D. Eby, M.A., in a very interesting manner, returned the compliment and spoke of the kindly way the ladies had been ever treated by the gentlemen members of the University.

During the programme in the afternoon, Mr. W. S. McAlpine, B.A., B.Th., was presented with a beautiful guitar as a token of the deep respect the students have for him, and in recognition of the invaluable musical services he has given the University throughout his course. The address was read by Mr. H. B. Tapscott, B.A., and the presentation was made by Mr. I. G. Matthews, B.A. Mr. McAlpine, in reply, spoke of his joy in thus serving, thanked the students heartily for the gift and reminded them that, as his fingers passed over the strings, producing the rich harmonies of which such an instrument was surely capable, he would ever be reminded of the joy and sweetness of their fellowship together. With the singing of Auld Lang Syne, the meeting adjourned.

#### COMMENCEMENT EXERCISES.

The annual Commencement Exercises in connection with our University were held on May 10th, 11th and 12th, and were eminently successful. The various meetings were largely attended by members of

the denomination and others, an evidence, if any were needed, of the widespread sympathy that exists for the University and its work. The greatest enthusiasm prevailed throughout the exercises, and they were in every way a fitting *finale* to the year's work. With regard to the latter the year just closing has been a notable one. The health of both professors and students has been uniformly good, certainly a cause for special thankfulness. The number of students has been considerably larger than last year, and the graduating class in Arts of 1897 is the largest class yet graduated from McMaster. It numbered twenty-five—a number unprecedented in Canadian universities at a similar stage of existence. It may be well to observe that the number of candidates for the teaching profession is increasing. Our young people are discovering that the course of training in McMaster is specially adapted to prepare them for the important work of that profession. During the year the spiritual interests of the College have been in no wise forgotten. An earnest, manly Christian spirit has pervaded the school, and has, we are certain, left its influence upon all. This has not been confined to theological students alone, but has been manifested by all classes. It is matter for great thankfulness to God that at least ninety-six per cent. of the students are Christians, a fact that speaks volumes for the influence that McMaster must surely exert in the near future. Speaking generally, it is not too much to say that all interested in the University have every reason to be gratified with the work and spirit of the past year.

#### THE ALUMNI ASSOCIATION.

The first meeting of the series was the third annual public meeting of the Alumni Association. For the first time in the history of the University this meeting was held in McMaster Hall, and the innovation, besides being in accord with the eternal fitness of things, proved so successful that the experiment will certainly be repeated in future years. In the absence of the President, Rev. W. M. Walker, B.A., of London, the chair was acceptably filled by the 2nd Vice-President, Rev. Dr. Hooper, of the Beverley St. Baptist Church. The programme consisted of an address on "The Search for Truth," by Rev. L. S. Hughson, B. D., of Lindsay; a paper on "What an Alumnus Can Do for the University," by Linus Woolverton, Esq., M.A., of Grimsby; a paper on "What an Alumna Can Do for the University," by Miss Eliza P. Wells, B.A.; a recitation, "A Dream of Fair Women," by Miss Gertrude Trotter, who gave a finely sympathetic rendition of Tennyson's beautiful poem, and selections by the University orchestra and University quartette, under the leadership of Mr. McAlpine. Mr. Hughson's address was a masterly treatment of a great subject. He emphasized the imperative necessity of going "back to Christ" in our study of nature, our study of man, and our study of the Bible. All pursuit of truth that takes no account of Christ, or that fails to find Him as the centre of all things, cosmological, sociological, or theological, will lamentably fail of the highest and truest achievement. Mr. Woolverton and Miss Wells urged alumni to be loyal to their Alma Mater, to speak well of her, to recommend her to men not only by word of mouth but more especially by useful Christian service.

At the close of the public service the annual business meeting was held. It was announced that Messrs. Woolverton and Hughson had been elected to represent the graduates in Arts and Theology, respectively, upon the Senate of the University. The election of officers resulted as follows: President, J. H. Farmer, B.A.; 1st Vice-President, Miss E. P. Wells, B.A.; 2nd Vice-President, Rev. S. S. Bates, B.A.; 3rd Vice-President, Frank Sanderson, M.A., Hamilton; 4th Vice-President, Miss M. E. Dryden, B.A., Brooklin; Secretary-Treasurer, W. S. W. McLay, B.A.; Cor.-Sec'y, W. P. Cohoe, B.A.

