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# CONTENTS.

## ENGRAVINGS.

	PAGE
Hon. Wm. McMaster.....	opposite 1
Rev. John McLaurin, D.D.....	" 49
Rev. J. H. Castle, D.D.....	" 145
W. H. Huston, M.A.....	" 193
Rev. B. D. Thomas, D.D.....	" 241
Joseph I. Bates, B.A., Ph. M.....	" 289
Rev. T. Leslie Davidson, D.D.....	" 337

## POETRY.

Christmas Morn.....	B. Bishop..... 68
In the Bay.....	B. Bishop..... 31
In the Mayflower Copse.....	T. H. R..... 291
Limæ Labor.....	T. H. Rand..... 1
Perspective of Years.....	Eva Rose York..... 259
The Nightingale.....	T. H. R..... 358
To Poesy.....	M. A. Maitland..... 11
Under the Beeches.....	T. H. R..... 63

## STUDENTS' QUARTER.

A Virginie.....	L. A. Therrien..... 313
Change.....	S. P..... 282
Hymn to the Sabbath.....	E. Phillips..... 161
My Sister.....	L. A. Therrien..... 371
Night blooming Cereus.....	E. P. Wells..... 211
Quest.....	G. H. Clarke..... 366
Secret Sin.....	O. G. Langford..... 213
To an Autumn Leaf.....	B. W. N. Grigg..... 83
To a Weeping Willow.....	O. N. E..... 319
To the Setting Sun.....	O. G. Langford..... 45
To the Sun.....	H. McNeill..... 93
Under the Willowz.....	O. G. Langford..... 177

## CONTRIBUTED ARTICLES.

Benj. D. Thomas.....	S. R. Davis..... 241
Boston Athenæum.....	O. C. S. Wallace..... 59
Bucclies of Vergil.....	L. S. Hugson..... 118

Burial of Robert Browning, The.....	T. H. Rand.....	202
Charles H. Spurgeon.....	C. Goodspeed.....	269
Creation of Man, The.....	D. M. Welton.....	312
Creed and Character.....	W. E. Norton.....	32
Delenda est Roma.....	O. C. S. Wallace.....	298
Diaconate, The.....	J. A. Boyd.....	159
Dictionary of Hymnology, A.....	T. H. Rand.....	307
French Evangelization.....	G. N. Masse.....	55
George Eliot.....	M. T. Daniels.....	260
Good Measure.....	W. H. Huston.....	64
John Burroughs.....	P. K. Dayfoot.....	27
John Harvard Castle.....	T. Trotter.....	145
John McLaurin.....	E. W. Dadson.....	49
Joseph I. Bates.....	J. H. Farmer.....	289
Minister's General Culture, A.....	J. W. A. Stewart.....	292
Opening of Toronto Baptist College.....	J. H. Castle.....	151
Rudolph Kœnig, the Acoustician.....	A. C. McKay.....	199
Suggestiveness in Preaching.....	A. G. Upham.....	350
Thirty Years' War.....	A. H. Newman.....	12, 104
Thomas Leslie Davidson.....	J. Dempsey.....	337
W. H. Huston, M.A.....	N. S. McKechnie.....	193
Wm. McMaster.....	D. E. Thomson.....	97

## STUDENTS' QUARTER.

A Day in the World's Fair Grounds.....	R. Trotter.....	314
Founders' Day.....	A. N. Frith.....	135
Glimpse of the Russian Persecution, A.....	C. W. King.....	275
Hoc Statuo.....	B. W. N. Grigg.....	162
Jesus and Judas.....	B. W. N. Grigg.....	362
Methods of City Mission Work.....	J. B. Warnicker.....	173
Novels and Novel Reading.....	J. R. Sinclair.....	218
Pros and Cons.....	J. F. Vichert and A. J. Darroch.....	133
Report of Fyfe Missionary Society.....	E. J. Stobo.....	69
Skylark, The.....	O. G. Langford.....	366
Tribute, A.....	One of the Boys.....	212
Visit to Westminster Abbey, A.....	C. J. Cameron.....	215
Woodstock Reminiscences.....	Walter Daniel.....	279
Wordsworth.....	H. Grimwood.....	369
Zerola of Nazareth (story).....	W. J. Thorold.....	74, 124, 164
Editorials.....	S4, 137, 179, 226, 283, 320, 372	
Here and There.....	231, 284, 324, 377	
College News.....	40, 89, 139, 183, 234, 285, 327, 381	

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LIMAE LABOR.

Some years ago the inventor of the Acme Skate called my attention to thirteen skates displayed in order on his office wall. These products of his brain and hand disclosed in a single view the laborious revisions to which he had subjected his original conception. Compared with the perfected skate the first was intricate and complex in its structure. Every revision shewed a less number of separate parts, and this increasing simplicity resulted finally in a complete unity or wholeness of the implement for the purpose intended. The inventor had repeatedly revised his first conception, and its concrete expression in steel. This is the history of all mechanical invention. It is equally the history of all abiding products of thought in which form is essential.

One artist uses stone or bronze ;  
One, light and shade ; he, plastic speech ;  
To catch and fix in ideal form  
THE PERFECT is the aim of each.

Of all materials in which thought finds expression, language is the most plastic and the most enduring. I have often thought what curious and instructive revelations could be made by the waste baskets of the great poets,—the greatest masters of the embodiment of thought in perfect form. Their best work appears so natural and complete that we imagine these gifted souls are inspired, and that they are, therefore, lifted above the necessity

of patient thought and toilsome revision in respect both of construction and verbal expression. If we could know the facts we should find that the poems which live from age to age embody results, both as to contents and expression, which are the outcome of manifold unwritten or written revisions. In proportion as we recognize this truth are we qualified to appreciate the marvels of their achievements. Genius as well as talent must put itself severely to school. This is especially true when language is the medium employed as the mould of thought, since no other is at once so mobile and fluid and so rigid and monumental.

I wish to illustrate this process of *limae labor*—revision, polishing, perfecting—by a reference to the poems of Lord Tennyson. The Poet Laureate is an acknowledged master in the use of language, ranking next after Shakespeare and Milton. In addition to his known scrupulous care in composition before publication, we may by a studious comparison of the various editions of his poems discover abundant evidence of extraordinary patience in perfecting the products of his genius. In Memoriam, the greatest and most elaborately wrought of elegiac poems, was given to the world in 1850. The lyrics which now appear as xxxix,

“Old warder of these buried bones,”

and lix,

“O Sorrow, wilt thou live with me,”

were subsequently inserted in the poem. Some forty lines, in different parts of the elegy, have also undergone verbal revision. Many instances of retouching could be cited from most of his other poems, some of the changes producing lines among the most beautiful the poet has written. To give a single example. When *A Dream of Fair Women* was published in 1830, we had:

“The tall masts flicker’d as they lay afloat;  
The temples, and the people, and the shore;  
One drew a sharp knife through my tender throat,  
Slowly—and nothing more.”

We now have:

“The high masts flicker’d as they lay afloat;  
The crowds, the temples, waver’d, and the shore;  
The bright death quivered at the victim’s throat;  
Touched; and I knew no more.”

The most extensive revisions appear in *The Palace of Art*, and in *The Princess*; *A Medley*. I shall confine myself to illustra-

tions from this last poem. The Princess was first published in 1847. The text was submitted to a reconstructive and polishing process in the editions of 1848, 1850, 1851, and 1853, when it reached its permanent form. The poet's delicate sense of proportion and balance as well as deftness and Horatian vigor of expression are sharply revealed in the process. In the edition of 1850:

"His name was Cama; cracked and small his voice,  
But bland the smile that pucker'd up his cheeks."

In that of 1851:

"His name was Gama; cracked and small his voice,  
But bland the smile that like a \*wrinkling wind  
On glassy water drove his cheeks in lines."

The following is a noteworthy and suggestive instance of successive changes. In the editions of 1847 and 1848:

"Down from the bastion'd walls we dropt by night,  
And flying reach'd the frontier."

In the edition of 1850:

"Down from the bastioned wall, suspense by night,  
Like threaded spiders, from a balk, we dropt,  
And flying reach'd the frontier."

In the edition of 1851:

—"from the bastioned walls  
Like threaded spiders, one by one, we dropt,  
And flying reach'd the frontier."

There are many striking and beautiful lines omitted from the poem after the editions of 1847 and 1848. The reason for these omissions can be found only in Tennyson's increasing responsiveness to organic symmetry and co-action of minutest parts. The following italicized lines are examples of such omissions:

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\*Compare Shelley's *Prince Athanase*:

—"but o'er the visage wan  
Of Athanase, a ruffling atmosphere  
Of dark emotion, a swift shadow ran,  
Like wind upon some forest-besomed lake,  
Glassy and dark."

There is another very beautiful passage in the Princess which was certainly suggested by lines of Shelley's *Prometheus Unbound*:

"A wind arose and rushed upon the South,  
And shook the songs, the whispers, and the shrieks  
Of the wild woods together; and a Voice  
Went with it, 'Follow, follow, thou shalt win.'"

*The Princess.*

"A wind arose among the pines; it shook  
The clinging music from their boughs, and then  
Low, sweet, faint sounds, like the farewell of ghosts,  
Were heard: Oh, follow, follow, follow me!"

*Prometheus Unbound*



"More soluble is this knor,  
 Like almost all the rest if men were wise,  
 By gentleness than war. I want her love.  
 What were I nigher this altho' I dash'd  
 Your cities into shards with catapults,  
 And dusted down your domes with mangonels."

From the reply of the Princess to Lady Blanche, some twenty-five lines of vigorous satire have been omitted. The character of the heroine clearly gains in dignity by this revision. In the third edition, that of 1850, the Prologue and Conclusion were re-written, and the fine passage of eighteen lines,

"So Lilia sang: we thought her half possess'd,  
 She struck such warbling fury thro' the words,"

appeared for the first time. There were also numerous slight alterations, omissions, and additions in other parts of the poem. The subtle references to the "weird seizures" of the Prince, which stir the imagination so deeply, were all added in the edition of 1851.

These examples of *limce labor*, be it remembered, are all drawn from what, for the time being, was a completed product of a master of literary form, and which he had given to the world. Could we inspect the revisions which The Princess underwent before it was published in 1847, the patient labor of the poet would command even more fully our admiration.

The six intercalary songs in The Princess were first published in the third edition. These lyrics are even more widely known than the poem of which they now form so essential a part. They are among the most beautiful in the English language, whose linked sweetness they have borne to every civilized people under heaven. Although these lyrics have not undergone any revision since their first publication, their wonderful delicacy and perfection of structure and form bear witness that they are

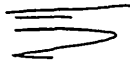
"All perfect, finished to the finger-nail."

A year ago through the generosity of a valued friend it was my good fortune to come into possession of an autograph copy of five of these lyrics,—a copy made by the Poet Laureate before their publication. This manuscript copy contains the well-nigh perfected text, yet it will be seen that the work of revision did not reach its completion until publication was made in The Princess. The following is a fac-simile reproduction of the MS.

