

Your very sincerely

Wm. H. Hall

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CHANCELLOR WALLACE.

If, as some think, the life and destiny of men in the world are affected by the place and time of their birth, this is probably as true of Chancellor Wallace as of any other man. As to the place of his birth, its soil is one to which college presidents appear to be indigenious. In proof of this we have only to state that ex-Chancellor Rand, Chancellor Wallace's worthy predecessor, first saw the light only six or seven miles north from the latter's birthplace, while president DeBlois of Shurtleff, the youngest college president in America, was born only six or seven miles east therefrom. Moreover, it was only thirty miles west from the same spot, and on the same range of hills, that president Whitman, recently called from Colby to Columbian, stepped upon the sphere.

Nor should the time-factor be overlooked. God brings his agents into being, providentially and graciously trains them, and so has them ready at particular junctures for the special service he would have them perform. Chancellor Wallace was born thirty-eight years ago that he might come to the headship of McMaster University at "such a time as this." Unconsciously to himself, in the intervening years he was being trained and fitted for the position. In his preparatory studies at Worcester

he laid the foundation of the accurate scholarship and the severely critical and methodical habits of thinking which distinguished him in his Arts Course at Acadia. These same habits were strengthened during his Theological Course at Newton, where, at the feet of Hovey, the learned and the strong, he traversed the fields of Biblical and Dogmatic Theology, learned the art of careful and independent research, and acquired skill and power for teaching and defending Christian truth. From Newton he passed to his first pastorate in Lawrence, where he was ordained in January, 1885, and spent six years in very successful ministerial and pastoral work. In January, 1891, he became pastor of the Bloor St. Baptist Church in this city, whence, after four years, during which the membership of the church increased from less than four hundred to over six hundred, he was called to the honorable and responsible place he now fills. On becoming the pastor of Bloor Street Church, nothing could have been more foreign to his mind than the thought that he should ever be asked to take the Chancellorship of McMaster; yet the first was a fitting stepping stone to the second, and in the duties of the first he was gaining valuable experience and discipline for the somewhat similar duties of the second. In the part taken by him in the young people's movement, in the inductive study of the Bible in which he led the young people of his church, and in the organization of his church for various kinds of Christian work—in all this he was familiarizing himself with the lesson of administration and mastery of details which it would afterwards be necessary for him to put into practice in managing the affairs of the University and in guiding and moulding the scores and hundreds of young men and women who should from year to year seek instruction within its walls.

On the first of May of the present year the denomination, through its appointed representatives, called Mr. Wallace to the Chancellorship, and after much thought and prayer, believing it also to be the call of God, he felt that no course was left open to him but to accept. The educational knowledge and experience of Dr. Rand had served a grand purpose in the launching of the Arts Department of the University, and in the drafting of its various curricula; but now that his failing health made it necessary for him to throw off some of his burdens, it was the fitting

moment for Chancellor Wallace to step into his place. In this young Dominion, with its infinite possibilities of growth and development, we believe those of the University to be correspondingly great. Pursuing the lines laid down in his inaugural address, and giving to Christ the place in the University then indicated, Chancellor Wallace may fairly expect such growth and prosperity to mark his administration throughout.

NOVEMBER.

What! here again, thou maid of sullen moods
 And cloud-bound brow! Across the meads of green
 I see the brown track where thy feet have been;
 I hear thee raving in the songless woods!

Dear birds! I almost envy them their wings
 That bear them hence when skies are all agloom,—
 When dead leaves whisper of the nearing tomb
 And of the ruin of all earthly things:

Wings that can waft them to the sunny isles—
 The ever fragrant and the ever green,
 Where winter's icy heel hath never been;
 Where Nature's gifts are lavish as her smiles.

Yet Lord, my Lord, if I may stronger grow
 In the true life beneath a sky austere
 Mid airs inclement and surroundings drear,
 Let rigid clime be mine; let north winds blow!

M. A. MAITLAND.

LOVE.

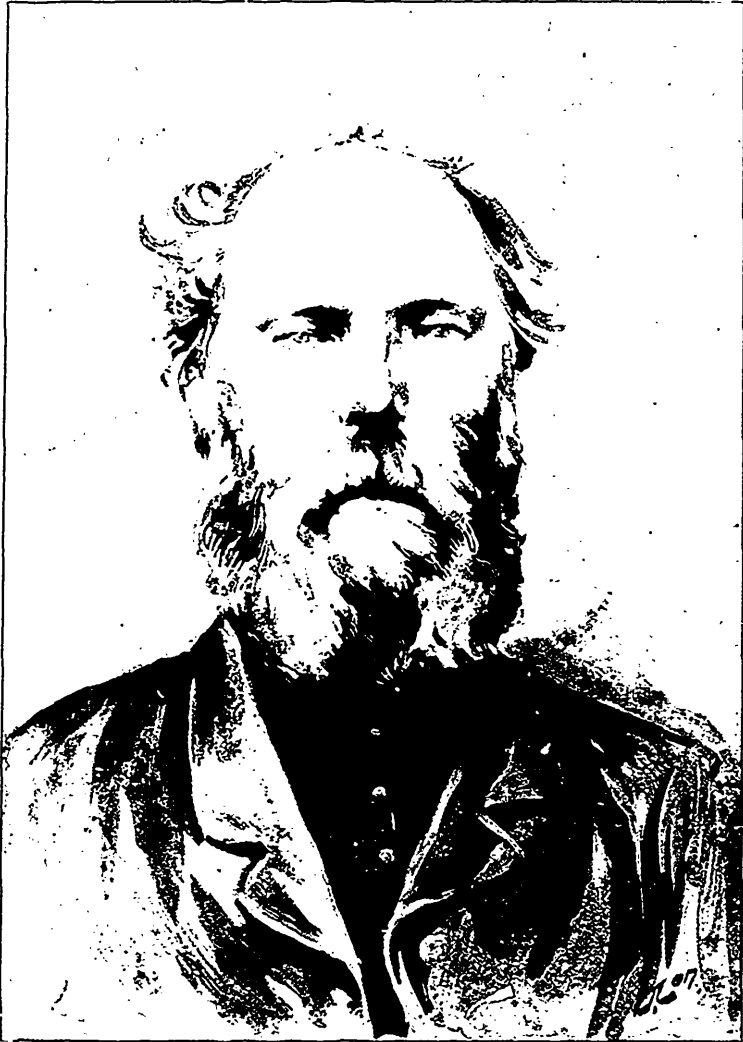
The blooming flowers, the galaxies of space,
 Lie pictured in a sheeny drop of Even;
 And globed in one round word, on lips of grace,
 Shine out the best of earth and all of Heaven.

THEODORE H. RAND.

REV. JOHN KING.

No man is willing to toil in vain. We all like to see the fruit of our toil. The farmer who tills the soil is pleased to behold an abundant harvest. The capitalist is gratified when investments are profitable. The educator rejoices to witness the utility of his instructions in the improvement of his pupils. The physician is cheered when his skill is demonstrated in the recovery of his patients. Unproductive labour does not satisfy. This is an old and well established principle in temporal things, and is none the less true of things spiritual. It was predicted of Christ Jesus that "He should see of the travail of His soul and be satisfied." It was the mind and teaching of Christ that His people should not only bear fruit but much fruit, and that this fruit should remain, that their joy might be full. To this the great apostle alludes when he says: "That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." The same reward is in store for all who faithfully live for Christ, and who truly love His appearing. And as we are now writing of the long and eminently successful ministry of our late Father King, we can truly glorify God in him, and rejoice that he did not run in vain, nor labor in vain. We do not refer to his removal from the scenes of toil merely because he was an esteemed friend and patriot, who exerted an important influence in the religious world and ought not to be allowed to pass away without recognition of his character and services; but because there were remarkable instances in his early history in which he and others saw the finger of God.