#### DELIVERY OF ESSAYS.

The public delivery of essays by members of the graduating classes took place in the school-room of the Walmer Road Church on the afternoon of Tuesday. The University Glee Club sang a couple of splendid selections, and Mr. McAlpine sang "For He shall give His Angels charge over thee" with excellent effect. The following essays were presented: "The Longest Reign in British History," John Frederick Vichert, (Arts); "Socrates and His Mission," Frederick T. Tapscott, (Arts); "Tennyson's Use of Nature," Mary Eliza Burnette, (Arts); "The Predictive Element in Prophecy," David Wilson Terry, B.A., (Theology); "The Social Obligations Involved in Church Fellowship," Onesimus George Langford, B.A., (Theology.) All of these were worthy of the University, and a credit to the writers.

#### THE BACCALAUREATE SERMON.

The spacious audience-room of the Walmer Road Church was completely filled on Tuesday evening to hear Dr. Frank M. Ellis, of Brooklyn, deliver the Baccalaureate sermon, and we have no hesitation in affirming that every one was edified by the inspiring message he bore. Dr. Ellis impressed all as being in spirit in the fullest sympathy with the ideals of McMaster. He seemed to feel that the occasion demanded a message of truth, and the great earnestness and eloquence and conviction with which he spoke made a profound impression upon all. The exercises of the evening were opened by a splendidly rendered anthem by the choir of Jarvis St. Baptist Church, after which Rev. John Craig, of India, read a portion of Scripture, and Rev. R. R. McKay, of Woodstock, invoked the Divine blessing. Dr. Ellis was then introduced by Chancellor Wallace. He took as his text the words: "Let not your hearts be troubled: ye believe in God, believe also in me," and for three-quarters of an hour held the unflagging attention of the large audience. At the conclusion of the sermon, Chancellor Wallace announced that Mr. A. L. McCrimmon had been appointed Principal of Woodstock College; that Mr. J. W. Russell, B.A., had been appointed Science Master in the same school, and that Mr. A. S. Vogt had been appointed Musical Director of Moulton College. All of these announcements were received with applause. On behalf of the University, we take this opportunity of thanking Mr. Vogt and his choir from Jarvis St. Baptist Church for the rich musical treat their service of song afforded the audience. Their magnificent rendition of the "Inflamatus" from Ros-

sini's "Stabat Mater," the difficult solo parts of which were taken with thrilling effect by Miss Dora McMurtry, will linger long in the memory of all present.

#### THE COLLATION.

The annual collation held in the School-room of the Walmer Road Baptist Church, at 4 p.m. the 12th inst., was, as usual, a great success. The number of guests would, doubtless, have been larger than preceding years had the weather been more favorable, but notwithstanding the inclemency of the weather the school hall was well filled with guests from all parts of the Province, together with many of distinguished reputation from afar. Hon. John Dryden, who presided at the dinner, proposed the first toast of the afternoon, "Our Queen." He took the opportunity upon this occasion to refer to the coming Jubilee celebration, and set forth many reasons why the long reign of Her Majesty should be so honored.

J. S. Buchan, Esq., Montreal, in proposing the toast of "Our Guests," spoke of the increased facilities of Higher Education under the reign of our gracious Queen, and pointed out some special dangers that must be guarded against at this present time in educational thought.

Dr. Caven, of Knox College, in reply to the toast, spoke in complimentary terms of McMaster University. He dwelt upon the supreme importance of higher education to the stability of our national life, and considered that Canada might justly be proud of her high standard. The aim of all true educators in Canada, said Dr. Caven, should be to make the educational advantages of our higher schools of learning come within the reach not only of the so-called professional class of our citizens, but also to yield its gracious contribution to the farming class of our young country who are such an important factor in our national life. He rejoiced in the large place the education of women was assuming in our province, and found in this a most significant indication of true progress. The Presbyterian body, which he represented, joined hands with the Baptist brethren in laying emphasis on higher education, and rejoiced in their successful efforts in this great work. He also rejoiced that they were one in loyalty to the Bible as God's revealed word, increasing interest in missionary work, and the necessity of proper Sabbath observance, which he regarded a religious as well as a humanitarian duty.

Dr. Thomas followed by proposing the toast of "Our University." The Doctor, in his usual graceful and eloquent style, did due honor to McMaster University. He dwelt upon certain reasons why he was prepared heartily to propose this toast. His intimate connection with the founder of the institution and the deep interest his church had taken in the work since its inception furnished ample reasons for the deep personal interest he had for the work undertaken and being so well performed by the institution.