The splendour falls on castle walls  
 And snowy summits old in story:  
 The long light shakes across the lakes  
 And the wild cataract leaps in glory.  
 (Chorus)

O hark, O hear! how thin & clear  
 And thinner, clearer farther going  
 O sweet & far from cliff & scar  
 The horns of Elfland faintly blowing  
 Blow, let us hear the purple glens replying  
 Blow, bugle; answer echoes dying, dying, dying

O love they die in your rich sky  
 They faint on hill or field or river  
 Our echoes roll from soul to soul  
 And grow for ever & for ever.  
 Blow bugle blow set the wild echoes flying  
 And answer echoes answer dying dying dying



Home they brought her warrior dead:  
 She nor swooned nor uttered cry:  
 All her maidens whispering said,  
 She must weep or she will die

Then they praised him soft & low  
 Call'd him worthy to be loved,  
 Truest friend & noblest foe;  
 Yet she neither spoke nor moved.

Stole a maiden from her place,  
 Lightly to the warrior stept,  
 Took the face cloth from the face:  
 Yet she neither moved nor wept.

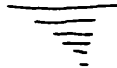
Rose a nurse of ninety years,  
 Set her child upon her knee -  
 Like summer tempest came her tears  
 'Sweet my child, I live for thee.'

When all among the thundering drums  
 Thy soldiers in the battle stands,  
 Thy face across his fancy comes  
 And gives the battle to his hands:  
 A moment while the trumpets blow,  
 He sees his brood about thy knee —  
 The neat-like fire he meets the foe,  
 Strikes him dead for them & thee.  
 Tara ta tara!

Ask me no more: the moon may draw the  
 The cloud may stoop from heaven & take the <sup>(see)</sup> shape  
 With fold on fold, of mountain or of cape;  
 But O too fond, when have I answered thee?  
 Ask me no more.

Ask me no more: what answer should I give  
 I love not hollow cheek or faded eye:  
 Yet O my friend, I will not have thee die!  
 Ask me no more, lest I should bid thee live.  
 Ask me no more:

Ask me no more: thy fate & mine are sealed:  
 I strove against the stream but all in vain  
 Let the great river take me to the main:  
 No more dear love for at our touch I yield:  
 Ask me no more.



As thro' the land at eve we went,  
 and pluck'd the ripen'd ears,  
 We fell out my wife and I,  
 And kiss'd again with tears:  
 And blessings on the falling-out  
 That all the more endears,  
 When we fall out with those we love,  
 And kiss again with tears!  
 For when we came where lies the child  
 We lost in other years,  
 There above the little grave,  
 we kiss'd again with tears.

II. These are not written regularly but just as they  
 turned up

It will be observed that the MS. of "The splendor falls on castle walls" differs from the published text by the absence of the two closing lines of the first stanza :

"Blow, bugle, blow, set the wild echoes flying,  
Blow, bugle; answer, echoes, dying, dying, dying."

The word "(Chorus)" is inserted between the first and second stanzas. This word was added subsequently to the making of the copy, as the color of the ink distinctly shews. This suggests that another hand has inserted the word in the MS. since the publication of the lyric. If we read the first two stanzas together as they appear in the MS. it will be at once suggested to us that the absent lines did not form a part of the first stanza, but were an afterthought of the poet in response to his feeling for symmetry and artistic completeness. This suggestion is strongly confirmed by the fact that the last two lines of the second and third stanzas are not alike throughout. The word "(Chorus)," therefore, does not indicate the actual text of the two lines which are not in the manuscript copy of the first stanza, and which, it is to be noted, are unlike the closing lines of either of the other stanzas.

There is but one change in the lyric "Home they brought her warrior dead,"—the substitution in the printed text of "watching" for "whispering" in the first stanza. This song is a translation, heightened in form and expression by the poet, of the Anglo-Saxon fragment "Gudrun." Tennyson has another version of this song, published long since, and set to music the present year by Lady Tennyson.\*

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\*The following variations of this song and the one following have never been inserted in the Princess. They are special adaptations for music:

I.

Home they brought him slain with spears,  
They brought him home at even-fall:  
All alone, she sits and hears  
Echoes in his empty hall,  
Sounding on the morrow.

The sun peeped in from open field,  
The boy began to leap and prance,  
Rode upon his father's lance,  
Beat upon his father's shield—  
"O hush, my joy, my sorrow!"

A comparison of the printed text of the following lyric with that of the MS. shews a striking improvement through revision:

*"Thy voice is heard thro' rolling drums,  
That beat to battle where he stands;  
Thy face across his fancy comes,  
And gives the battle to his hands;  
A moment, while the trumpets blow,  
He sees his brood about thy knee;  
The next, like fire he meets the foe,  
And strikes him dead for thine and thee.*

The first two lines of the MS. copy were recast before publication, "and" inserted at the beginning of the last line, and "them" changed to "thine." The trumpet blare, "Tara ta tan-tara!" in the MS. does not appear in the printed text.

It will be seen that the lyric "Ask me no more," has been changed in two words only. They are here printed in italics:

*"Ask me no more: the moon may draw the sea;  
The cloud may stoop from heaven and take the shape,  
With fold to fold, of mountain and of cape;  
But O too fond, when have I answer'd thee?  
Ask me no more.*

*Ask me no more: what answer should I give!  
I love not hollow cheek or faded eye:  
Yet, O my friend, I will not have thee die!  
Ask me no more, lest I should bid thee live;  
Ask me no more.*

*Ask me no more: thy fate and mine are seal'd:  
I strove against the stream and all in vain:  
Let the great river take me to the main:  
No more, dear love, for at a touch I yield;  
Ask me no more."*

Perhaps in none of the examples of revision which I have given from *The Princess* is that deftness of touch for which the Poet Laureate stands pre-eminent revealed more delicately than in the two slight verbal changes in this song.

## II.

*Lady, let the rolling drums  
Beat to battle where thy warrior stands:  
Now thy face across his fancy comes,  
And gives the battle to his hands.*

*Lady, let the trumpets blow,  
Clasp the little babes about thy knee;  
Now thy warrior father meets the foe,  
And strikes him dead for thine and thee.*

The lines in italics in the last lyric were added to those of the MS. prior to its publication in *The Princess* :

“As thro’ the land at eve we went,  
 And pluck’d the ripen’d ears,  
 We fell out, my wife and I,  
*O we fell out I know not why,*  
 And kiss’d again with tears.  
 And blessings on the falling out  
 That all the more endears,  
 When we fall out with those we love  
 And kiss again with tears!  
 For when we came where lies the child  
 We lost in other years,  
*There above the little grave,*  
*O there above the little grave,*  
 We kiss’d again with tears.”

The addition of these repetends gives a wonderful emphasis and charm to the song. Mrs. Browning was, perhaps, the first to use in English with splendid effect this emphasis of refrain so native to the Hebrew poets.

Composition in its very nature implies plan and sustained effort. In presenting to the readers of the MONTHLY a specimen of Tennyson’s work as a striking illustration of the importance of *limae labor*, I am not to be understood as ignoring or undervaluing spontaneity, but rather as emphasizing the practical truth that unstinted painstaking is an essential element in the production of literary work of the highest quality.

THEODORE H. RAND.

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### TO POESY.

I envy not the sordid clown who drives  
 His callous ploughshares through thy purple meads,—  
 Who in his sheaves sees all the breath of lives,  
 And counts that nothing worth that nothing feeds.

He better loves the lowing of his kine  
 That in their stalls are fattening for the mart,  
 Than the strains wafted from thy shore divine—  
 That charm and thrill and melt the impassioned heart.

M. A. MAITLAND.



## THE THIRTY YEARS' WAR.

### I. ANTECEDENTS.

The Protestant Revolution of the 16th century was essentially a politico-ecclesiastical movement. So far as Lutheranism differed on the one hand from the Roman Catholicism of the time, and on the other hand from the old evangelical movement which it to a great extent supplanted and destroyed, it represents an effort to carry out a doctrinal reform by arraying the princes of Germany against the Emperor and the Pope, and it resulted in bringing ecclesiastical affairs into a state of complete subserviency to these princes. The Thirty Years' War may with entire propriety be regarded as the culmination of the struggle for ascendancy between the Roman Catholic and the Protestant powers, and the Peace of Westphalia as the first settlement, that had any chance of being permanent, of the struggle begun under Luther's leadership in 1517. It is interesting to speculate on what might have been, however futile such speculations may appear. When Luther appeared, the old evangelical party was at the height of its influence, and had its hundreds of thousands of adherents distributed throughout Europe. The revival of learning which began in Italy during the 15th century had, from the beginning of Luther's movement, extended its influence all over Europe, and was at this time making rapid progress in the diffusion of enlightenment, in the overthrow of human authority, in bringing into contempt the superstition and the intolerance of the middle ages. The old evangelical Christianity was coming into close and harmonious relations with the new learning, and the Papal Court was so dominated by the spirit of the new learning as to have little disposition to persecute evangelical Christians so long as they refrained from personal attacks on ecclesiastical institutions. We may well ask ourselves, whether the old evangelical Christianity and the new learning, working hand in hand, would not have brought about a far different state of things in Europe from what we find in 1648. The Thirty Years' War does not represent the beginning of the politico-

ecclesiastical struggle caused by the Lutheran movement. If the Emperor Charles V. had had his hands free to deal exclusively with German affairs for even a few months at any time between 1520 and 1555 he would no doubt have annihilated Protestantism. Persistent Turkish invasion of his domains in the East, and the constantly recurring quarrels of the Empire with France, to say nothing of the war with the Pope, resulting in the capture of Rome by the Catholic Emperor in 1527, prevented Charles from concentrating his attention on the work of destroying heresy in Germany. It was not until 1530 that he felt himself in a position to deal vigorously with his Protestant subjects. He had conquered France, made peace with the Pope, and repelled Turkish invasion. The Diet of Augsburg was to be the occasion for his demand of unconditional submission on the part of the Protestant princes. But Protestantism had gained too much headway to be so easily suppressed. The Schmalkald League was formed by the Protestants for determined resistance. Before active hostilities had begun, however, another Turkish invasion relieved the situation. It was not till after the death of Luther, in 1546, that Charles V. undertook, with the help of Spanish troops, to subdue the princes of the Schmalkald League. Through the treachery of Maurice of Saxony, the Protestants were put at the mercy of the Emperor. Maurice afterwards repented of his treachery, but not until Protestantism had suffered a blow from which it did not soon recover. An alliance with France enabled the Protestant princes once more to assert themselves, and in 1552 Charles was completely defeated, and was glad to make terms even with heretics. The Augsburg Peace of 1555 attempted to settle the future relations of religious parties in Germany. This document plays so prominent a part in the subsequent history of the struggle between Protestants and Roman Catholics in Germany, that I must state its provisions with some fulness.