HIS BIRTH—John King was born of Presbyterian parents in Edinburgh, Scotland, in 1819. At the age of ten years he was sent to learn the lapidary trade with an uncle, who kept a shop in Prince's Street, Edinburgh. Then were the days in which the powerful and evangelical preaching and teaching of the Haldane brothers were permeating Scotland, especially its capital. Through the influence of John Terbot, a companion, young King was persuaded to attend the Baptist meeting on Niddery Street, where, according to his own words, his "mental eyes were opened, he saw himself in a new light," and was ex-



John King

From a tintype.

quiring what he must do to be saved. In a few days he was led to understand the new birth, and was trusting his hope of salvation on Christ alone. Through the teaching of John Terbot's father, young King became interested in the subject of believer's baptism as found in the Word of God, and was baptized by Pastor Robert Anderson at the age of 17, and united with the church. He was gifted with a most retentive memory, read much, especially his Bible, and thus stored up a large stock of useful knowledge, which became of much practical value to him in after life. He began to exercise his gifts in the church, and made known to many in the byways and lanes of the city, the way of salvation through Christ Jesus. Such humble efforts were blest of God to the awakening and conversion of souls. Thus in early life he had the cheering consciousness of God's approval in giving himself diligently to his master's service.

About this time Rev. John Edwards, Sr., from Clarence, Ont., paid a visit to Edinburgh, for the purpose of soliciting aid, and persuading young men to engage in mission work in the eastern part of Canada. While listening to an able address in the Baptist church by Mr. Edwards, young King was induced to offer himself as a missionary for Canada.

The first day of April, 1841, finds him under the care of Mr. Edwards, on board the ship *Mohawk*, sailing for the shores of Canada. After a seven weeks voyage he reached Montreal about the 15th of May, and from there moved on to Fox's Point, (Clarence, Russel Co.,) on the shores of the Ottawa. There he preached his first sermon in Canada, in the house of Nicholas Egar, from John III: 3. For several months he toiled through the townships of Clarence and Lochaber, at times teaching school in the day, and preaching at night; having the encouragement of God's blessing attending his labours. At this time he baptized a Miss Campbell, who was the first fruit of his preaching in Canada.

HIS MINISTRY—After taking a short course in Montreal Baptist College, Mr. King was induced to visit Chatham (Dalesville) church, Argenteuil Co., Que., where John Edwards, Jr., had just closed a brief and faithful pastorate. There Mr. Edwards had judiciously followed up the work of that great revival in 1835, when under the preaching of Revs. Wm. Fraser, Jno. Gilmour and

young Daniel McPhail, over one hundred souls were converted to the Saviour, ninety of whom were baptized and united with the church in Chatham.

In 1844 Mr. King succeeded Mr. Edwards as pastor of Chatham church; and at once entered upon a prosperous spiritual work. He preached his first sermon from the text, "Almost thou persuadest me to be a Christian," Acts 26: 28. A series of evening meetings were held for five weeks; large numbers attended, many were converted, about fifty were baptized and added to the church. The following winter Mr. King was married to Miss Elizabeth, eldest daughter of Deacon Peter McGibbon, who proved a most faithful, devoted and helpful partner during the many trials and successes of a forty-eight years pastorate. In his "Recollections of Early Days," Mr. King states, "of all the good temporal gifts of God to man, a good wife is the crowning one, and that gift God gave to me." He was publicly ordained pastor of Chatham church in the year 1862, Revs. John Edwards, Jr., W. K. Anderson, and John Dempsey conducting the services.

The first ten years of this unusually long pastorate may be regarded as a series of evangelical meetings, under the faithful and united efforts of pastor and people, in which large numbers were yearly converted, some 450 in all, among whom were four young men who devoted themselves to the work of the ministry, Dr. R. S. MacArthur of Calvary Baptist Church, New York city, Rev. J. G. Calder, and the writer. During those ten years Mr. King frequently assisted his friend W. K. Anderson of Breadalbane, where his faithful preaching was largely blessed, many being added to the Breadalbane church. Such were times of great spiritual awakening in Dalesville, Breadalbane, Osgoode, and St. Andrews, under the veterans McPhail, Anderson, Dempsey and King.

1867-8 were years of immigration from Dalesville, through which the church became much depleted in membership. Mr. King became convinced that the Lord had no more for him to do in those parts, and accepted a call from the united churches of Notfield, (Dominionville), Roxboro and Riceville. His eight years of labor with these churches were not considered by Mr. King to be as fruitful or as happy as those spent in Dalesville.

Yet he had not run there in vain nor laboured in vain. A revival largely due to Mr. King's preaching began in the Presbyterian church with wonderful power. The Presbyterian minister requested Mr. King to preach in his church for seven weeks: it is believed that some 200 souls were converted to the Saviour, nineteen of these were baptized and united with the Notfield Baptist Church. In 1877 Mr. King returned to Dalesville, where he resumed the pastorate of Dalesville church, and continued faithfully ministering to church and people up to within three years of his death. In all he baptized about 1500 converts to Christ Jesus, his whole ministry covering a period of half a century.

QUALIFICATIONS—Physically Pastor King was tall, stout, robust, a strong looking man—for many years possessing a splendid constitution, well adapted to endure hard toil among the first settlers of Chatham Township. Though not having the advantage of much scholastic training, yet he was naturally gifted with more than average intelligence and powers of utterance. He was a calm, easy, fluent and effectual preacher. Nature and grace did much for him. It has been said by many that few of his age could excel him in plain, pungent and practical preaching, the proof of which is to be seen in the abundant fruits of his ministry.

While he held most tenaciously and boldly and fearlessly proclaimed Baptist principles, yet he was ready to unite with all who loved the Lord in efforts to do good. His pulpit efforts were always full of plain, earnest Gospel appeals to the hearts and consciences of his hearers; he did not shun to declare the whole counsel of God. Such is the preaching which this age requires. We live in an age when many are impatient of the Divine government. There is special need now of setting forth the office of the Divine Law in its relation to the Gospel. Shallow teaching from the pulpit, and shallow experiences from the pew, act and react to engender shallowness both of doctrine and life. For such evils the faithful and practical teaching of old Gospel doctrines is God's appointed remedy. The demands of the Divine Law in its relation to the Gospel were clearly and emphatically set forth by Pastor King, and the gracious results proved that they met with the Great Master's approval.

Indeed such qualifications for the Christian ministry are needed for all ages, because the human heart is the same. Men everywhere are to be saved in the same way, by repentance toward God and faith in our Lord Jesus Christ. We all enter upon our immortal career ruined by the fall. We commence life certain that we shall begin to sin as soon as we commence to act, and will sin forever in this world and the next unless redeemed by grace Divine, renewed and sanctified by the Holy Spirit. Through the Saviour's death there is hope for the chief of sinners; and apart from Him there is no salvation. The necessity of regeneration by the Spirit of God, the Bible doctrine of believers baptism, the need of righteous living, the resurrection from the dead, the final judgment, and the eternal rewards of the righteous and the wicked are doctrines which from age to age, and from shore to shore are to be proclaimed, while there are sinners to be saved, and saints to be edified. Mr. King's one great aim was to make known these truths without fear or favor of man. Such gifts as he possessed were constantly used in advocating these doctrines before the world. We praise God that such doctrines remain, and that the church of God continues, though His people die. Our fathers are not, and the prophets do not live for ever, but as they silently pass away others step forward to take their place, and although messengers are silent the message is repeated; new voices are taking up the truth as old ones grow faint.