Mr. McCrimmon, principal of Woodstock College, responded on behalf of the institution he so ably represents. In an eloquent address he expressed his gratitude for the kind word spoken concerning Woodstock College and set forth the aims and ideals of the College.

D. E. Thompson, Esq., Q.C., on behalf of the Board of Governors paid a warm compliment to Chancellor Wallace for his able management of the work under his charge, and stated the advantages and disadvantages of the system of education undertaken in McMaster. He sought to show how intimately connected with the educational work of the denomination were the graduates of McMaster and what a large place they were destined to fill in its control in the near future.

Rev. S. S. Bates responded in a strong speech on behalf of the alumni.

Miss Dicklow, principal of Moulton Ladies' College, spoke of Moulton's ideals and rejoiced that she could speak of them with confidence. She looked forward to the day, and trusted to have some part in its glad appearing, which would make Moulton College the best on the continent of America.

Mrs. J. T. Marshall on behalf of the ladies spoke forcibly and well. She called attention to what their course here had done for them. It had taught them to live in the true sense, to love in the broad sense, and labor in earnest for the uplifting of humanity.

Prof. Willmott on behalf of the Faculty spoke a few parting words to the graduates. In well chosen language he expressed their appreciation of those who were leaving them. He wished them well and hoped that they would ever reflect honor upon their Alma Mater.

Mr. T. N. Richie on behalf of the graduates in Arts and Mr. W. S. McAipine on behalf of the graduates in Theology spoke fittingly of the benefits they had received in the institution, the pride they had in her ideals, and their determination to honor her by consecrated service.

#### CONVOCATION.

This function attracted a larger attendance than any of the others, and was on the whole the most brilliant and interesting of all. Chancellor Wallace presided, and with him on the platform were Hon. A. S. Hardy, Premier of Ontario; Provost Welch, of Trinity University; Dr. Parkin, Principal of Upper Canada College; Dr. Ellis, Hon. John Dryden, J. E. Wells, Dr. Rand, the Faculty of the University, members of the Senate and Board of Governors, and a large number of graduates.

The following degrees were conferred and diplomas presented: Honorary LL.D.—James Edward Wells; D.D.—Thomas Trotter; Ad Eundem. B.A.—James Stuart Copland, John Edwin Davis, David Wilson Terry; In Course, B.A.—Enoch Wellington Brown, Mary Eliza Burnette, John Harvey Cameron, Andrew Graham Campbell, Edwin Porter Churchill, Minnie Dorothy Eby, Russell D. George, Joshua Isaac Manthorne, Julia Holmes Marshall, Isaac George Matthews, Peter George Mode, George Hayward Murdoch, Edith May McDermid, Hugh Neil MacKechnie, Arthur Milton Overholt, Walter James Pady, John James Patterson, Thomas Nairn Ritchie, George Henry Sneyd, Frederick T. Tapscot, Harry Byron Tapscot, William Richard Telford, James Albert Tiller, John Frederick Vichert, Mabel Frances Wolverton; M.A.—Minnie Dorothy Eby, James Bell Kennedy, Stambury

Ryrie Farr, B.Th.—Onesimus George Langford, Walter Sym Scott McAlpine, Edgar Russell, David Wilson Terry; Diplomas, English Theological Course — Mesrob Baghdasarian, Archibald Brownlee Reekie, William Harris Wallace.

After the degrees had been conferred, Professor Farmer delivered a touching farewell address to the graduating class. He congratulated them upon the fact that God's providence had brought them safely to the goal towards which they had been striving, and expressed sympathy for those upon whom His afflicting hand had been laid. He further congratulated them upon the personal effort and self-denial their years of study had meant; upon the mental strength, the enlarged interest, the broadened outlook, the cultivated taste, and the higher and truer Christian conceptions of men and affairs they had obtained during their course. After reminding them of the opportunity and responsibility they had for proving or disproving McMaster's right to be, he exhorted them to be like Christ in a life of self-denial, and commended unto them the words of the sainted Yule and McGregor: "Live near to God," and "Cherish no motive that will not stand the test of the All-Manifesting Day."

Premier Hardy was introduced to the audience by Chancellor Wallace amid great applause. He spoke of his pleasure at being present, of his surprise at the marked success our University is making and of his pride that her reputation as an institution for high intellectual training and culture was fast spreading throughout this Dominion. His address was eloquent throughout and full of practical suggestion and sound sense.