### *1. The Peace of Augsburg (1555).*

The treaty provided that princes were to choose freely between Roman Catholicism and the Augsburg Confession, all other forms of religion (including the growing and aggressive

Calvinistic communion) being rigorously excluded. Catholics and Lutherans mutually bound themselves not to molest each other in the free exercise of their religious privileges, nor to attempt conversion by any other than moral means. Each party was fully to respect the property rights of the other. If Catholic subjects should be found in the territory of a Lutheran prince, ample time should be given them to dispose of their property, and it should be permitted them to remove to the territory of a prince of their own religion, and *vice versa*. In cities where both forms of religion had long been established both were still to be tolerated and protected, neither interfering with the other. This state of things was to remain in force until religious differences could be amicably adjusted by a free general council, or in some other way. The ecclesiastical reservation, appended to the treaty, provided, that in case a Roman Catholic Archbishop, Bishop, or other prelate should change his religion, he should be required to resign his office and give place to a Roman Catholic successor to be appointed by the proper authorities. This last provision, as we shall see, gave rise to much difficulty, and had not a little to do with the great religious conflict which we are here to consider. The motto of the Augsburg Peace of 1555 was in effect: *Cujus regio, ejus religio*. It gave to the prince unlimited power over the consciences of his subjects. The rights of subjects were guarded only to the extent of permission to sell their effects and to emigrate. The treaty was of such a character as to render future conflict inevitable.

## 2. *The state of Religious Parties from 1555 to 1618.*

The sixty years succeeding the treaty were years of rapid change in both the Roman Catholic and the Lutheran parties. Moreover, the Reformed (Calvinistic) communion was an element that must henceforth be taken into account. Let us take a rapid survey of each of these parties during the period in question. From 1555 Calvinism, and not Lutheranism, was the vital and aggressive form of Protestantism. The Huguenots of France carried on during this period a not wholly unsuccessful conflict with the Roman Catholic dynasty and even after the matchless treachery and atrocity of St. Bartholomew's day, 1572, they had

recovered themselves and placed on the throne their trusted leader as Henry IV. in 1593. The treachery of Henry IV. in returning to the Roman Catholic fold, and so far forsaking those by whose heroism he had gained his crown, was a grievous disappointment to the Huguenots; but the Edict of Nantes (1618) guaranteed to them a degree of religious liberty (along with onerous restrictions), and a recognized standing in the kingdom.

#### *A. Calvinism.*

Calvinism had secured a controlling influence in the Netherlands, and the Dutch Calvinists, under the leadership of William of Orange and of his son Maurice of Nassau, had been able to withstand the concentrated forces and the almost boundless resources of Spain, and after one of the most prolonged and heroic struggles of history to gain a glorious independence in 1609.

Calvinism had invaded Scotland, and under the enthusiastic leadership of John Knox had swept everything before it; and though thwarted and harassed for a generation or more had gained a complete victory in 1592.

In the Palatinate of the Rhine Protestantism had been as far as possible excluded during the early years of the Protestant Revolution. Lutheranism gained some footing about 1550, but by 1563 Calvinism had secured a controlling position.

Calvinism had invaded the strongholds of Lutheranism in Germany and had won to its guarded and secret support the great Melancthon, and at one time was dominant in the University of Wittenberg. Here was a new religious force not provided for in the Treaty of Augsburg that could not long be left out of consideration. It may be remarked just here that Lutherans were for the most part inclined to put the strictest construction on the exclusion of Calvinism from toleration under the Augsburg Treaty, and were glad to see Calvinists persecuted even by their Roman Catholic enemies.

In England, too, Calvinism had gained a firm footing, and during the period under consideration (covering the age of Elizabeth and that of James I.) was a rapidly growing power. Before the close of the Thirty Years' War its energies long pent up were to burst forth with volcanic effect.

*B. Lutheranism.*

Lutheranism, too, was in a far different position in 1618 from that in which the Treaty of Augsburg left it. The personal influence of Luther had been sufficient to hold in check the tendency to internal strife which had often been manifest and for which the extravagant and often self-contradictory utterances of the great reformer furnished abundant incitement and occasion. The energies of the movement were soon absorbed in intestine theological conflicts. One great controversy succeeded another. The hatred of Lutheran factions towards each other greatly surpassed their common hatred of Roman Catholics. Theological Professors in the Universities were sometimes mobbed by the student partisans of the opponents, and felt it necessary to go armed to their lecture rooms. The power of Lutheranism as a religious force was nearly at an end in Germany; but from 1564 onwards it had a remarkable development in Austria. Protestantism had been rigorously excluded from most parts of the Austro-Hungarian territory. But the influence of the old Hussite movement had persisted. Bohemian Brethren and Anabaptists had abounded in these regions and had maintained themselves there even in times of direst persecution. But from 1564 onwards Protestantism spread throughout this extended territory with wonderful rapidity. The peasantry and the German-speaking nobles, almost without exception, renounced Roman Catholicism and adopted Protestantism. Although they had up to 1609 only a limited toleration and no recognized standing, the Protestants of Bohemia were able in this year to extort from the Emperor a charter granting complete liberty in the exercise of their religion in every place. They were not to be interfered with in their faith, religion, priesthood, or church order. Protestants were to be governed by a special consistory at Prague. They were to be protected by their own advocates, to have the unrestricted right to erect new churches and schools. No one, not even the Emperor, was to have the right to interfere with these liberties. A similar charter but even more comprehensive was, a month later granted to the Silesians. In the Palatinate the Augsburg Treaty was violated by the recognition of Calvinism. About one hundred monasteries were closed and their property confiscated. In

Northern Germany about the same number of monasteries were similarly dealt with. The seizing of the monasteries did not perhaps violate the letter of the Treaty, but it certainly violated its spirit. Eight great Northern Bishoprics, in express violation of the Ecclesiastical Reservation, had become Protestant. The only ground on which it was sought to justify this procedure was the fact that not only had the bishops become Lutheran, but the chapters to whom it belonged to elect bishops had likewise abandoned to Roman Catholic faith, and the great mass of the population of these ecclesiastical states had become Protestant. The Archbishop of Cologne became Protestant, married a Countess, and sought to retain his dignity and his emoluments, while a large proportion of the population still adhered to the old faith. He was not sufficiently supported by the Protestant princes to succeed in his undertaking and was obliged after a brief struggle to retire.

### *C. The Counter-Reformation.*

But what was the Roman Catholic party in the Empire doing in the meantime? The Counter-Reformation can scarcely be said to have begun before the Augsburg Peace of 1555. Up to the time of the war of 1547-'52, Lutheranism had made steady and rapid progress, and the hierarchy had been helpless as it witnessed principality after principality slipping from under its control. The advantages offered by Lutheranism to princes lay and ecclesiastical were too tempting to be resisted. This helplessness of the hierarchy was due to several causes. The circumstances that prevented the Roman Catholic Emperor from joining hands with the Pope in exterminating heresy, wars with France, with the Turks and with the Papacy itself, have already been referred to. The Popes that succeeded Leo X. were too much engrossed in local personal matters, and were too devoid of statesmanlike abilities to devise or carry out any comprehensive scheme for staying the progress of heresy and for retrieving what had been lost. While Charles V. was a devout Catholic and would gladly have restored religious peace and unity in the Empire, he was too much of a statesman not to see the impossibility of bringing this about by the mere application of force.

He was fully aware of the corruption of the Church, of the righteousness of many of the demands of the Protestants, and of the necessity of a thorough reformation of abuses. He entertained strong hopes that if a General Council could be called, in which the Protestants should have an opportunity to state their grievances, and in which the corrupt state of the Church could be thoroughly considered, a basis of reunion might be reached. He no doubt failed to comprehend the radical antagonism that existed between Protestantism and Catholicism, and attached undue weight to the possible effects of a mere external reformation of abuses.

a. *The Council of Trent, (1545-1561.)*

After delays many and vexatious, due in part to the antipathy of the Roman Curia to such an investigation as was demanded by the Emperor, and in part to political exigencies that neither Pope nor Emperor could control, a General Council was assembled at Trent, December, 1545. The antagonism between the Papal and the Imperial purposes in connection with the Council was manifest from the beginning. The Papal party was bent on ignoring the Protestant demand for reform of abuses and on proceeding at once to define the doctrines of the Church so minutely as to cut off from the communion of the Church all who would not submit themselves absolutely to the authority of the Pope. The Imperial party was just as determined in its demand that the Council should proceed at once to reform the grievous abuses that had led to the schism and thus aid the Emperor in restoring religious and political harmony throughout his domains. A compromise was supposed to have been reached in accordance with which the two interests were to have the attention of the Council in alternate sessions. There was of course never any serious intention on the part of the Papal party of attempting the work of reformation. When pressure was brought powerfully to bear in this direction by the Imperial party, the Pope soon found an excuse for transferring the Council to Italian territory. Only a fragment of the Council re-assembled at Bologna, and abrogation soon followed. Paul III. died in 1549. The Emperor had gained so much prestige by his victory over the Protestant princes in 1551 that

his demand for the re-assembling of the Council at Trent could no longer be resisted. The Council re-assembled, and the Protestants were invited, under promise of safe-conduct, to appear before the Council. The turning of the tide in favor of the Protestant cause, with the complete defeat of the Emperor, caused another suspension of the Council. It did not re-assemble until 1561, six years after the Peace of Augsburg, and five years after the abdication of Charles V. The Papal party had no longer to trouble itself about the wishes of a mighty Emperor, and the Church was now free to carry out its policy. It need scarcely be said that the Peace of Augsburg was from the first hateful to the Roman Curia, and that there was from the first a growing determination to use every available means for thwarting the carrying out of its provisions in favor of the toleration of Protestantism. The definition of dogma by the Council of Trent was one of the most important procedures by way of preparation for the great Counter-Reformation. It specified and anathematized every detail of Protestant doctrine, and put into the hands of the agents of the Counter-Reformation a detailed statement of Catholic doctrine, by which they could readily test the orthodoxy of every system with which they might be called upon to deal. The attitude of the Council of Trent and of the Roman Catholic Church from this time on was that of uncompromising and deadly hostility to Protestantism in all its aspects. The Inquisition, which had long been in abeyance in most Catholic countries, was revived with deadly effect. The Index of Prohibited Books was established as a means of excluding from use among Catholics, and from publication and circulation in Catholic countries, all objectionable literature.