HIS DEATH—Pastor King's illness was both protracted and severe, extending over three years; most of that time he was confined not only to his home but to his bedroom. Much of that time he was not only unconscious but helpless. His was a most trying death. But however deep and varied may be the shadows which gather round the believer's death, he is never utterly desolate. As Father King once said to the writer during his last illness, "Christ never leaves me." How true, for has He not said, "I will not leave you comfortless, I will come unto you." All must be well for those who have lived for and served the Saviour. He never can revoke His promise or resign His charge. He has pledged Himself for the final safety of all His servants, and He will not withdraw His presence or withhold His hand in the most needful hour, and at length they will rejoice in the

day of Christ that they have not run in vain neither laboured in vain. Father King died Aug. 23rd, 1893, and his remains lie in Dalesville cemetery, a spot well known to himself, having officiated at the burials of a large number who lie there waiting the resurrection morning.

J. HIGGINS.

TO A CHILD SLEEPING IN SCHOOL

How now, my boy! thy books are tossed aside,
Thy rosy cheek is bowed, and thou'rt asleep—
Aye, sound asleep!—and dreaming, it may be,
Of pleasant pastimes in the open fields,—
Of murm'ring brooks, and bright-winged singing birds,
Or happier scenes at home!

How sound he sleeps!

My fingers stray amid these golden curls,
Yet rouse him not from the serene repose
That folds his senses in the soothing spell
Of most untroubled rest. One little stroke
Of this light twig on those small finger-tips—
How it would bring the hot blood rushing up
To these pure lily temples! How the hands
Would grasp instinctively this fallen book;—
And startled thought, half-consciously, would turn
To the neglected lesson, dreamily
Rememb'ring 'tis not learned.

Dear little boy,
This shall not be! 'T were a rude hand, indeed,
Would dare profane such hallowed repose,
Or call a spirit from such blissful rest,
Sooner than Nature wills, to this sad world—
This world of many sorrows!

Haply, he walks
With angels now—beware, beware, my hand!—
Shake not the dew-drops from the lily-bells
He may be culling now beside those streams

Whose dreamy music haunts me evermore—
 Borne backward from the distant, dewy years
 Of my own childhood!—

Wonder, did he pause
 In these dull studies, just to send a thought
 Out on the glorious world;—to call to mind
 How pleasant is the music of the breeze
 Up in the old elm-branches;—how the bee
 In the rich clover-blossoms nestling down
 Murmurs its drowsy music;—how mother-birds
 Chirp to their tiny younglings in the nest
 Down in the willow-boughs beside the brook,
 While baby nestlings ope their ruby throats
 To catch the dainty morsel she provides:—
 How the young lambs, amid the fragrant grass,
 Frolic and gambol all day long—while he,
 Shut in by the dull walls of this close room,
 Must con his weary lesson! 'Mid such thoughts
 It is not strange that sleep should hang a weight
 On these soft, drooping eyelids, and bring down
 This weary head with all its yellow curls
 Upon his little desk.

So, then, sleep on,
 Thou tired little boy!—I shall not break
 Thy peaceful rest;—nor shall I thoughtlessly
 Call thy young spirit from the path it treads
 Back to this weary world.

Oh! far too soon
 Thy day-dreams will be done;—the dewy years
 Of thy sweet childhood will be all gone by;—
 And thou, perchance, a weary-hearted man,
 Wilt be a stranger, e'en like me to-day,
 Willing to give a kingdom, were it thine,
 For one blest hour of careless sleep like this!

P. S. V. YULE.

WICLIF AND THE MENDICANT FRIARS.*

Nothing was more characteristic of the later middle ages than the multiplication of religious orders, and the prominence that these acquired in the body ecclesiastic. The terms "secular" and "religious" had since the sixth century been commonly employed to distinguished between the ordinary clergy and the monks. Monastic life from the time of Jerome onward was the ideal life. From the time of Gregory the Great it was a matter of principle as well as of policy with all the abler popes to bring the entire body of the clergy into conformity with monastic principles. Lay patronage offered the chief obstacle to the carrying out of this scheme. Kings and princes, having endowed the church with territorial possessions, expected tangible returns in the shape of military service, or wished to use the endowments in rewarding services already performed. Men who were not averse to taking part in secular pastimes, and who were noted for military prowess, were far more likely, under such circumstances, to be appointed to ecclesiastical positions, than monks who were supposed to live by rule, and who early developed a strong leaning towards ecclesiastical absolutism.

The monastic orders, especially the four orders of Mendicant Friars, the Augustinian, the Carmelite, the Franciscan and the Dominican, came forward to put into execution the hierarchical schemes of the popes. Trained to regard the papal supremacy as a matter of paramount importance; placed under the weightiest obligations to the popes for privileges bestowed; freed from the jurisdiction of metropolitans and bishops; vastly superior to the secular clergy in learning, in knowledge of human nature, in enthusiasm, in every element of personal power; recognized everywhere as representatives of papal principles; they had free ingress into every diocese and parish in Europe, into the Universities, into the courts of Kings and Emperors, and they made their influence felt profoundly everywhere. Through them the popes became practically omnipresent and omniscient, so far as the state of ecclesiastical matters was con-

*From an address delivered on the occasion of the celebration of the Wycliffe Quin-centenary, in the St. James' School House, Toronto, Jan. 13, 1885.

cerned. The secular clergy might cry out against them for invading their fields of labor uninvited, absorbing their revenues and assuming the offices of preaching, hearing confessions, administering the sacraments, and looking after charitable bequests. Armed with papal privileges, with personal superiority, and with a distinct purpose, they quietly pursued their way, their cause being promoted rather than hindered by the impotent denunciations of men who could not or would not give the people the instruction and guidance for which they were longing, and who could not but appear in the light of the dog in the manger. Possessed of the learning of the time, and watchful of opportunities, they could not possibly be kept out of the principal places in the Universities. Having most of the preaching ability of the time, they readily secured the ear of the people; "the dumb dogs" might growl and bark, they could by no means turn the tide of popular favor. Being reputed pious, while most of the secular clergy were sadly deficient even in the externals of piety, and being skilled in administering consolation to the sin-burdened, the sick and the dying, they gradually almost monopolized the work of hearing confessions. That they should have been charged with using their opportunities with the wealthy for the purpose of securing endowments for their institutions was most natural; if they sometimes used undue influence in this direction it is only what might have been expected.

What the order of Jesuits has been in modern times, this the Franciscans and the Dominicans were in the thirteenth, fourteenth and fifteenth centuries.

That these mighty and omnipresent orders should have become tyrannical and oppressive we can easily understand. Though founded on the principle of poverty—mendicancy being made obligatory on every member—their institutions became enormously wealthy and their greed insatiable, greed of wealth and greed of power. Was it not natural that their piety should come to be looked upon as hypocrisy, their humility as pride in disguise, their readiness to teach and to minister, as zeal for the advancement of their own power and influence?