The address by Principal Parkin, M.A., LL.D., of Upper Canada College, was a rare treat, and was enjoyed by all present. Dr. Parkin's speech was full of helpful suggestion—he spoke as a man of wide experience, high culture and deep conviction.

Dr. Rand in introducing Mr. J. E. Wells for the degree of LL.D. spoke fittingly of their early associations as classmates in Acadia University. He made mention of Mr. Wells' fame as a publicist, of his deep thought and high ideals of Christian education. The students desire to congratulate one so worthy of this high honor as Mr. Wells.

The presence of Provost Welsh of Trinity University at our annual Commencement lent interest to the occasion. The students remember the excellent address delivered by him last year, and shall hope to hear from him again at future Commencement Exercises.

## MOULTON COLLEGE.

ELIZA P. WELLS, B.A., MARION CALVIN, EDITORS.

OUR closing prayer-meeting was led by Dr. Welton, whom we always enjoy hearing. The attendance was unusually large, and the meeting was one of unusual power and interest.

EVERY class having chosen its motto, colors and flower, quite a brilliant display may be expected on the evening of the Graduating Exercises, when the school will march into the audience-room, and will be seated by classes.

WE are looking forward to a large alumnæ re-union at closing. The officers of the Association have spared no pains to prepare a fine programme for this occasion, and report a large number of acceptances for the banquet on June 11th.

THE Botany Class has been indebted to Mr. Cohoe this spring for two very pleasant excursions to the woods, the first to Moore Park, and the second to the banks of the Humber. They found on both occasions a variety of flowers which they immediately analyzed, enjoying this summary method of disposing of them much more than they would have enjoyed carrying them home, to pore over in the class-room.

THE past month has been one of hard work in anticipation of examinations and closing exercises. Chorus practices, drills, and recitals of various kinds have occupied all our spare moments, and made the weeks pass so quickly that we can hardly realize that we are so near the close of another school year. Most of us—perhaps all—feel that it has been a very pleasant and profitable year; and many are hoping to return to Moulton in the Fall, in spite of our present weariness of lesson-books and all their associations.

CLOSING EXERCISES OF MOULTON COLLEGE.—The closing exercises of this College began on Sunday, June 6th, with the sermon to the Graduating Class. This was preached by Dr. F. L. Anderson, pastor of the Second Baptist Church, of Rochester, N. Y. The church was well filled, and the sermon was a most appropriate and helpful one from the text, "Take My yoke upon you." He divided his subject into three parts, and considered the yoke of Christ as bringing restraint, in that it kept the Christian in the right path of duty; as giving liberty, namely, the true freedom which comes with faith; and as giving communion with the Holy Spirit.

On Monday evening the usual musical entertainment was given in the school-room of the Bloor Street Church. The following programme was rendered in a manner which reflected the greatest credit upon the Music Faculty of the College, and also upon those who took part. A

pleasing feature of the evening was the presentation of two beautiful bouquets to Miss Smart, who is to be congratulated on the unvarying success with which she has conducted her chorus-class year after year.

Nicolai von Wilm (Duo for two Pianos) .. .. .	Waltz Op. 72
Misses Hattie Eckhardt and Agnes Nicholas.	
Gerald Lane (Vocal) .. .. .	Life's Lullaby
Miss Lena Burke.	
(a) Schumann .. .. .	Nachtstück
(b) Jensen .. .. .	Barcarolle
Miss Jennie A. Cutler.	
Schütt .. .. .	Reverie in E <sup>b</sup>
Miss Agnes Nicholas.	
Brassin .. .. .	Nocturne
Miss Hattie Eckhardt.	
Cantata .. .. .	"The Gitanella" .. .. Vincent Wallace.

On Tuesday evening the "Recital and Calisthenic Drills," under the direction of Miss Trotter, was held in the school-room of the church. This was a most enjoyable and successful affair, and Miss Trotter may reasonably be proud of the results achieved by her in so short a time. The audience was large and enthusiastic, and at the close of the entertainment Miss Trotter's many friends pressed forward to offer their congratulations upon its success. The programme was as follows :—

## PART I.

Plain Wand Drill		
Recitation .. .. .	"Fourteen to One" .. ..	E. S. Phelps
	Miss Tena Kerr.	
Recitation .. .. .	"Mice at Play" .. .. .	Neil Forest
	Miss Mabel Moule.	
Dumb Bell Drill		
Recitation .. .. .	"Divided" .. .. .	Jean Ingelow
	Miss Olive Clemens.	
Fancy March		
Recitation .. .. .	"His Majesty the King" .. ..	Rudyard Kipling
	Miss Ethel Thomson.	