*b. The Order of Jesuits.*

But the mightiest agency of the Counter-Reformation, and the agency that directed the Papal policy in the definition of doctrine and in the establishment of the Index, was the Order of Jesuits. Jesuitism is Roman Catholicism in its ideal form. It is the incarnation of the spirit of Roman Catholicism. The aspiration of the Roman Catholic Church after universal empire, spiritual and secular, had received a rude shock; but the deter-



mination had been reached that by whatever means the losses must be retrieved, and that the onward course of Papal empire, whose goal was absolute world-wide dominion, must be resumed. Of what account were political treaties, of what moment were the peace and prosperity of civil governments, of what value were human life and human property, in comparison with the "greater glory of God" as represented in the world-empire of the Holy Catholic Church? The doctrine that no faith was to be kept with heretics, which had been acted on for centuries, was only a part of a system of ethics which freed its adherents from any other restraint than the consideration of the "greater glory of God," and which identified the greater glory of God with the promotion of the immediate purposes of the Roman Catholic Church. Did a civil ruler seem to stand in the way of the promotion of the "greater glory of God?" What more strictly in accord with the principles of the Church than that he should be removed by the assassin's knife or pistol, or by poisoning? Would war between powers unfriendly to Papal interests be promotive of the "greater glory of God?" The end was secured by persistent and most astute intriguing. Were Catholic princes inclined to take too secular a view of their functions and to devote themselves to other enterprises than the extirpation of heresy? What more effective way of promoting the "greater glory of God" than by direct and indirect means to fill them with fanatical hatred of Protestantism, and to convince them that the stability of their kingdoms as well as their future blessedness depended on their devoting themselves and their resources to the work of destroying the enemies of God and of His Church? The system of selection and training in the Society of Jesus was admirably adapted to the purposes of the Order. It secured a body of picked men, physically, intellectually, and morally, trained to absolute obedience, capable of enduring any hardships; with an intellectual training that enabled them to cope in literature, in the work of educating youth, in disputation with heretics, in personal influence over all classes of people, with the ablest men that Protestantism could furnish; with moral training that almost completely destroyed individual conscience, and that made them capable of carrying out without scruple the most atrocious orders of superiors. Nothing can be conceived

of at the same time more diabolical and better adapted to the purposes of the Roman Catholic Church than this so-called Society of Jesus. All that I have said about the Society I could readily substantiate from their own published writings. That their immoral principles were no mere theories, but that they were fully carried out in practice, history is, alas, too full of proofs. By the time of Ignatius Loyola's death in 1556, the Society was fully organized and had its plans of conquest nearly matured. The political Protestantism of the time was no match for the organized enthusiastic efforts of the Jesuits. Divisions among the Protestants made the triumph of the Jesuits easier than it would otherwise have been. Time would fail me to relate in detail the achievements of the Jesuits, or of the Roman Catholic Church under Jesuit leadership, from 1556 to 1618. A few specimen facts must suffice. Philip II., son of Charles V., inherited the Spanish and Netherlandish domains of his father. From the first Philip was completely under the malign influence of the Jesuits. The extirpation of heresy in Spain by the Inquisition, and the determined efforts to root out Protestantism from the Netherlands were due largely to Jesuit influence. The work of Bloody Mary in England, the Spanish Armada, and the Gunpowder Plot, are likewise attributable to the Jesuits. The assassination of Henry II. and Henry IV. of France and of William of Orange, was due to Jesuit influence, and was, in part at least, the direct work of members of the Society. The purposes of the Roman Curia and the Jesuits were thwarted for many years in the Imperial domains by the indifference of the successors of Charles V. Ferdinand I. (1558-64), though a Spaniard, was strongly averse to any attempt at coercing his Protestant subjects. Protestantism was allowed to make rapid strides in his hereditary domains. He was succeeded by his son, Maximilian II., who was strongly suspected of being a Protestant at heart, and who could by no means be induced to co-operate with the Roman Curia and the Jesuits in the Counter-Reformation. Maximilian II. was probably the most tolerant ruler of the age, and under him Protestantism became dominant in Austria and its dependencies.

The Catholic reaction may be said to have begun in Bavaria. Under Albert V. (1557-79) the Jesuits were allowed to open Colleges at Munich and Landshut, which soon emptied the Pro-

testant schools, and extended their influence throughout the Duchy. The University of Ingolstadt came under their control about 1576, and the theological work was given over to them in perpetuity. They were able to supplant the Protestant ministers one by one, and to convert large numbers of Protestant laymen. About 1573 the Jesuits were introduced into the ecclesiastical principality of Fulda, and in a few years Protestantism, previously dominant, was completely vanquished. In the electorate of Mainz, Protestants were supplanted by Jesuits about 1575. This process went steadily on until the outbreak of the Thirty Years' War. The Emperor, Rudolf II., though he sympathized with the Jesuits, was obliged, as we have seen, to grant to his Bohemian and Silesian Protestant subjects comprehensive charters guaranteeing to them liberty and autonomy in 1609. In Poland, where religious liberty had abounded, the Jesuits found entrance, and little by little gained such influence with the nobility as enabled them to utterly uproot Protestantism in all its forms. These, as I before remarked, are only specimens of the terrible work of the Counter-Reformation, and I have made no effort to picture to you the atrocious means by which these results were brought about.

### *c. The Union and the League.*

The House of Hapsburg, in its Austrian branch, by the close of the 16th century, had come strongly under the influence of the Jesuits. As Archduke of Styria (1696 onwards), Ferdinand, who as Emperor was to play so prominent a part throughout the Thirty Years' War, carried out remorselessly the Jesuit policy in which he had been schooled from infancy by prohibiting Protestant worship, banishing the Protestant clergy, and placing before Protestant laymen the alternative of conversion or exile. Many of the nobility were strong enough, however, to resist these measures and to protect the Protestant peasantry of their domains. Maximilian of Bavaria had likewise been trained by the Jesuits. Him also we shall come to know as one of the great leaders in the war. In fact he was the brain of the Roman Catholic powers engaged in the conflict. "What the Duke of Bavaria does has hands and feet," said one of his opponents. His guiding principle was to give no quarter to Protestantism.

Donauworth was a Lutheran Imperial city on the border of his domains and in close proximity to the ecclesiastical province of the Bishop of Augsburg. To guard itself against being overwhelmed by its Roman Catholic neighbors, the city had made use of its right to exclude all Roman Catholics, a monastery having been tolerated on the express condition that its inmates should make no demonstration outside the walls. Encouraged by outside parties, the monks had violated this understanding in 1607. They were roughly handled, as might have been expected, by the Protestant population. This furnished a pretext for Maximilian, to whom Donauworth had long been an eyesore. He laid the matter before the Emperor. Donauworth was put under the Imperial ban, and Maximilian was given the privilege of dealing with it according to his own good pleasure. He invaded the city with an army about equal to the population, and insisted on holding it until he had been reimbursed for his outlay in occupying it. He established Catholic worship in the churches, and quartered his soldiers on the population to convert them to the Catholic faith. To secure and execute such an Imperial decree was considered by the Protestants a gross violation of the rights of the Protestant Electors, who had not been consulted. The aggressiveness of Ferdinand and Maximilian thoroughly alarmed the Protestant princes. The result was the formation, in 1609, of an Evangelical Union, composed of the Duke of Wurtemberg, Maurice Landgrave of Hesse-Cassel Ernest of Anspach, Frederick Marquis of Durlach, Christian of Anhalt, most of the Imperial cities, and Frederick Elector of the Palatinate. The leading spirit of the Union was Christian of Anhalt, the nominal head was Frederick of the Palatinate. The Elector of Saxony and some other princes held aloof, largely, no doubt, from the active part that was being taken by the Calvinist leaders, Christian and Frederick. The Roman Catholic princes promptly met this effort at organizing for protection against Roman Catholic aggression by the organization of the Catholic League. Maximilian of Bavaria was the leading spirit, and was made chief in authority under the Emperor. The other more prominent members were the Electors of Mainz, Cologne, and Treves, the Archbishop of Salzburg, the Bishops of Bamberg, Wirtzburg, and Aichstedt, and the Archdukes of Austria. The co-operation of the Pope and the King of Spain was sought, and to

some extent secured. The Elector of Saxony and the Landgrave of Hesse-Cassel—to their shame be it said—by assuming a hostile attitude towards the Evangelical Union supported the Catholic League, and to some extent identified themselves with this organization. The Elector of Saxony seems to have hoped to secure for himself the Duchy of Julich, Cleves and Berg, by his co-operation with the League.

Almost contemporary with the troubles at Donauworth and the organization of the Union and the League was the attempt of the Emperor Rudolph II. to suppress the Protestants in Bohemia, Silesia, etc., followed by a great uprising of the Protestants, and the granting of the Royal Charter (1609) guaranteeing full religious liberty, providing for a Protestant Parliament or body of Defensors, and placing at the disposal of Protestants the old and famous University of Prague.

Perhaps no circumstance did more to precipitate the struggle than the dispute over the succession to the Duchy of Julich, Cleves, and Berg. These are all small territories bordering on the Protestant Netherlands, and though insignificant in themselves, their situation was such as to make the succession a matter of the utmost importance to the Netherlands, to France, to Spain and Austria, and to the Lutheran and Calvinistic princes of Germany. Early in 1609 the Duke of Cleves died without issue. Among the nine or more claimants to succession, the Elector of Brandenburg and the son of the Duke of Neuberg had the advantage of all others. Each tried to secure the support of the leading powers interested, and when the Emperor Rudolf sent the Archduke Leopold to take possession of the territory in the name of the Emperor, and commanded all subjects of the Empire to recognize his authority, the two Lutheran claimants were induced to join hands in opposition to the common enemy. War broke out, in which several Catholic and several Protestant powers had some part. Henry IV. of France had decided to send a large army, and hoped to be able to strike a decisive blow at the growing pretensions of the house of Austria. His assassination by a Jesuit prevented his active intervention, although his successor sent 12,000 infantry and a contingent of cavalry to the assistance of the Lutheran claimants. The breaking out of war in Hungary and Bohemia prevented the Emperor from maintaining his position in Julich-Cleves. He

invested the Elector of Saxony with the succession to the Duchy, and left him to settle the matter with the two other claimants. Having with the aid of France and the United Netherlands repelled their Roman Catholic enemies, it remained for the Elector of Brandenburg and the Duke of Neuberg to settle between themselves the question of ownership. The Duke proposed to settle the matter by marrying the daughter of his rival. The Elector was indignant and boxed the Duke's ears. The result of this personal encounter was momentous. The Duke renounced Protestantism, married a daughter of Maximilian, and became a staunch member of the League. The Elector, having no hope of Lutheran aid, owing to the pretensions of the Elector of Saxony, turned Calvinist, and became one of the most active members of the Union. A little later the dispute as to the Duchy was decided by dividing the territory between the two chief claimants. This dispute came very nearly precipitating the great war.

In 1612 Rudolf died, and was succeeded by his brother Matthias, who had been for some years King of Bohemia and Hungary, and regent for his imbecile brother Rudolf. Matthias had made use of the Protestants for his own ambitious ends, and had doubtless encouraged them in their insubordination. He too was growing old and feeble, and the Austrian princes put forward Ferdinand of Styria as his successor in 1617. There was considerable hesitation about recognizing Ferdinand as King of Bohemia on the part of the Protestant nobles; but they finally yielded to the inevitable. Ferdinand at once began to put in practice his Jesuit principles. Though fully resolved to extirpate Protestantism, he allowed himself to sign the Royal Charter guaranteeing the liberty of the Bohemian Protestants. From this time on there was a growing feeling of discontent among the Protestant nobles, who felt that they were ignored in the government, and that the confidential advisers of the Emperor and the King were their bitter enemies. This discontent was intensified by the oppressive conduct of the Roman Catholics, with the connivance of Matthias and Ferdinand, in refusing to the Protestants the use of certain churches they had erected. At Bruneau and Klostergrab, both of which were, in the view of the Protestants, in the royal domains, and so within territory

where freedom of worship was guaranteed by the Charter, buildings had been recently erected. From the former the Protestants were rigorously excluded; the walls of the latter were demolished. The Protestant Defensors met in Diet and appealed to the Government for redress of grievances. Their appeal was treated with contempt. The Protestants were thoroughly exasperated. Under the leadership of Count Thurn, a reckless, impetuous German-Bohemian, violent resistance was decided upon. The Emperor and the King were both absent from Prague, seeking to secure the allegiance of the Hungarians, who were thoroughly Protestant, and who had during some years showed small respect for the authority of the Emperor. The Counsellors of the Emperor were held responsible for the indignities and outrages that had been perpetrated upon the Protestants. It was decided that a body of Protestant nobles, with Thurn at their head, should force themselves into the apartments of the Counsellors, demand of them a direct answer as to the source of the obnoxious procedures, and in case of refusal to give full satisfaction should employ violence. One of the most obnoxious ministers had left the city. Martinitz and Slawata were accosted. On refusal to give the information demanded of them, they were seized and hurled from the windows into the moat seventy or eighty feet below. Their secretary, Fabricius, remonstrated and was similarly dealt with. Marvellously, all escaped without even a broken bone. When they were seen rising and trying to escape many shots were fired at them from the windows, but not one took effect. The Protestant nobles at once took possession of the city, established a provisional Government, and compelled the citizens to swear allegiance to the new Government. The throwing from the windows was the beginning of Bohemia's woe. It precipitated a struggle which must have come sooner or later between the Roman Catholic and the Protestant powers of Europe—a struggle that was destined to last for nearly a generation, that was to deluge the continent with blood, that was to cause an amount of human woe that is absolutely incomputable, that was to destroy property to an extent we can scarcely conceive of, that was to leave central Europe almost a desolation.