A prophecy of St. Hildegard, who lived long before the founding of these orders, precisely characterizes them as they were, or were regarded, in England in the thirteenth and four-

teenth centuries. Were I disposed to adopt the maxims of modern Bible criticism, I should be very much inclined to the opinion that some zealous antagonist of the Mendicants during the fourteenth century fabricated this utterance and put it into the mouth of the good prophetess whose memory was fragrant and whose authority great. If it be prophecy indeed, no prophecy was ever more completely fulfilled. Here are her words: "In those days shall arise a senseless people, proud, greedy, without faith, and subtle, that shall eat the sins of the people; holding a certain order of foolish devotion under the dissimulated cloak of beggary, preferring themselves above all others by their feigned devotion, arrogant in understanding, and pretending holiness, walking without blushing or the fear of God, in inventing new mischiefs strong and sturdy. But this order shall be accursed of all wise men and Christ's faithful. They shall cease from all labor, and give themselves over unto idleness, choosing rather to live through flattery and begging; moreover they shall altogether study how they may perversely resist the teachers of the truth, and, with the mighty, kill them; how to seduce and to deceive the nobility, for the necessity of their living, and pleasures of this world; for the devil will graft in them four principal vices; that is to say, flattery, envy, hypocrisy and back-biting. Flattery, that they may have large gifts given them. Envy, when they see gifts given to others, and not to them. Hypocrisy, that by false dissimulation they may please men. Back-biting, that they may extol and commend themselves, and dispraise others, for the praise of men and seducing of the simple. Also, they shall instantly preach, but without devotion or the example of the martyrs, and shall report evil of secular princes, taking away the sacraments of the church from the true pastors, receiving alms of the poor, diseased and miserable; and also associating themselves with the common people, having familiarity with women and instructing them how they may deceive their husbands and friends by their flattery and deceitful words, and rob their husbands to give it unto them, for they will take all these stolen and evil gotten goods and say, 'give it unto us and we will pray for you,' so that they being curious to hide other men's faults do utterly forget their own. And alas, they will receive all things of rovers, pickers, spoilers.

thieves and robbers, sacrilegious persons, usurers and adulterers, heretics, schismatics, apostates, harlots, panders, noblemen, perjurers, merchants, false judges, soldiers, tyrants, princes living contrary to the law, and of many perverse and wicked men, following the persuasion of the devil, the sweetness of sin, a delicate and transitory life, and satiety even unto eternal damnation." And so she goes on at considerable length piling invective upon invective and foretelling the utter ruin of the culprits.

Time would fail me to give extracts from the prose and the poetry of Chaucer, from "Piers, the Plowman," from Richard of Armagh, from Matthew Paris, from William of Occam, from Thomas Bradwardine, and from the great Italian poets Petrarch and Dante, describing the habits of the friars and showing how they were looked upon at about the time of Wiclif.

It was in the age of Wiclif that the friars attained to the summit of their power and their tyranny. Whatever could be said against them at any time from their rise to the sixteenth century, was true of them in the highest degree during the age of the Papal Captivity. In alliance with the Avignon papacy which had plunged itself into the very depths of iniquity, they could not escape contamination. Already immensely wealthy, they manifested an insatiable desire for accumulation, and under the pretext of carrying out the rules of their order in which begging was prescribed, they were enabled to extort gifts from rich and poor. Most assiduous were they in their attentions to wealthy people in declining health. They had invaded the halls of the Universities and were drawing to themselves by their skill, learning, wealth and power many of the most promising young men. It was ascribed to their zealous proselytism that parents became afraid to send their sons to Oxford, and that the number of students declined from 30,000 to 6,000. That they used every device within their power to win wealthy and promising young men to their orders is what might have been expected.

In the Universities they were content to hold no subordinate position, and their well directed and persistent efforts at control were generally in the end successful. Wiclif himself had bitter experience of their ambitious schemes, and of the underhand methods they were wont to employ in supplanting their rivals.

We may be sure that his love for them was not fanned into a flame when he was deprived of the wardenship of his college, a position for which he was eminently qualified and which he had graced, and a friar put in his place. When these self same friars diligently culled from his writings a long list of what they regarded as heretical propositions, got him arraigned before an ecclesiastical tribunal and suspended from his teaching function in the University, his opinion of the order was not likely to change for the better. The fact is, he was so exasperated by the determination of the friars to ruin him by fair means or by foul, that he was led little by little into a position of the fiercest antagonism to the whole body of mendicants, and to the very principle of monastic orders.

The large collection of Wiclif's Latin Polemical Tracts recently published for the first time, by Dr. Buddenseig, under the auspices of the English Wiclif Society, is made up in a large measure of denunciations of the principles and practices of friars. The pages of these tracts fairly bristle with "devils," "antichrists," "disciples of antichrist," "indurate hypocrites," "Pharisees," "evil beasts," "carcases that have gone forth from the grave, wrapped in grave-clothes, driven hither and thither among men by the devil," "Cretans—married with perpetual falsehood," "slow bellies, solicitous about feeding the stomach deliciously, and too slow for working with their hands like the Apostles," "those putrid sects," "traitors to God and to men." He compares them with Mohammedans, by no means advantageously. He accuses them of "spiritual fornication."

In his treatise on "The Foundation of Sects," Wiclif literally goes straight through the New Testament, book by book, and applies every denunciation of existing evils and every prophecy of coming evils to the friars. He displays a wonderful ingenuity in finding means of applying to the friars even the most unpromising passages. When he writes a treatise on the "Seven Gifts of the Spirit" he cannot forbear to emphasize each gift and grace by contrasting it with the opposite diabolical qualities of the friars. For example: one of the gifts of the Spirit is the fear of the Lord. "And here believers mark how those new orders and all those four sects have feared, where there was no fear, because they love more their own snappish

order than the Christian sect or order, and are more afraid of the want of so-called temporal convenience than of the want of a good conscience. . . . And to this the devil himself seduces them by an argument of this kind: One's own order is better than any person in the same, but in proportion to the greater goodness must be the amplitude of the zeal, therefore one must be more zealous for the safety of his own order than for any person of the same, or any person of the church militant."

He cannot write about "The Twofold Chain of Love" without expatiating upon "that twofold chain of infamy invented by the father of lies, namely, the setting up of four sects upon the sect of the Lord Jesus Christ, and the setting up of their own traditions upon the law of the Lord Jesus Christ."

Wiclif's realism led him a long way in the direction of necessitarianism. But he felt constrained to deny any divine agency in connection with the friars and their doings. God does nothing superfluously or without cause. The friars are of no possible use. Therefore "they are worse than the priests of Baal, because they are priests of an evil, superfluous, non-causing God."

We might classify the elements of Wiclif's polemics against friars under the following heads:

1. *Economical and Political*: He represents that there were in England, in his time, at least four thousand friars; that these consume on an average each £10 annually, without producing anything whatever; that they expend in building £40,000 a year. All this he regards as clear loss to the state, and so as oppressive to the poor. He accuses them, moreover, of political intrigue and bribery, of acting as agents for hostile kings, of selling the peace of the country as one would sell a sheep or an ox to a neighbor.

2. *Theological*: He accuses them of all sorts of false teaching. Not only do they teach error themselves, but they will not allow the true preachers of the Word to perform their functions. "A pseudo-friar," he writes, "preaching manifest heresy, is licensed by the bishop and defended by the secular arm, but a faithful priest wishing gratuitously to preach the Gospel of Jesus Christ will straightway be prohibited from preaching in that diocese."

3. *Ecclesiastical*: Wiclif would admit the lawfulness of only one sect, namely, that made up of all the faithful, whose Lord is Jesus Christ, and whose rule is the Catholic faith. Such a sect is sufficient for any Christian. He supposed that the tendency of sects was "to promote contentions, and preponderance in love for a thing that God cares less for, since it is necessarily at variance with the will of the Lord. What member of an order loves more a better man of another sect than a worse one of his own?" From the fact that in Galatians he finds sects mentioned among the many works of the flesh he infers that the sects are guilty of the whole list. Wiclif's soul abhorred the very principle of sects. Throughout all his writings church unity, based not on tradition but on Scripture, is advocated in season and out of season.

But fiercely as Wiclif opposed the friars, he was not without hope of their reformation. "I anticipate," he writes, "that some of the friars whom God shall be pleased to enlighten will return with all devotion to the original religion of Christ, will lay aside their unfaithfulness, and with the consent of antichrist, offered or solicited, will freely return to primitive truth, and then build up the church as Paul did before them." Martin Luther was an Augustinian friar.