## PART II.

Wand Twist Drill		
Recitation .. .. .	"Aux Italien" .. .. .	Bulwer Lytton
	Miss Marion Calvin.	
Recitation .. .. .	"The Fate of Peter" .. .. .	J. W. Tompkins
	Miss Meta Rylie.	
Pantomime .. .. .	"The Blind Girl of Castèl Cuillè" .. ..	Longfellow
	(With Illustrative Reading.)	
Posées Plastique		
	The Graduating Class.	

Wednesday was Alumnae Day, and in spite of the unfavorable weather there was a good attendance of former graduates at the business meeting in the morning, and at the Alumnae Banquet in the evening. As a full account of this will be found in another column, suffice it to say that it was a well-managed and thoroughly delightful affair, which will make another pleasant memory of Moulton for all who were present.

The Graduation exercises were held on Thursday evening. The programme was as follows :

Invocation	Rev. W. W. Weekes.	
Piano . . . .	Moment Musical, No. 2 . . . .	Moszkouski
	Miss Jennie A. Cutler.	
Essay . . . .	Respite Finem . . . .	
	Grace Evelyn Boggs.	
Essay . . . .	Eyes and no Eyes . . . .	
	Winifred S. Thomson.	
Vocal Trio . . . .	"Lift Thine Eyes" (Elijah) . . . .	Mendelssohn
	Misses Smart, Burke, Hoffman.	
Essay . . . .	The Empire of Silence . . . .	
	Marion Calvin.	
Essay . . . .	Ideals . . . .	
	Olive Mae Clemens.	
Soprano Solo . . . .	"O Redeemer Divine" . . . .	Gounoud
	Miss Smart.	
	Cello Obligato—Mr. Hahn. Accompanists—Mr. Coles, Organ.	
		Miss Helmer, Piano
Address to the Graduates	The Principal.	
Presentation of Diplomas	The Chancellor.	
Awarding of Prizes		
College Song	"God Save the Queen."	

The church had been beautifully decorated by the young ladies of the Third Year, with plants and flowers, and the colors of the Senior Class, yellow and white. The class Motto, "*Carpe Diem*," stood out clearly among the mingled colors. The seats reserved for the students of the College were tied with the colors of the various classes, and each class in the procession of white-robed girls was preceded by a girl usher to untie the dainty streamers.

After Miss Dicklow and Chancellor Wallace had taken their places on the platform, the pupils took their seats and the proceedings began. The music was good, and enthusiastically received. Miss Cutler, the only graduate in music this year, played with taste and skill, and Miss Smart was in excellent voice, rendering her solo with great expression, while Mr. Hahn's cello obligato was the perfection of an accompaniment. The essays delivered by the graduates were pronounced by competent critics above the average, and were without exception, well and clearly read, while it is almost unnecessary to add, that the readers were very charming in their simple white gowns.

Miss Dicklow's address to the graduates was brief and to the point, her text being the Class Motto, "Seize the Opportunity." She impressed upon them the necessity of making the most of their lives, not for themselves, but for the good of those around them, and expressed the hope, that each one would choose the better part, and strive to live an earnest and a helpful, rather than a frivolous and selfish life.

The presentation of diplomas was as follows : To Misses Calvin, Clemens and Boggs, for completion of the Matriculation Course ; to

Miss Conger, for the English Scientific Course, to Miss Winifred Thomson, for the Modern Language Course, and to Miss Jennie Cutler, for the Music Course.

The prizes were awarded amid great applause, every one having been the object of steady and faithful work, and of no little friendly rivalry during the year. The honors of the Senior Class were carried off by Miss Calvin, who received the prize of \$25 bestowed by Miss Dicklow. The Alumnae prize, for the Third Year, of \$10 in books, was awarded to Miss Edith Davis. Mrs. A. R. McMaster's prize of \$10 in cash, established for the Second Year, was awarded to Miss Belle Harrison; and for the highest standing in History and English in the First Year, a set of George Eliot, the gift of Mr. D. E. Thomson, fell to the lot of Miss Lena Burke. Two prizes in music presented by Mr. Suckling, completed the list, the first, for instrumental work, being awarded to Miss Cutler, and the second, for vocal, to Miss Lena Burke. The Chancellor expressed the hope that another year a prize would be established in the Preparatory Department, which was without any such incentive to work. Later in the evening, the friends who gathered at the College after the exercises, were much pleased to hear that Hon. Mr. Harty, M.P.P., had offered a prize of \$5 to be awarded this year to the pupil in the Preparatory Department who had done the best work. Amid great applause, the Chancellor announced that it would fall to the lot of Miss Mary Craig.