*(To be continued.)*

## JOHN BURROUGHS.

## I. THE MAN.

John Burroughs was born in Roxbury, N. Y., April 3rd, 1837. His father's farm lay in the lap of a high bald top mountain in the hilly region of New York State, and on the rugged sides of "Old Clump" the boy spent many a day tending sheep. School privileges fifty-four years ago in rural districts were nothing to boast of, but such as they were John had the benefit of them till he was twelve years old. During the next three years he wrought on the farm in the summer and attended school in the winter. When he was fifteen years old, the desire for knowledge awoke within him more intensely than ever and his heart was set upon the study of algebra and grammar. The problem now was, how to secure the books. His father though a fairly prosperous farmer did not hold very liberal ideas on the question of education. Had not his son learned to read and write? Had he not mastered Dayboll's arithmetic including the famous "sum" of the hare and the hounds? What more could be desired. Evidently the books were not forth-coming from that source. But John Burroughs had too much of the strength of his native hills in his disposition to be easily discouraged; and by tapping sugar maples and selling the sweet produce he was able to buy the coveted volumes and some others in addition.

The study of algebra and grammar so whetted John's mental appetite that he became desirous of attending a boarding school in an adjoining town. At first the father consented. With the alacrity that is born of hope the son hastened through the Fall ploughing. But when the time came for him to go, the father having counted cost refused to send him. Again was the lad thrown upon his own resources. He applied for a district school, secured it, taught six months, saved fifty dollars, and in the winter of 1853 attended the seminary at his own expense. For the following ten years the young man gave himself to teaching, and in 1864, at the age of 27, he became a clerk in the treasury department at Washington, which position he held till 1873. His



next appointment was that of receiver of the Walkill National Bank at Middlebury, N. Y., and in 1874 he settled on a farm at Esopus-on-the-Hudson, where he still resides, dividing his time between fruit culture, literature, and the inspection of national banks.

## II. THE NATURALIST.

Mr. Burroughs was a man grown before he turned his attention to Natural History. As a boy he had loved the fields and the woods most ardently, but not as a student. But when the time of his devotion to the subjects of Botany and Ornithology came, he began the study of them with peculiar advantages. "No one," he says, "starts the study of natural history with such advantages as he whose youth was passed on the farm. He has already got a great deal of it in his blood and bones; he has grown up in right relations with bird and beast; the study comes easy and natural to him." Of these advantages the very best use has been made. The name of John Burroughs is a household word among lovers of birds and flowers; while as an authority on Ornithology he is surpassed by none, and equalled, if at all, only by Dr. Abbott and the late Henry Thoreau, as a writer.

## III. THE AUTHOR.

John Burroughs has a distinctive place. Authors are generally known according to the subjects on which they write, or the style in which they write. Henry George is surpassed by many as regards the mastery of a pure English style, but no writer of the present day handles a more interesting subject. Carlyle wrote about common and every day topics, but he invested them with a new interest because of his extremely peculiar method of using words. Mr. Burroughs has both an uncommon subject and a singularly original style. The former part of this statement may seem untrue to some. Are birds and flowers uncommon? Are they not all about us? Do we not see them every day? True enough—but how many truly see them? How many can tell the song of a Scarlet Tanager from that of a Warbling Vireo? or the blossom of a Buttercup from the bloom of the Wild Mustard? Judged by the general lack of acquaintance with

them, the topics of flowers and birds are uncommon enough to be exceedingly attractive. In treating of these topics John Burroughs makes use of a style peculiarly his own. The main characteristics are:—

1. *Simplicity*—The essays abound in words and sentences of plain Anglo-Saxon origin and arrangement. Taking an example at random, we find in the paper on 'Pastoral Bees' the following sentence:—"The honey-bee goes forth from the hive in spring like the dove from Noah's ark, and it is not till after many days that she brings back the olive leaf, which in this case is a pellet of golden pollen upon each hip, usually obtained from the elder or swamp willow." In this sentence there are 52 words; of these, 39 are monosyllables, 11 dissyllables, and 2 trisyllables; and this will serve as a sample of the whole. On the page from which the quotation is taken, there are 167 words. No less than 150 of them are Anglo-Saxon and the remaining 17 are the simplest forms of Latin and Greek derivatives. In a word, the style of John Burroughs is the style of the English Bible. One might almost imagine that he had made the King James' version his model and drawn his vocabulary therefrom. In this respect, there is a striking likeness to the diction of Ruskin. The same simple words, the same loyalty to the Anglo-Saxon, the same short, crisp sentences are found in the writings of these two masters of the English language.

2. *Vividness*.—No writer of English has a more thorough command of graphic phrases. In no feature of his work does Mr. Burroughs so completely individualize himself as in this. Some time ago, an article appeared in the *Century* on the Blue Grass region of Kentucky. Without knowing who had written it the writer began to read it. In the midst of the essay one of these peculiar expressions was found. There could be no doubt as to the authorship after that. No one but Burroughs would have conceived such a verbal combination. Turning to the end of the article, the guess was verified, for there was his name signed as the author. Here are a few examples. Speaking of the improvement wrought by the purchase of a new cow he says, "the milk had met with a change of heart." Alluding to the composition of the human frame being seven-tenths water—"Seven-tenths of the human race rained down but yesterday.

We carry ourselves as in a phial." Irrigation is described as "pouring the water down the throats of the thirsty fields." A trout stream has this effect, "when the heated and soiled and faded refugee from the city first sees one, he feels as if he would like to turn it into his bosom and let it flow through him a few hours, it suggests such healing freshness and newness." A trout cannot be caught unless "you put your heart upon your hook." So also, "if you have a bird in your heart you will see him in the bush." A wood path is "carpeted with silence." The delights of pedestrianism are expressed by saying, "I think it would be tantamount to a revival of religion if the people would all walk to church on Sunday and walk home again \* \* \* let us walk by all means; but if we will ride get an ass" !! The sketch entitled 'Strawberries,' is from beginning to end a succession of intensely graphic descriptions. As one reads, the creeping vines are seen; the blossoms appear; the buds form; the fruit ripens; the snap is heard as the luscious berry is plucked from the stem; the fragrance tantalizes the nostrils; you "take a good smell and go mad." No one but John Burroughs could have begotten such a conception.

3. *Freshness.*—This quality belongs to the subject on which Mr. Burroughs writes. Nature is perennially fresh. Nature is never stale. Communion with Nature is the best of all antidotes for mental nausea and weariness of spirit. All the freshness that belongs to the subject appears in the writings of those who discourse upon Nature. Woods, McCook, Miller, are never dull; and Mr. Burroughs is a brilliant example of the rule. In the pages of his six small volumes the breezes blow delightfully, the birds sing cheerily, the flowers bloom gaily. The perusal of them is almost equal to a ramble in the woods. Especially is this the case with the papers on 'Mellow England,' 'English Characteristics,' and the volume well named 'Fresh Fields.' The highways so often trodden by tourists are avoided. The scenes so repeatedly described are not mentioned. One would never learn from them that such cities as London, Glasgow, Liverpool, existed. The Tower, Princess Street, Abbotsford, George Square are not even hinted at. Instead of these the reader is led down the by-paths and over the meadows; hears the lark, the starling and the thrush; sees the daisies, the buttercups and the hedges, and comes back refreshed from his imaginative journey.

A list of John Burroughs's books includes "Wake Robin" (1871); "Winter Sunshine" (1875); "Birds and Poets" (1877); "Locusts and Wild Honey" (1879); "Pepacton"; "Fresh Fields." For the brain-weary merchant, toiler, student, here is a course of summer reading to be envied. A sojourn in Muskoka, a ramble among the Adirondaes, a trip up the Nepigon with John Burroughs's essay in hand—what a vacation that would be!! From such a resting time one would return saying with the London *Spectator*, "whichever essay I read, I am glad I read it, for pleasanter reading, to those who love the country, with all its enchanting sights and sounds, cannot be imagined."

P. K. DAYFOOT.

#### IN THE BAY.

The sun like a golden shuttle is flying  
 Straight through two webs of mist,  
 And sails coming in and sails leaving harbor  
 Pattern what threads they list,  
     Till the sky is a cloth of flame:  
 In and out, in and out,  
     Till the sea grows over its frame:  
     And the sea and the sky,  
     Now low and now high,  
 Gleam each where the other hath lain.

But one saileth not, one ship stays in harbor  
 Fast by the rotting quay:  
 Her skeleton masts, her ropes hanging idle,  
 Like unto dead men be.  
     Sail thee, sail! spread the sail!  
     While the sun still holdeth his way.  
 Out of sight, into sight,  
 But the sailing must never stay:  
     For the sea and the sky,  
     Will never come nigh  
 To ships lying home in the bay.

BLANCHE BISHOP.

## CREED AND CHARACTER.

What I shall have to say this evening bears upon its face a strong impress of the past. It breathes the spirit of the early part of the present century—a period, according to our modern thinkers, of credulity and old-fogyism. It is quite common and quite popular at the present time to say that our grandfathers spent their time in haggling over doctrine and quarrelling about theories instead of applying themselves to the practical problems of their day, and that they have thus left to us as an heirloom an accumulation of moral and social problems, the solution of which is of such paramount importance that we have no time for the consideration of mere religious theories. In other words we are told that the present age is so practical that there is no place for doctrine. In the face of this popular contention, I propose this evening to plead the importance of doctrine on the ground of the intimate connection that exists between Creed and Character, or between doctrine and personal life.

If such a connection does exist, if our characters are to any important degree dependent upon our beliefs, we can not overestimate the importance of making such a careful selection of doctrine that the very best results in character may be produced. When we consider, as one writer has said, that "Character is the only reality in the universe," that the structure we are rearing is to stand "amidst the war of elements, the wreck of matter, and the crush of worlds," surely it becomes us to see to it that nothing shall enter into or influence the form of the structure that shall in any way destroy its usefulness or mar its beauty.

In order that we may more fully appreciate the importance of character building let us first briefly consider this thing called character, as to its nature and the manner of its growth.