This denunciation of sectarianism by the stern old theologian of the fourteenth century, comes with tremendous emphasis to Christians in the nineteenth century. Behold Christendom rent asunder into its hundreds of sects; instead of fighting against the common foe with might and main, consuming its energies and exhausting its resources in party contentions and in party enterprises; instead of occupying its intellect with ascertaining and teaching what the Lord has revealed, employing its ingenuity in upholding systems of doctrine and practice which, under the pressure of circumstances, ecclesiastical and political, happened at some time in the past to be stamped as orthodox, and which have come to be regarded as standards by which the word of God itself should be tried! Have we not all the same Bible? Have we not all similarly constructed intellects? Have we not all the same Holy Spirit to illuminate our intellects, and to lead us into the truth? Have we not all the same means of interpreting the Bible? Have we not all the same historical mate-

rials? Have we not all the same facilities for understanding the teachings of these materials.

There are two ways and only two by which Christian union might be attained. A powerful hierarchy, with complete control of all the civil governments of Christendom, and using the civil arm for the forcible suppression of all dissent, might be thought a practicable way. It was tried in the middle ages under the most favorable circumstances. It will never be tried again with success. The only other method that has the slightest chance of success—the method that Wiclif advocated but which the time of Wiclif was not ripe for—is for all believers (true believers, I mean), really (not theoretically) to *accept the Scriptures as the only rule of faith and practice*; the Scriptures as they *are*, and interpreted according to scientific hermeneutical principles, not as they may chance to have been interpreted in some man-made creed. Christians will never unite on the Canons of the Council of Trent, on the Augsburg Confession, on the Heidelberg Catechism, on the Thirty-Nine Articles and the Prayer Book, on the Confession of the Westminster Assembly of Divines, on the Book of Discipline, or any other human statement of doctrine and practice that has been or ever will be made. I believe that scientific exegesis is little by little narrowing the range of disputed interpretations. I believe that Christians are coming little by little to see that the Bible and not party must have the first place. Yet the practical difficulties are of the most appalling kind, and we must not be too sanguine as to immediate results.

ALBERT H. NEWMAN.

Students' Quarter.

CLAUDIUS.

"In the murderer there must be raging some great storm which will create a hell within him." —*De Quincey.*

King Claudius was walking alone in his garden.

It still lacked almost an hour of sunrise. The sea, tumultuous from the storm of the past night, and overhung with sullen clouds, showed dark and angry in the grey dimness of early dawn. The gloomy fortress walls of Elsinore were as yet untouched by any tinge of the coming day, and their huge battlements, outlined darkly against the sky, watched grimly over the stretch of troubled waters.

Certainly there was little in this early morning scene of sombre sky, dreary sea, and sullen stone, to charm the eye of Denmark's monarch, that he should pace in solitude the paths of the royal park. But Claudius cared little for the cheerless view that met his eyes, dark-ringed with sleepless anxiety. Indeed, the fierce soul within half-consciously found a morbid satisfaction in the corresponding outer gloom.

Two months of kingship had brought small satisfaction to that ambition, which but a few weeks since knew no higher goal. Always present had been that maddening fear of his crime's discovery. Still, suspicion seemed to slumber. Indeed, sometimes, in secret, a mirthless laugh of contempt for his associates had raised its discords amid the hidden terrors of his soul—demoniacal glee, all scornful of their befogged perception. Yet as much as possible, he avoided all intimate companionship, dreading to meet in private even her whose guilty love first prompted him to kill a brother and usurp a throne. With tensest nervous energy he had striven to preserve before others an impassive and reserved demeanor. Political troubles enough he had, to account for any occasional show of harassed irritability.

But this morning a new fear filled his remorse-stricken soul.

What an awful dream it was! As he tossed in broken, rest-

less sleep upon his couch, he seemed all at once to be standing in the royal garden upon the fatal spot, which, since that guilty day, his steps had shunned as they would the mouth of hell. Beside that rustic seat—what a death-bed for a king!—there stood a supernatural form with uplifted sword of flame. No interpreter was needed to read in the stern brightness of that awful face the sign of Heaven's Avenger. And as he stood defenceless in his guilty agony of fear, the sword descended. With a hoarse cry of terror the king awoke, but in the flickering light of his chamber-lamp could discover no one save the huge mastiff, which had for some weeks—such dreamers prefer mute watchers—been his nightly body guard. There was no more sleep that night for Denmark's unhappy lord.

Thus it was that the dawn found him treading rapidly the paths of his private garden.

"What must be the portent of that awful vision? O the horror of this threatening doom!"

II.

It was long past the midnight hour, but the shouts and revelry of the royal carousal continued in the banqueting hall of Elsinore. Claudius, with that strange, feverish inconsistency of despairing minds, had of late joined almost nightly in keeping wassail with his courtiers. The rude mirth and proverbial Danish excess served not to soothe, it is true, but to benumb with counter-irritation the fierce gnawings of remorse.

He was seated upon a raised dais, at one extremity of the long line of oak tables that extended from end to end of the low-browed room. Though, as behoved a Danish sovereign, he joined at every wassail in the shout that almost rent the sturdy hemlock rafters, he was more than ever sick at heart. The memory of his dream was upon him. By a nerveless fascination his eyes turned constantly toward the empty seat upon his right, which was reserved for Hamlet.

"Why has he not come? Why disobey his lord's expressed desire? Has filial sorrow alone to do with this, or can it be —? O powers of hell!"

"Another bowl!" he called aloud. "Whose wassail this?"

"Prince Hamlet's"—shouted by a dozen throats, came from the farthest table where the younger courtiers were seated.

This health had been delayed in hopes of the prince's arrival, but was impatiently called for, now, by those of his own age. As master of the wassail, the king arose to give the toast. His hand, trembling with suppressed agitation, allowed a small quantity of the liquor to splash upon the table.

"An evil omen!" whispered those farthest from him.

He surmised the purport of their mutterings. With a suppressed oath he raised the huge silver tankard to his lips, but as they touched its embossed rim a dizzying dimness floated before his eyes, turned fixedly upon the seat beside him. Not empty to him—the face of his vision! Again it seemed before him, but now that fierce austerity was replaced by a wilder wrath. With a stupendous effort he drained the bowl—for a moment only did his features lose their accustomed mask—and the shouting crowd, the rattling drums, the braying trumpets, echoed the turmoil within his breast.

Abruptly he ended the rouse. As he stumbled weakly from the hall, the early dawn paled his attendants' flaming torches.

Alone, unheard, upon a distant battlement of the castle wall, a youth with eyes horror-wild, and features distorted by revengeful passion—a moment since his murdered father's spirit stood before him—has shrieked to his shuddering soul:

"Remember me, —I've sworn it."

STAMBURY R. TARR.

TEMPEST-TOST.

In a flash the rain roars down,
 Tearing a way to the ground
 With a splashing unmusical sound,
 With a quivering sharp rebound,—
 Striking each dusty town
 Into a gloom of the flood,
 Into a chill of the blood,
 At the ravenous roar of the rain.

The thunder struggles for breath,
 Beaten with moanings of ire,
 Mad with a rebel desire,—
 Lightning, its heart of fire,
 Goads it to desperate death,—
 Fear follows everywhere
 On the earth and the sea and the air,
 Forebodings of terror and pain !

Then the voice of the sea outcries :—
 " All my waves have in anger arisen,
 Scorning my bosom a prison,
 Lashing me while I listen
 To the prayer as of one who dies :
 ' O Infinite Love, come thou,
 Save me and pilot me now !'
 And straight there is silence again."