The following pupils received honorable mention for their excellent work and high standing during the year: In the Fourth Year, Olive Mae Clemens; in the Second, Nora Alice Shenston; in the First, Margaret Stenhouse and Emma Fox.

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#### WOODSTOCK COLLEGE.

S. R. TARR, B.A., F. H. PHIPPS, EDITORS.

The closing exercises of Woodstock College were held on Wednesday, June 2nd. The seating capacity of the chapel, beautifully decorated for the occasion, was taxed to its utmost. After invocation by Rev. R. R. McKay, B.A., the following programme was rendered:—Music, College Quartette; competition in public speaking; clarionet solo, Lester Riggs; reading of prize essay, W. E. Bowyer; presentation of medals, scholarships and prizes; valedictory, F. H. Phipps; music, selected; presentation of diplomas, by Chancellor Wallace; Principal's address to the graduating class.

The competition in oratory formed a most interesting feature of the programme. Mr. Alexander's address on moral courage was a forceful and inspiring one. Mr. Gazley, the winner, spoke pleasingly and practically upon "The Way to Success." Mr. Bowyer's essay on music showed very considerable literary ability, as well as an appreciative grasp of the significance and purpose of his favorite art. The

valedictory by Mr. Phipps was considered by all as one of the best of the many similar farewells which have been spoken in the old halls. The Principal's address, eloquent as it was earnest, formed a fitting close to the formal programme. The Chancellor of the University referred briefly to the late Principal Bates, whose noble work his successor, Mr. A. L. McCrimmon, M.A., has so ably carried on. The prize-winners and graduates are given below :—

Governor-General's medal—S. H. Arkell. Fourth year—Hiram Calvin Scholarship—H. B. Coumans. Wm. Davies prize—R. E. Guyatt. Third year—S. J. Moore Scholarship—H. McDiarmid and V. A. Ray. Dr. McLay prize—G. Thomas. Second year—D. W. Karn Scholarship—W. C. Pearce. First year—Rev. Dr. Thomas prize—S. J. Moore. Special prizes—Miss Jeanie Hendrie prize in drawing—C. B. Fraser. Mrs. Joseph Codville prize in essay writing—W. E. Bowyer. J. J. McNeill prize in public speaking—A. Gazley. Bartlette gold medal in manual training—V. A. Ray. M. S. Clark silver medal in manual training—E. Scarlett.

Graduating class—Herbert Arkell, Teeswater; Frederick Armstrong, Rangoon, Burmah; William Bowyer, Woodstock; Homer Brown, Woodstock; Hiram Coumans, Lockport, N.S.; Horace Elliott, New Sarum; Albert Gazley, Barrie; Richard Guyatt, Binbrook; Lewis Kipp, Gobles; Wilson P. McDonald, Toronto; Frank Phipps, Fullarton; Donald White, Woodstock; Fred. Wellwood, Wingham.

Refreshments were served in the dining-hall at the close of the afternoon meeting. At 8 o'clock the annual Alumni exercises were held in the chapel. The very large audience which listened to the excellent programme of the evening included many former students of the institution. As at the earlier meeting, a large number of visitors were seated with the Faculty upon the platform. Among these were Chancellor Wallace, Prof. M. S. Clark, D. W. Karn, Dr. Bartlette, Wm. Carlyle, P.S.I., J. W. Russell, B.A., Revs. Cowser, W. J. McKay, R. R. McKay and Roberts. The evening meeting was opened with prayer by Chancellor Wallace, after which there was rendered the following programme :—Piano solo, Leo Riggs; President's address, Rev. W. H. Cline; vocal solo, Wm. Bowyer; paper, "Joel Chandler Harris and Plantation Folklore," Mrs. Geo. Sale; selection, College Quartette; recitation, F. E. Brophy; vocal solo, Miss Edith Johnson; address, "The Longest Reign in British History," John Vichert; clarionet solo, Lester Riggs.

The annual business session of the Alumni Association was held after the public meeting. The following officers were elected for the ensuing year :—President, Rev. C. C. McLaurin; 1st Vice-President, Miss Carrie Holby; 2nd Vice-President, Mr. S. E. Grigg; Treasurer, Mr. N. S. McKechnie; Secretary, Mr. D. K. Clarke.