Its distinguishing feature is *individuality*. Every man who has character has within himself a power to re-act upon his surroundings in a manner that is peculiar to himself. No other man placed in exactly the same circumstances would act in exactly the same way. If he makes but a feeble impression upon his surroundings, he is said to be a man of little or no character.

If he leaves the stamp of his personality upon all he touches we say, "He is a man of character."

This truly greatest thing in the world is a something that works from within, and though to some extent influenced by circumstances, it yet manifests a power to withstand the shock of circumstance and to shape its own course independently of all opposing forces.

Character is therefore the centre and core of personal life. It is a mysterious, invisible something that is creeping outward from its wrappings of flesh and sense, like the opening petals of a flower, ever displaying in its progress more and more its unique structure; growing more and more distinct from father, mother, home and friends, and developing into that wonderful thing we call personality.

And how does it grow? By judgments, choices and acts. Every circumstance, however trivial, demands a decision, and that decision adds something to the structure; it strengthens a bent, determines a current, or builds up a sentiment, and thus creates character. Without the necessity for a decision the character would be shapeless. Thus we see that every opinion, every word, every action which involves a decision is forming character.

Now the choosing faculty—the will—always acts from motives. The judgment, laying hold upon the various theories and objects that are presented to it, formulates beliefs, and these beliefs furnish all the motives under the impulse of which the will is brought into exercise. This process is repeated day after day, month after month and year after year, each choice being to some degree influenced by previous choices. This continuous action of the will, with the ever increasing weight of all former decisions behind it, gives it direction, and this bent, this fixity, towards which the determining power is constantly tending is termed character. We conclude therefore that character, which is really worthy of the name, must be based upon correct doctrine. In the light of these truths how erroneous does the statement appear which is so current in our day, that it is of no importance what a man believes so long as his life is right. The life which is simply the expression of the character cannot be right until the motives are right and the motives cannot be right until the beliefs accord with truth.

Now the sources of belief are numerous and varied. Amongst these are predilection, parental influence, general environment, self-interest, superstition, sentiment, consciousness, and sometimes evidence. The two last named, consciousness, and evidence, may be safely said to be the only legitimate sources of belief; and yet they are the least productive of all the sources I have named. One writer has gone so far as to say, that "Beliefs originate never in evidence but solely in their apparent profit." Although such a statement is too strong, it is true that our judgments are so warped by the other influences named, that we either cannot or will not interpret our own consciousness correctly and our prejudices are so strong that evidence is almost entirely set aside in the formation of creed. It may be said by way of palliation that a creed based solely upon consciousness and evidence would be a cold and heartless thing. But on the contrary, consciousness when properly interpreted and obeyed will leave upon our lives the impress of all the warmest and noblest impulses of our being; while evidence, as a source of belief, will bring before us great fields of unexplored truth which, if once thoroughly seized upon as motives, will set the whole being in a blaze of enthusiasm for God and humanity. No—belief does not need to be based upon sentiment in order to be warm.

I do not propose here to discuss in detail the influence of particular theories or systems of doctrine in the production of specific types of character. Questions of orthodoxy and heterodoxy are apt to be only too welcome, especially if there be any uncertainty as to which side a man will take. But I desire rather to call attention to some essential qualities of Christian character and to show that these can only be developed by the most assiduous and painstaking effort to discover truth and to formulate a creed in strict accordance therewith.

The first that I shall name is earnestness of purpose. It will, I think, be generally admitted, that this quality is essential to success in any sphere of life, and especially is it so with the Christian. His activity and consequent usefulness will be almost exactly proportionate to his earnestness. Now indefiniteness in creed or the absence of a creed is invariably accompanied by indifference in life. The man who has before him no clearly defined ideas of truth cannot be and is not actuated by the strong motives which

always spring from a firm grasp of truth. It is the loose holding of truth, and the consequent absence of strong motives, that is the cause of the drifting of the majority of Christian lives to-day. On the contrary the man who has settled beliefs, in whom conviction has laid hold upon the inner springs of activity, is a man whose every act will exhibit a directness of aim and an intensity of purpose that can spring from no other source.

What but a belief in the doctrine that "there is none other name under heaven given among men, whereby we must be saved," could impel a Carey to leave the quiet of an English home for the jungles and the fevers of India?

What but a firm belief in gospel truth could inspire Latimer with such courage that he gave his body to be burned in order that the blaze of his funeral pile might light the candle of gospel truth throughout England, or could nerve the arm of Cranmer as he held his hand in the flames to punish it for weakness in signing the recantation.

And even in our day, when the fires of persecution have been extinguished and when error has clothed itself in the garb of orthodoxy, there is nothing that can induce the Christian to face modern heresy, to risk the loss of popularity, and to submit to be charged with narrowness and bigotry, but a firm confidence that his creed is drawn from the sources of eternal truth.

Another essential quality of high Christian character is stability. There are men whose convictions are strong and whose lives are therefore earnest and purposeful, who yet for lack of continuity of purpose never accomplish results at all commensurate with their abilities. Their earnestness is being constantly misdirected; their purposes are "as variable as the shade by the light quivering aspen made." These are men who have not sufficiently guarded the sources of their beliefs. They have allowed themselves to formulate a creed upon other grounds than those of evidence and consciousness, and as the basis of their belief is as unstable as water, so also is their character. Now as a matter of fact, few properly constituted minds can help trying to find some reasonable explanation of the circumstances of their lives, the matters of their experience and the ground of their hopes for the future. Some sort of system of doctrine is forming itself in "the cobwebbed, gloomy intellect of even the most



ignorant of our race." I say "is forming itself," but alas for the haphazard way in which it is being formed. It is lacking in harmony, consistency and unity—elements absolutely essential to permanency either in creed or in character. Stability can only be obtained by a complete abandonment of every false basis of belief and by a rigid obedience to the motives which discovered truth may place before us. When I say this I mean to say more than that some systematic creed is necessary to stability of character. I mean to say that unless we can hold firmly to a creed, every foundation stone of which has been tested by the touchstone of Christian consciousness and squared by the eternal truth of the Bible, we are liable to be blown about by every wind of doctrine, wandering spirits continually "seeking rest and finding none." But again, a clear creed is essential to self-reliance, which must always be one of the most prominent qualities in a strong and vigorous Christian manhood.

The Bible is a moving picture in which is portrayed most perfectly our own moral image in all its weakness and depravity, but side by side with this doctrine is plainly set forth the possibility of a union between man and God. And it is only by becoming fully seized of this doctrine that the believer can realize that he is linked with Omnipotence; that though his helplessness is so complete that without Christ, the great connecting link, he can do nothing; yet once the union has been effected, his consciousness of strength becomes so great that he can triumphantly exclaim with the apostle, "I can do all things through Christ who strengtheneth me." The consciousness of strength which enables the Christian to undertake great things for God, does not arise from confidence in his own unaided powers, but from that confidence which springs spontaneously from a firm belief in the doctrine of the abiding presence and power of the Holy Spirit in his own soul.

By self-reliance then I do not mean self-isolation from the supporting arm of Omnipotence, but I mean that confidence in one's own powers, energized by the living doctrines of the Bible, which can only be the outcome of a perfect assimilation of those doctrines into our spiritual being.

If then the doctrines of the Bible have such transforming, elevating and energizing power, we may safely say, we cannot

have too much of such doctrine. But it is not only necessary that we have plentiful supplies of this doctrine, the doctrine must be so taken up and assimilated as to become the veritable bread upon which our moral and spiritual natures are nourished, it ought to be the living water which should satisfy our soul-thirst, it ought to be the atmosphere whose oxygen should consume all the impurities of both head and heart, it ought to be the stronghold to which we flee from the deadly attacks of error and doubt, it ought to be the weapon with which we attack evil in every form. And it is only when thus strengthened and equipped that we can with confidence enter the lists against the principalities and powers, the spiritual wickedness in high places with which we have to contend.

But let us pass on. There seems to be something almost akin to difference of opinion between Prof. Henry Drummond and Dr. A. J. Gordon as to whether faith or love is the thing of first importance in the world. But to whichever view we may incline we are all prepared to admit that both are of sufficient importance to demand of us the most careful cultivation. We have already seen that in order to produce the best results in character, correct doctrine is the only safe anchorage for faith or belief. I now wish to add that the capacity for loving also, which is generally held to be an inherent quality in human nature, possessed by each individual in a greater or less degree, is guided as to its objects and regulated as to its power by the doctrine we believe. For example, the man who believes that general happiness or utility is the ultimate ground of obligation, is driven, though perhaps unconsciously, into a line of thought and action which is supremely selfish; while the man who holds that conformity to God's character is the supreme necessity, that the fall and the redemption are great and eternal verities, cannot be other than a missionary and a philanthropist. The men who are moving the world to-day by the power and eloquence of love are not men whose love or whose lives are based upon sentiment, but men whose souls have been stirred to their deepest depths and whose love has been kindled to a burning enthusiasm by the firm conviction that the doctrines of the Bible are true. The enthusiasm of conviction is by itself as mighty as the enthusiasm of emotion. But there is no power so irresistible as that of the

man whose intellect is married to his heart, or in other words, whose love is guided and controlled by his convictions of truth. But perhaps the most direct influence that doctrine has upon life is seen in the moral and religious tone that is given to the character. It is here that we have most strikingly manifested the truth that I have already stated, that loose holding of doctrine invariably leads to loose practice. Whenever men become so very charitable that they are utterly indifferent as to what their fellowmen believe, it is only a very short step to indifference as to what they do. The boundary lines of orthodoxy are exactly co-terminous with the boundary lines of true piety in life, and on the other hand laxity in doctrine, or what some are pleased to call the broad-minded charity of to-day, is the natural camping ground of all the doubtful practices so common in society and church life. I am firmly convinced that the marked decline in spirituality amongst professing Christians, and the serious obscuring of the dividing lines between the church and the world which are so manifest to-day, are largely attributable to the desire in many churches to remove the so-called barriers of orthodoxy and give full range for the most complete freedom of thought and doctrine within the limits of church life. The cry for less doctrine and more practical religion, for shorter sermons and more worship, has led to such a condition of things in many churches that the religious services have become a kind of æstheticism, tinged with a slight religiosity. If we wish to maintain a high standard of religious life, if we desire to keep our churches unspotted from the world, if we wish to prevent our services from degenerating into mere formalism, we must keep constantly before the minds of our people the great and vital truths of our Christianity—in a word we must give them plenty of doctrine.

There is then between doctrine and life a close and indissoluble union. They act and re-act upon each other in such a manner, that divorce destroys the power of both. Doctrine without the living personality is mere letter. Life, without doctrine to mould and direct, is uncertain in its movements and utterly impotent to accomplish great results.

When the mightiest among the mighty ones of Heaven began to doubt the doctrine of the Omnipotence of the King, he became

a rebel and was hurled from the battlements of the celestial city. When the Lord's chosen people began to forsake the old doctrines they fell into licentiousness and idolatry. When the Christian church of the middle ages became indifferent respecting the creed of its members it not only became correspondingly indifferent as to their lives but itself soon became a very sink of iniquity. On the contrary, when the trumpet tones of Luther resounded throughout Europe calling the Christian church to return to her allegiance to Bible doctrine, Christian life was purified and Christian character ere long became a synonym for all that is noblest and best in man.