Low earth-murmurs kindle and loom,
 And its secrets have thickened the sky,
 Till it sweeps them before the fierce eye
 Of the hurricane hurrying by.
 Clash all the fierce tones of doom,—
 Storm ! and the world in collapse,—
 Despair ! were it not that perhaps
 There's a whispering promise-refrain.

THE INFLUENCE OF SPENSER UPON SUCCEEDING POETS.

As Spenser himself has optimistically observed (and* Longfellow after him) :—

“ After long stormes and tempests overblowne
The sun at length his joyous face doth cleare :
So whenas fortune all her spigle hath showne,
Some blissfull houres at last must needes appeare.”

In such a manner was predetermined the inevitable reaction discovered in the Elizabethan Era,—a time of charm and glory for the nation, deft intermingling of poetical with practical, and of famous and unequalled literary activity and fruition. The reaction itself is less remarkable than the ready response of genius to the favouring conditions. A new and inspiring conviction filled and stirred men's minds, asserting itself in three distinct propositions,—historical, prophetic and personal :—England had triumphed! England should lead the world! England was theirs! Snatched from among the spoils of the Invincible Armada was the proud adjective itself, now exultantly adopted by the defenders of faith and country,—invincible!

One result of the crisis became marked and significant,—the great national progress in religious and economic life, which awakened a new spirit and provoked a more exalted notion of coming power and renown. England was free as never before,—free, by her stern resistance, from foreign molestation; free, by cautious and gradual undoing, from the grim ecclesiastical octopus; free, at last, to breathe, to think, and consciously to perform.

The Revival of Learning, however, though its bearing upon the external life of the nation was most important, occasioned at first but a faint response from the field of literature. Its indirect influence is noteworthy as quickening the popular love for letters, and as inspiring a brilliant and effective imagination. With great earnestness men attempted by the synthesis of expe-

* *Hanging of the Crane.*

“ After a day of cloud and wind and rain,
Sometimes the setting sun breaks out again.”

rience and speculation, to attack the problems which everywhere confronted them. The Copernican system was carefully elaborated; travel disclosed wonder upon wonder, abundant resources, and marvellous histories; men sought to know the truth about mankind; Science and Art rejoiced and prospered. The national truth-seekers, in a fervour of commendable curiosity, gathered around their learned ones, and went again to school.

What noble and illustrious teachers they had! Spenser and Bacon and Shakespeare and Hooker arose; Sidney and Raleigh, Milton and Cudworth; nor were the minor poets and dramatists to be contemned, who flocked forth to accomplish their abiding and distinctive works. Such large and original minds, so favourably conditioned for resolute activity and bright display, could not fail to bestow a lasting glory upon their age, perhaps unsurpassed in the history of literatures.

That this environment, these conditions, which have been but briefly indicated, were peculiarly favourable to the welfare of the Muses, is no less evident from their very nature than from the attesting productions of the poets themselves. "Never," declares Mrs. Browning, "since the first nightingale brake voice in Eden arose such a jubilee-concert; never before nor since has such a crowd of true poets uttered true poetic speech in one day. . . . Why, a common man, walking through the earth in those days, grew a poet by position."

Previous interests had been naturally economic and political for the most part; the new aspect of affairs just as naturally created the longing for poets. They arose, and found the work ready to their hands, the existing circumstances being the necessary outgrowth of preceding history and appropriate from every standpoint for the fostering of a great choir of singers. Memory of the past caprices and violent behaviour of Fortune, tempered by anxious hope and exultant aspirations demanded relief in poetry. Sidney, indeed, laments "now that an over-faint quietness should seem to strew the house for poets, they are almost in as good reputation as the mountebanks at Venice." But his own high standard is proof sufficient of the awakening; and while bestowing cautious praise upon Chaucer and Spenser, he desires rather to deprecate those wretched affectations whose authors "by their own disgracefulness disgrace the most graceful poetry."

The decade, from 1590 to 1600, was the turning-point. Spenser's great epic appeared, and the English drama was born. If Sidney's *Defense* had been written ten years later, it would have abounded in eulogy, for the noble grandeur and sweet cadences of the new poetry not only captivated the nation, but satisfied the most ardent poetical longings.

Curiously enough, Spenser endeavoured to justify his poem by asserting a definite moral purpose. This apology he offered out of deference to the opinion of certain sober judges who claimed that idle rhyming was not even respectable, which was true enough, and that most poets, if not all, were fools, to which notion, perhaps, we may be allowed to take exception. He felt bound to propitiate the Puritanic element, who considered all outsiders given over "to a reprobate mind, to do those things which are not convenient." But it was needless. He instinctively realized the behests of his genius. The moral is not the criterion of a poetical work. It is emphatically and essentially true that the poem exists in itself and for itself, else we look in vain for the poetry. *The Faerie Queene* is far more true to its author's genius than he probably supposed, nor is it the didactic narrative that his preface would proclaim.

The intrinsic nobleness and pervading merit of the poem amply justified its coming. It was readily received with delighted recognition and popular acclaim. It became "the delight of every accomplished gentleman, the model of every poet, the solace of every soldier," embodying to perfection the spirit of the age. Further than this indication, we reserve our final estimate of the great epic,—the inspiring cause of important effects; and proceed to deal more particularly with the effects themselves.

The product of Spenser's genius had been so earnestly craved and was so gladly, even enthusiastically, welcomed, that it immediately and directly influenced contemporary thought and literature. Nor is all the credit therefore due to Spenser, who himself in great measure simply transmitted the Platonic influence, and that of Ariosto and Tasso (not only in form, but in matter, as in Tasso's forest-scenes and Bower of Bliss; and in absorption of Nature and passionate personification, as Ariosto); of Homer and Virgil, in their regard for character; of

“That renowned poet
 Dan Chaucer, well of English undefyled,
 On fumes eternal beadroll worthie to be fyled;”

of the *Morte d'Arthur*; the *Seven Champions of Christendom*; and *Sir Bevis of Hampton*. Of these, named in the order of subordination, the first five were the main sources.

Nor must we neglect mention of the strong personal influences exerted upon Spenser by Gabriel Harvey; Edward Kirke; Sir Philip Sidney; Lord Grey; and Sir Walter Raleigh. The effect of the poet's travels, likewise, especially in Ireland, is evident in the strong local colouring pervading *The Faerie Queene*.

It must be remembered, moreover, that most poets have been directly affected by Classicism, Romanticism, or both. The influence of Plato, for example, permeates English poetry in Sidney, Herbert, Donne, Spenser and Milton. It is impossible at any time to be dogmatic concerning the origin of a thought or the beginning of a continuously transmitted influence. The complete occasion never appears as distinct and inevitable, but is interwoven into a complex. Much that might be traced to Spenser can be traced as well to his contemporaries, and beyond them both. There are fundamental world-thoughts common to all generations and civilizations. The moods and revelations of Nature; faith, hope and love; life, death and eternity; all these have been from the beginning; and of these must all true poets sing. None can lay final claim to originality. The poet, indeed, is simply a reporter of the Universal Genius, granted a free hand and an open heart.

“How sure it is,
 That, if we say a true word, instantly
 We feel 'tis God's, not ours, and pass it on,
 Like bread at sacrament we taste and pass,
 Nor handle for a moment, as indeed
 We dared to set up any claim to such!”

Nevertheless, there are always favourite fountain heads of influence, whither men love to resort. We all praise our best-beloved poets; but they, whether openly or in secret, pay tribute to Spenser, whose charm has ever gained for him the title of “the poets' poet.”