The Waldenses, the Bohemian Brethren and our own ancestors, the Anabaptists of Germany, in their loyalty to Bible doctrines manifested a steadfastness of purpose and a nobility of character that have been the wonder and admiration of the Christian church of the later centuries.

When Wilberforce became fully seized of the great doctrine of the universal brotherhood of man as exemplified in the character of Christ, his heart was fired with the enthusiasm of humanity, and he entered upon that life-long struggle which culminated in the grand victory by which the shackles of slavery were struck from nearly a million of his fellow beings.

The Apostle to the Gentiles died for his creed. The early Christian martyrs witnessed their fidelity to doctrine with their blood. The fires of Smithfield tell a tale of faithfulness to truth and its glorious results, which ought to shame the self-styled "liberals" of the present day.

The world has not changed. The needs are the same. Modern free-thought with its demoralizing tendencies; down-grade theology with its accompanying laxity in Christian morals; the outspoken indifference to Bible truth in many Christian churches, and the consequent weakening in Christian character, all demand that we shall not only have a clear and well defined creed for ourselves, but that in the light of the indissoluble union between creed and character, we shall, even at the risk of being called fossilized and illiberal, boldly and persistently maintain and propagate the doctrines of our creed. Thus shall we best obey the injunction of the Apostle: "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

W. E. NORTON.

## COLLEGE NEWS.

THE MCMMASTER UNIVERSITY MONTHLY is in an important sense a continuation of the *Woodstock College Monthly*, inaugurated more than a year ago, and successfully conducted through eleven monthly issues. A few months ago, the honored Principal of Woodstock College, who was also Managing Editor of the *Monthly*, feeling the pressure of the extra work involved, and recognizing the advantages that would accrue to our educational interests from a union of the various departments of the University in the publication of a larger magazine, in which the interests of all the departments should be regarded and our educational ideals fully voiced, made overtures to the Theological and Arts Faculties looking toward the merging of the *Woodstock College Monthly* in a *McMaster University Monthly*, to be edited and published in Toronto. After prolonged negotiations, in the course of which the teachers and students of Woodstock College and of Moulton College were duly consulted, a basis of co-operation was reached, which, it is hoped, will prove thoroughly satisfactory to all concerned.

The basis of agreement involved the creation of a publishing committee of eight, to consist of one representative of each Faculty and one representative of the students of each department of the University, to whom it should belong to appoint, counsel and co-operate with, a Managing Editor and a Business Manager. In accordance with this agreement, the Theological Faculty appointed Professor A. H. Newman; the Arts Faculty, Professor M. A. Clark; the Woodstock College Faculty, Principal W. H. Huston, and the Moulton College Faculty, Miss Blanche Bishop. The students of the Theological Department of the University appointed as their representative Mr. C. J. Cameron; the students of the Arts Department, Mr. B. W. Grigg; the Woodstock College students, Rev. O. G. Langford, and the Moulton College students, Miss Olive Copp. At a meeting of the Committee in April, Professor Newman was appointed Managing Editor. The appointment of a Business Manager was deferred until October.

It is thought inadvisable at present to issue a detailed prospectus, or even to outline at any length the policy of the MONTHLY. It is the earnest desire of the management to subscribe in the highest degree all the interests of our educational work. The action and cordial co-operation of teachers and students in all departments of the University, and of the alumni and alumnae of the various departments, is confidently expected. The best thought and the best literary gifts of our educational institutions and of the denomination should be made tributary to the pages of the MONTHLY. It will be equally hospitable to all departments, and there should be no lack of variety. Creditable student productions will be no less welcome than the more mature productions of teachers and alumni. It is intended to devote a few pages of each issue to brief notices of the best current publications.

The permanence and success of the MONTHLY will depend upon the speedy creation and the maintenance of an adequate subscription list. In this regard we are practically starting *de novo*. Most of the subscriptions to the *Woodstock College Monthly* expired in March and April, and the remainder have only a few months to run. We trust that a large number of former subscribers will renew their subscriptions, and that many new patrons of the enterprise will be promptly forthcoming. If we had a permanent, paying subscription list of one thousand we could considerably enlarge and greatly improve the MONTHLY. While we expect to make it worth far more to our subscribers than the subscription price, we feel that we can confidently appeal to the friends of denominational education to give it their support as an important adjunct to our educational facilities. If conducted as creditably as we trust it may be, it should be worth far more to the denomination as a means of calling favorable attention to the work of the various departments of the University than its publication will cost. As a means of stimulating intellectual and literary activity in our educational institutions, its value should be equal to the creation of a new professorship.

The present number of the MONTHLY will be sent to many of the old subscribers of the *Woodstock College Monthly*, and to many others. The sending of this number may be regarded as a request for an immediate subscription. In no way can friends help forward the enterprise more effectively than by prompt action in this matter.

Several of the Woodstock College students have expressed their willingness to undertake some canvassing for the MONTHLY; they will endeavor to secure the renewal of the old subscriptions and to find a host of new supporters. We expect valuable aid in this regard from the students of the Theological and Arts departments and of Moulton College.

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#### McMASTER HALL.

Nine good men and true completed their studies in the Theological Department in April last. These have all accepted calls to pastorates of churches, and have settled down to work, as follows:—

W. E. Norton, Georgetown.  
 L. McKinnon, Florence and Euphemia.  
 J. A. Keay, Dundas.  
 J. Roberts, Port Arthur.  
 G. M. Leehy, Whitby and Brooklin.  
 J. Cross, Bredalbane.  
 J. B. Brown.  
 A. N. Frith.  
 H. A. Giffin.

Messrs. Roberts, Norton, Keay, Leehy, and Cross, have been ordained. We expect these brethren to give a good account of themselves.

The first year's class in the Arts Department made an excellent impression by their devotion to work. The new Department moved

into line without friction, and professors and students have already become an essential part of our educational work. The past year has been one of steady work in both the Arts and Theological Departments, and the intercourse of professors and students has been delightful. The new professors have been getting into harness, and will doubtless be of increasing service to their classes as the years go by. All are convinced that the strength of the University, its fitness to serve its purpose, is measured by the character of its class-room work.

Professor M. S. Clark is spending the summer in Paris in the interests of the chair of Modern Languages. Professor A. C. McKay is visiting physical laboratories abroad, and will purchase an equipment of the finest apparatus for the Department of Physics. We wish the professors a happy summer and timely return.

Professor Farmer has returned from his two years of special study under Dr. Broadus and his associates, and is ready to give himself with enthusiasm to the work of his department, New Testament Exegesis.

A larger number of ministerial students than ever before have gone forth from McMaster Hall and Woodstock to spend their holidays in preaching the Gospel. Most of them have gone to labor in communities where the work is hard and the helpers are few. Were it not for these months of student labor, many of these fields would be left destitute all the year, and would be lost to the denomination. This arrangement is far less serviceable than that of settled pastors; but it is of immense value. These young men who are spending their summer in this trying work are entitled to the sympathy of all who have the best interests of Christ's cause and of the denomination at heart.

The prospects for students the next year is good. Quite a number who purpose to enter the new class next autumn in the Theological Department have already duly made application. We cannot expect, however, to have large classes in this Department until the Arts Department begins to send forth its graduates. Thirteen of those in the first class in Arts have the ministry in view. Of the number applying for admission to the freshman class in Arts a very large proportion are preparing for the ministry. A pleasing and hopeful fact in this connection is the application of two of the matriculates of Grande Ligne for entrance upon the full Arts Course of McMaster. If these young men bring with them, as they doubtless will, the spirit of Grande Ligne, all the students of the University will be quickened and enriched in their sympathies. We need to be brought into closer fellowship with the spiritual needs of our fellow-subjects in Quebec.

The two ladies of the Arts Department distinguished themselves in their classes, and the young men were not less cordial in acknowledging the fact than were the professors. The new class in Arts will, it is hoped, be not less fortunate in having lady students of its number. Henceforth the students of Moulton will attend the classes of the Arts Department for most of the subjects of their fourth year.

At the meeting of the Senate and the Board of Governors on June 26th, Dr. McKenzie was appointed as Lecturer in Biology for the next

year, and provision was ordered to be made for some instruction in elocution in McMaster Hall. Rev. G. B. Foster, M.A., of Saratoga Springs, was appointed to the chair of Philosophy. Mr. Foster will enter on duty in October, 1892. Meanwhile he is expected to spend a year in special preparation for his class-room work. Mr. Foster is a patient thinker, and has testimonials of great value. Rev. Jesse B. Thomas, D.D., of Newton Centre, was, at the same meeting, unanimously offered the Chancellorship of the University. Dr. J. B. Thomas is recognized as one of three of the most eminent Baptists in the world. It is not yet known whether Dr. Thomas will accept the Chancellorship.

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#### WOODSTOCK COLLEGE.

Once again we have witnessed the departure of our College comrades, and the halls have grown silent and still. The last week has been both a sad and a glad one. Sad, because we say good-bye to those whom we have learned to admire, reverence and love; glad, because the long continued pressure is lifted and the high tension relieved.

And why shall we not indulge a feeling of momentary sadness when we remember that we shall never all meet again. Friendships have been formed, souls have been bound together as strongly as heart fibres can bind souls, and as one after another waved his final farewell, how could we turn from the scene with any other than a sad heart.

But there is a brighter side. There is always a bright side, if we only have the eye to see it. The friends we have learned to love in the College have helped us, have made us better men. From each other we have caught inspiration and stimulus. In some particular each one has been an example to the others. The weak helps the strong by tempering his nature and, perhaps, toning down his otherwise too rugged disposition; the strong inspires the weak, as he is led to emulate his self-reliance. And so, though we should never see our fellows again, we are the better for having loved them. To those who are anxious that Woodstock College should continue to be pre-eminently a home where the strongest Christian influences only shall dominate, the good news of frequent conversion during the past year has already come. A work of peace, quiet, gentle and genuine has moved on uninterruptedly; cheer has come to the eyes of the teachers and Christian students, as one after another has rejoiced in the love of Jesus. Some go forth this year with new hopes, new resolves, and higher ambitions. Can we know the result? Eternity only will tell.

A year of hard work has been done. The teachers, especially, must be very tired and in great need of rest. The recent introduction, under the new management, of so many of the younger class of boys has brought additional responsibility in the matter of government. The rules of discipline have had to be revised frequently in order to meet the different class of students attending. This has made heavy work for those who have held the helm, yet the vessel has been well cap-



tained, piloted and moored, and is now lying in dock waiting for a complete overhauling for the annual voyage in September. May God bless the captain and the crew and make them a blessing, and may the precious freight entrusted to their care always be as well cared for as through the past year.

On the afternoon of Tuesday, June 16th, the closing exercises of the College were held. After devotion by Revs. Geo. Sale, B.A., of Atlanta, Ga., and T. Trotter, B.A., of Toronto, the Principal, in the regretted absence of Rev. E. W. Dadson, B.A., presented the diplomas. A few kind and sympathetic words were tenderly said, evidently it was hard for the Principal to say good-bye to the class. The following is a list of the successful candidates: G. H. Clarke, M. DeCew, A. Glasgow, W. A. Johnson, O. G. Langford, J. Macdonald, G. McMaster, D. Nimmo, E. Seldon.