We have spoken of contemporary response to the Spenserian stimulus, and now proceed to treat it broadly and briefly as far

as Milton, the last of the genuine Elizabethans, who, although born ten years after Spenser's death, is yet directly connected with him in various ways.

Readily enough in all truth, did the world receive Spenser with relief and delight; even Webbe and Puttenham grew dissatisfied with their grotesque absurdities, and in restlessness and bickering hoped for a change which they could not know how to expect. Everyone read the poem so long awaited; rivalled only by Chaucer, Spenser burned brightly in the firmament of English Literature, more immediately conspicuous than ever since, soon to beam in company with Shakespeare and Milton, but with a sweet and benign influence forevermore. Lodge and Drayton vied in their gracious praises. Poets, critics, and public frankly applauded; and even great Shakespeare, master of all men's minds, pays open homage:—

“Spenser to me” is dear, “whose deep conceit is such
As, passing all conceit, needs no defense . . .”

“I in deep delight am chiefly drown'd
Whenas himself to singing he betakes.”

Anthony Wood has it that Warner gained no less contemporary fame than Spenser; if this be true, posterity, at all events, soon corrected the mistake. Samuel Daniel, however, received the praise of Spenser; and returned it with interest; yet showed but scant critical appreciation. He became Poet-Laurate at the death of Spenser. Ben Jonson has recorded his respect. Michael Drayton's *Polyolbion* evidences Spenser's influence, but, superior as he is to his more immediate fellows, Warner and Daniel, his verse is strained and tedious in comparison with that of “Colin Clout.” The “Amoretti” provoked much fellow-feeling. Courting in verse, indeed, was a prevalent fashion; and, as Mr. Stopford Brooke has so admirably shown: Love, Patriotism, Philosophy of Life and a Conservative Religious Protest were necessary phases, distinct though intermingling, of poetic attraction current in the period, till finally the first three were analyzed and synthesized by the master of the Drama.

Of Shakespeare, then, we must now speak,—the mighty poet who has comprehended at once the largeness of the world and the most exquisite subtleties of variable human nature.

Spenser, indeed, transcended humanity, Shakespeare clung to it with what at times seems an almost painful tenacity. Both were related maternally to gentle stock, both had hard and early struggles, both boldly persevered and triumphed, of *that* John Bull propensity each has made an exhortation :

“ . . . as she lookt about,” says Spenser, “ she did behold
How over that same dore was likewise writ,
Be bolde, be bolde, and everywhere, Be bold.”

And Shakespeare denounces doubts and craven spirits :—

“ Cowards die many times before their deaths,”—

therefore, be valiant! We have no record of his patient endurance and determined persistence, but we may surmise something of their degree and effect, in the development of his life and power. “ Do not analyze,” say his ardent admirers, including even Corson, who dissects and vivisects *all* his subjects, “ ‘ Manifestum est poetam nasci, non fieri,’ his was a genius that flashed a space, absorbed all, and vanished.” They are largely right, Shakespeare’s inspiration was direct and immediate, but patient study will discover *his* patient study, small, perhaps, but intense. The plays reveal some classical education and considerable attention, in common with Spenser and the times, to Italian literature. Genius, indeed, is greater than culture, in that while the latter can but smoothe and nicely adjust, the former translates all things into its own great world of light. Shakespeare would certainly have written had Spenser never existed, his genius could not have been repressed, and the helpful conditions of the age would still have ensured success. The differences of creed and character developed by the Reformation had ensured a free range, while change was balanced by the healthful conservatism evinced in regard to ancient religious and national foundations.

One Leonard Digges, indeed, resents the indebtedness of his master to external influence as stubbornly as some modern critics. Concerning the First Folio, he exclaims :

“ look thorough,
This whole book, thou shalt find he doth not borrow
One phrase from Greeks, nor Latins imitate,
Nor once from vulgar languages translate :
Nor plagiary-like from others glean ; ”

But he is extravagantly jealous of Shakespeare's reputation; nor do we desire to institute any "odious comparison." Spenser and Shakespeare, indeed, are alike in many respects. We cannot hesitate to accord the former the admiration due to a classic. Both were for their age; but one was for all ages. Both wrote life, but the one as an idealist; the other, a realist. Even Shakespeare's sense of the Beauty John Keats made synonymous with Truth, did not exceed Spenser's; but his real and vivid reproductions of the race we run, mirror-reflected, perfected revelations of imperfection, have never been approached. As one weaves slender threads into a strong strand, so did he combine characteristics into character. Poet-philosopher and artist-poet! all men call him master.

But even genius must read before it can write, and Shakespeare's praise of Spenser appears to justify the conclusion that he felt the latter's influence congenial and even grateful. It is not necessary to suppose that the great dramatist was ever directly swayed by the sweet-voiced Spenser. Both poets were masters of style, and the later necessarily received certain minor suggestions at least from the earlier. Shakespeare no doubt perceived Spenser's monosyllabic power. Both, indeed, present such phrases as "damned ghost," and "bold, bad man,"—an incidental likeness. Shakespeare also caught the trick of Spenser's favourite "respective construction," as in *Antony and Cleopatra*:—

"Hearts, tongues, figures, scribes, bards, poets, cannot think, speak, cast, write, sing, number, his love to Antony,"

the force of which arrangement is entirely misunderstood by Jevons in his *Logic*.

Decius in *Julius Caesar* declares that his lord loves to hear

"That unicorns may be betrayed with trees,"

which fable is carefully elaborated by Spenser.

Shakespeare's *Venus and Adonis* is suggestive of Spenser's descriptions in the Third Book, cantos one and six. Both Hamlet and Sir Turpine "lack gall." The Saracen deity Termagant is common to both epic and plays. *King John* contains a reference to St. George and the Dragon, true to Spenser's picture. In conclusion we would notice the following curious and remarkable parallel:—

From *The Merchant of Venice*, of which we have the first mention in 1598, and which was not actually printed till 1600 :

“The quality of mercy is not strained ;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed ;
It blesseth him that gives, and him that takes :
'Tis mightiest in the mightiest ;

It is enthroned in the hearts of kings,
It is an attribute to God Himself ;
And earthly power doth then show likest God's
When mercy seasons justice.

The second part of *The Faerie Queene* appeared early in 1596. In canto ten of the Fifth Book, Spenser writes :

“Some clarkes doe doubt in their devicefull art,
Whether this heavenly thing whereof I treat,
To weeten mercie, be of justice part,
Or drawne forth from her by divine extreate :
This well I wote, that sure she is as great,
And meriteth to have as high a place,
Sith' in th' Almighty's everlasting seat
She first was bred, and borne of heavenly race ;
From thence poured down on men by influence of grace,”

followed by a stanza in explanation and justification.

This general similarity appears to grow more subtle upon examination. Indeed, one becomes impressed at last with the conviction that even the universal genius would not produce such nice elaboration, like for like, in two different minds. But the question of chronology is somewhat confused, so that we are fain to content ourselves with query and conjecture.

And now, with but a passing mention of George Wither, William Browne, and George Herbert ; the first of whom resembles Spenser in sincerity, but differs greatly in unaffected diction ; the second is like Spenser in facility of invention and felicity of expression ; the last in pure nobility ; we shall proceed to discuss the important part played by Spenser in the production of Milton's earlier poems. The masque of *Comus* and the elegy of *Lycidas* are representative, and of these we shall treat.

Spenser and Milton are curiously enough connected in several ways, each of which has more or less significance as

regards the question under discussion. Adam and Noah are not so far apart as is at first supposed, Methusaleh forming a connecting link contemporaneous with both. We generally regard Milton as comparatively modern beside Spenser, yet to Alice, the Dowager Lady Derby, both poets paid their homage, Spenser dedicating to her *The Tears of the Muses*, and Milton composing the *Arcades* primarily for her delectation. *Comus* was written for her son-in-law Lord Bridgewater. Both poets also, were Cambridge men, like many of their successors.