Upon the platform were the Hon. R. Harcourt, Treasurer for the Province of Ontario, the Mayor and some of the leading citizens of Woodstock, Mr. Garson, of Goderich, and others. The Hon. R. Harcourt was the principal speaker of the occasion. His address was full of suggestive thought, stimulating and helpful, and although modestly and reservedly delivered, we have seldom enjoyed a more beautiful talk from that platform.

The most touching feature of the afternoon was the farewell to Mr. Wolverton. The students, with the faculty, had purchased a most beautiful gold watch which was presented on behalf of the students by Mr. E. Seldon. It was hard work. We all love Mr. Wolverton. His name, especially during the past year, was enough to call forth hearty cheers. His place cannot be filled. He was our beloved teacher and such he must remain. His successor must win the hearts of the students. Our hearts follow our old master. Our prayer now is to our kind Father "That no evil may befall him, and that no plague may come nigh his dwelling."

The Calvin scholarship of \$50 was divided between Mr. Nimmo and Mr. W. A. Johnson. The prize for public speaking went to Mr. Seldon. The gentlemen upon the platform said some kind words, and Mr. Trotter referred in glowing terms to Mr. Wolverton's worth, and wished him hearty god-speed in his new field of labor.

The departure of Mr. Bewell, although only one year in the College, called forth from the preparatory students a present of four handsome volumes. Thus closed a successful year of hard work.

Mr. Wilson Smith, of Aylmer High School, has been appointed to the position of Master in Science and the Junior Mathematics; and Mr. W. H. S. Robertson, recent Master in Science, has been appointed to the work in the Senior Mathematics and Physics. The oversight of the Manual Training Department has been committed to Mr. D. K. Clarke, in addition to his work as Master in Modern Languages. The appointment of Mr. Smith, and the adjustments specified, have been rendered necessary by the resignation of Mr. Wolverton. As now equipped, we anticipate even more efficient work in all the departments at Woodstock than hitherto.

O. G. L.

## TO THE SETTING SUN.

Farewell !

Thy work to day was nobly, grandly done ;  
 Each glittering golden ray  
 Dancing in joyous play,  
 Painting the hillside copse and meadow stream,  
 Tingeing the world with glory-gilded beam ;  
 Farewell ! farewell !  
 Thy work to-day is done.

Dispelling gloom and spreading radiance bright  
 Glad with thy silver light,  
 Scattered all nature's night !  
 Soft was thy smile on daisy-spangled lawn,  
 Cheery thy greeting in the summer dawn ;  
 Farewell ! farewell !  
 'Tis thus thou givest light.

Each daisy drank its full of joy to-day,  
 Heaving a tired sigh  
 It closed its weary eye ;  
 But at thine absence shed a glistening tear  
 Which thy returning ray made bright and clear.  
 Farewell ! farewell !  
 But do not stay away.

Each tiny blade stretched out its arms to-day  
 To gain its share of light,  
 And smiled in gladness bright.  
 The smallest, humblest blade, the tiniest flower  
 Has learned to feel the influence of thy power.  
 Farewell ! farewell !  
 All nature loves thy ray.

And now we see thee slowly sink to rest,  
 And chant our evening lay,  
 While sombre shades of gray  
 Dovelike and quiet, spread themselves around,  
 Shading to velvet black by knoll and mound ;  
 Farewell ! farewell !  
 We see thee sink to rest.

And let us rest ; thy glory is too bright  
 For us to always bear,  
 Such thy transcendent glare.  
 Our spirits ache with thy effulgent light,  
 And sigh for sombre shade and rest of night.  
 Farewell ! farewell !  
 So run thy race of night.

O. G. LANGFORD.

## MOULTON COLLEGE.

The Science Department of the College expresses its sincere gratitude to Mrs. Wm. McMaster for the gift of a case of minerals containing nearly three hundred specimens.

The Heliconian held an open meeting on the evening of Friday, May 1st. This society, but lately organized, is to be congratulated upon the programme given, and the success of the evening. We hope for still better results from the musical, literary, and elocutionary efforts of its members.

In addition to the various recitals given by the music students during the year, there was on Friday evening, May 29th, a recital at the College of Music. The programme on this occasion was furnished wholly by pupils from Moulton.

The Mission Circle, at its last meeting, elected the officers for the year 1891-92 as follows: Pres., Mabel Jones; Vice-Pres., Ethel Jeffery; Secretary, Lizzie Dryden; Treas., Lena Harris.

The constant use of our lawn by the lovers of tennis and croquet, prove to us how much value is put upon healthy exercise by our students. But for nearly seven months in the school year, we have no place suitable for exercise. How often is heard the remark "If we only had a gymnasium!" Already are we looking forward to "next year." Some applications for rooms have come, whilst others are making inquiries. We hope for an increase in our numbers.

We would direct special attention to some important changes to be made in courses of study at Moulton. In future, those students who have satisfactorily completed the three years' Matriculation Course, will receive a graduating diploma. Such a diploma will be accepted as matriculation by the Arts College of McMaster University. Young ladies entering that College will still have their residence at Moulton. Most of the Moulton fourth year work will be taken in the classes of the Arts Department. A musical course of four years has also been arranged, which will be adjusted to the literary course, so that students, by taking the necessary time, may obtain both diplomas.

The annual report of the Young Women's Christian Association of Moulton College for the school year just closing, is encouraging. The membership has been increased from twenty to forty-three. Weekly prayer meetings have been held in the chapel to which all in the College were invited. Of these meetings, both teachers and students have been leaders, while occasionally, ministers and other friends from outside have kindly aided us. We would make special mention of Mr. Trotter's visit and the able and helpful way in which he conducted our meeting. The attendance has been excellent, often including every member of the College family, while the average is higher than in either of the former years. The interest also has been constant, and of late increased by a visit from Miss Farr, International Secretary of the Y.W.C.A. Two delegates were sent to the International Convention held at Scranton, Penn., in April. The enthusiasm and inspiration of this Con-

vention has, we are sure, imparted earnestness to our work in other directions as well as in the prayer-meeting. The Y.W.C.A. has also, as a department of its work, the organizing of the Sunday Bible-Classes, with the teachers of the College as instructors.

The Association has, this year, furnished a reading room which is entirely under its control.

The officers for the coming year are: Pres., Helen B. Holman; Vice-Pres., Muriel Lailey; Rec. Secretary, Bertha Johnson; Cor. Sec., Carrie Porter; Treas., Jennie Leonard.

Rev. Dr. Thomas, of Jarvis St. church, preached before the College on Sunday afternoon, June 14th, from the words, "Making melody in your hearts." The sermon was a very stirring and beautiful one.

On the evening of June 16th the closing exercises of Moulton were held in the College building. The graduates were: Jessie Dowd, Toronto; Miss Emma J. Dryden, Brooklin; and Miss Mabel Guernsey, Toronto. The two latter took the English Scientific Course, Miss Dryden having done more than the required work. Miss Dowd took the Matriculation Course. The Essays were well received, and were as follows: William the Silent, by Miss Dowd; Personality of Books, by Miss Dryden; and Popular Government vs. Absolutism, by Miss Guernsey. The diplomas were presented by Rev. Elmore Harris in a pleasant address. The music under Miss Smart's direction was finely rendered, and won praise for the students and teacher alike. The display of drawings and paintings by Mrs. Dignam's pupils was greatly enjoyed by all. The audience was large and sympathetic.

The appointment of Miss Louise Sauermann, a pupil of the Hamburg Conservatory of Music, as an additional resident Teacher in Music, and of Miss Gertrude Hart as Instructor in Physical Training and Calisthenics, are welcome additions to Moulton,

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EXTRACTS FROM A STUDENT'S DIARY.

*Friday, —, 1891.*—The recital for which we have been preparing for so long has come off at last. Our friends tell us that it was a success, but of course they dare not say anything else. The only drawback was that the room was so small for the large number of guests.

We had a very interesting address by Dr. Rand, on "A Visit to the Doulton Potteries at Lambeth"; at least they say it was very fine. I could not be expected to appreciate it when I heard only about three words, because I was one of the unfortunates who had to sit in the reception room to leave the seats for our visitors. We could, however, enjoy the specimens of pottery that were arranged about the room to illustrate his talk. Not that the College has received a donation of Doultonwares. They are the property of the China Hall, loaned for the occasion out of compliment to Dr. Rand. They are so lovely that I wish we could have some to keep. We all enjoyed the social at the close of the programme; but I am trying to make up my mind which to pity most, the young gentleman or myself, when I was invited to go down to supper, and was obliged to say that we had not provided any. We

girls made up for this deficiency, however, by having a feast in our room, but of course that is a secret.

*Saturday.*—The girls were all tired this morning after last night's exertions. The half-hour's extra sleep did not seem to be sufficient, but we are thankful for even small mercies. Was unable to take all my exercise this morning, as we had to clean the pariors of the fancy things which we had contributed towards their decoration. A good many were prevented from going out for the same reason, but none of us wept over it.

*Sunday.*—Mr. and Mrs. Wallace came to take tea with us to-night, and Mr. Wallace led vespers. We were happy to find that some of the handsome vases were still ornamenting the rooms. The forty dollar one on the piano was admired very much by all.

*Monday.*—This has been the bluest of all blue Mondays. I never know my lessons on Monday, and to-day was no exception, but I had the satisfaction of finding that none of the rest knew theirs, so it was not quite so bad. "Misery likes company." Of course Miss Blank knew hers. She always does; but on Fridays and Saturdays, when there is plenty of fun going on, I like to be in it. They say it is not good for a woman to know too much. There is no danger of their complaining of me for that reason. To give a darker dye to this blue day, we received the news that that beautiful vase which we admired so much was found this morning broken all to smithers. It seems that two maids, in attempting to close the folding doors, hit the piano and knocked the vase off. But the piano was minus one castor. Whose fault was that? Who put the vase there, anyway? Why didn't the China Hall people take the troublesome things away? Why did Dr. Rand ever borrow them? Why did we have any recital? Everything has gone crooked to-day, but it will be still more crooked if I don't get my light out. Won't it be blissful when I get home and have no rules! The trouble is there will always be duty, and I believe that is harder to evade than rules.

*Tuesday.*—We had a meeting in the chapel this morning to decide what to do about that awful vase. We everyone of us knew before we began to talk about it that we—the school—ought to pay for it, and we decided to do it.

*Wednesday.*—The girls have been around to-day with their subscription paper. They seem to be doing very well. Subscribed a dollar. Alas for my spring hat! Things went as usual in the classes. Had a very animated discussion in our English over one of the characters in Hamlet. I hope some day that our Latin class will have learned that verbs of saying and thinking take the subjunctive with *ut*. I have learned it, but I guess I am the only one who has.

*Friday.*—Virtue is rewarded for once. The Executive Committee of the Board sent up word to-day that they would pay for the vase, so I can have my spring hat after all. Oh, that I had subscribed four or five dollars, that it might have been the more virtue for me. It is very good in them to do it, and the best of it is that we are to have the vase mended, and keep it for an ornament in the reception room. I wish the Committee had been here to hear the clapping when we heard the message. A whole week's holidays now! It was indeed a capital idea of Dr. Rand's to have those Doulton vases sent up.