Milton could not fail to love Spenser, for both were like-moulded, similarly circumstanced and environed, and united in devotion to a God of intense reality, All-in-all, whose smile was heaven, whose frown was utter misery. Serious, high-hearted, beset and chastened through all their time, both were Puritans, but more than Puritans—both were poets. Spenser was no less congenial to Milton than Milton would have been to Spenser. But we can only indicate this harmony, and reluctantly omit its further illustration.

Dryden declares that Milton acknowledged "Spenser was his original," and he terms Milton "the poetical son of Spenser." *Comus* and *Lycidas* abound in testimony, some of which we shall now exhibit, reserving *Paradise Lost* for its chronological position.

A careful perusal of *The Faerie Queene* sheds a flood of light upon the spirit and development of *Comus*. Both poems, like Tennyson's *Idylls*, shadow sense at war with soul. The spirit of *Comus* is that animating the first two books of Spenser's epic, and many are the spoils from later books. Sir Guyon corresponds to the Lady; the Greek *σωφροσύνη*, Spenser's "Temperance," to Milton's "Virtue;" and so follow numerous minor equivalents.

The First Brother in *Comus* declares that

"Wisdom's self
Oft seeks to sweet retired solitude,
Where, with her best nurse, Contemplation,
She plumes her feathers, and lets grow her wings.
He that hath light within his own clear breast,
May sit i' the centre, and enjoy bright day;
But he that hides a dark soul and foul thoughts,
Benighted walks under the mid-day sun;
Himself is his own dungeon."

With which compare from Spenser, first the hermit, whose

“ . . . name was Heavenly Contemplation ;
Of God and goodness, was his meditation,”

and secondly the words of Melibœus, in Book Six :—

“ It is the mynd, that maketh good or ill,
That maketh wretch or happie, riche or poore,”

and again *Milton in *Paradise Lost* :—

“ The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.”

Milton also transfers Melibœus into Comus, and thinking probably of Spenser, describes him as

“ The soothest shepherd that ere piped on plains,”

and proceeds to relate the story of Sabina, as given by Spenser in his Second Book.

The scene between the Lady and Comus is paralleled in Spenser's Sixth Book, where the chief of the thieves persecutes Pastorella. But the attitude of Milton's heroine is infinitely more noble. Here is an excellent opportunity for ethical pros and cons.

These are sufficient evidences of the general similarity of matter and spirit; the pastoral is also a strong common element. It remains to point out some examples of similar style. Just as Spenser contemned the common Elizabethan speech, and drew heavily upon his master, Chaucer, so did Milton but in less degree, borrow words from Spenser. Spenser's object was to protest against prevailing euphuism, which drove him to an extreme; Milton's, to improve his poetry by following his artistic instinct, in which he admirably succeeded. Both poets use “deery” in these respective poems, meaning “to reveal”; Milton imitates “hall or bower” from Spenser; and uses “unblest” in the Spenserian sense. Other examples may readily be marked. The Spenserian “elongation,” too, is introduced once, with good effect:

“ Come, let us haste, the stars grow high,
But night sits monarch yet in the mid sky.”

*Cf. Wordsworth: “The mind's internal heaven.”

Now let us turn to *Lycidas* with its truth and righteousness, deep sorrow and sublime hope. The poem itself is a Pastoral, not expressed as a spontaneous lyrical lament for the death of Edward King, but is representative of the Autumn swain, mourning the loss of his fellow. The former, however, is the thought; the latter, the more soothing guise.

“ For Lycidas is dead, dead ere his prime,
Young Lycidas, and hath not left his peer :
Who would not sing for Lycidas ? ”

A deft trick of style, caught from Spenser, as in

“ That idly shepherd, which there piped, was
Poore Colin Clout, (who knows not Colin Clout ?) ”

The “ three fatal sisters ” of Spenser are often introduced by Milton, dominated, as both were, by classicism. “ The blind Fury ” receives the emphasis in *Lycidas*.

We shall now adduce what we consider two excellent examples of Spenser’s direct influence :—First, from *The Faerie Queene*, Book Three, Canto 3, stanza 4 :

“ Begin then, O my dearest sacred dame,
Daughter of Phœbus and of Memorye,
That dost ennoble with immortall name
The warlike worthies, from antiquitye,
In thy great volume of eternitye,
Begin, O Clio, and recount . . . , ”

Milton, in *Lycidas*, following with

“ Begin then, sisters of the sacred well
That from beneath the seat of Jove doth spring,
Begin, and somewhat loudly sweep the string. ”

Secondly, from Book Three of *The Faerie Queene*, Canto 6, stanza 45 :

“ And all about grew every sort of flowre,
To which sad lovers were transformde of yore ;
Fresh Hyacinthus, Phœbus paramoure
And dearest love ;
Foolish Narcissus, that likes the watry shore :
Sad Amaranth made a flowre but late,
Sad Amaranthus, in whose purple gore
Meseemes I see Arminas wretched fate,
To whom sweet poets verse hath given endless date, ”

and in *Lycidas* thus :

“ Bring the rathe primrose that forsaken dies,
 The tufted crow-toe, and pale jessamine,
 The white pink, and the pansy freak'd with jet,
 The glowing violet,
 The musk-rose, and the well attired woodbine,
 With cowslips wan that hang the pensive head,
 And every flower that sad embroidery wears :
 Bid amarantus all his beauty shed,
 And daffodillies fill their cups with tears,
 To strew the laureat hearse where Lycid lies.”

Naming Cowley, whom Church describes as “made a poet by reading” Spenser, we pass on to Herrick, Lovelace and Vaughan.

Robert Herrick represents the School of Religious Poets, such as Quarles, Herbert and Crashaw. Like Lovelace, he wrote many amatory verses, besides religious pieces. He shows graceful fancy and fine taste, but has too evident a fondness for the lighter things of life (most reprehensible in a country parson) and for conceits of sound and sense. He has not been greatly influenced by Spenser, but his *Counsel to Girls*, at least, presents the “proof sufficient” of its origin: The Song of Temptation in the Bower of Bliss, at the end of Spenser's Second Book. The development is identical in both, and the expression exceedingly similar. We can but quote one line from each, though a detailed comparison will be found very interesting and fruitful. Spenser's Song exhorts the hearer to

“ Gather therefore the rose whilest yet is prime,”

and Herrick's lyric :

“ Gather ye rosebuds while ye may.”

Lovelace and Vaughan show traces of influence, but to a slight extent only. Despite innate nobility of disposition, the artistic sense of these lyrists was comparatively feeble. There is too much awkward striving, subservience to effect, rather than free genius flowing naturally and securely, as did Spenser's, in its appointed course.

One school, during this period, threw aside all disguise and proudly avowed their poetical allegiance to Spenser. Phineas Fletcher, Giles Fletcher, Henry More (*Platonical Song of the Soul*), and Chalkhill, in *Thealma*, constitute the Spenserians.

A new departure began with Dryden, whose claims to posterity's appreciative recognition are not unfounded, though idealism only helped to make his work a palimpsest, the great bulk of which is quite unworthy. In *Absalom and Achitophel* he excels Spenser in establishing the identity of allegory with fact. The occasion and execution of this poem afford opportunity for comparison with *The Faerie Queene*, which, however, we cannot here undertake. But Dryden's censure is more keen and bitter; his praise, more polished and insinuating; while he palpably sacrifices narrative to opinionated discourse. We place him also in the warm stream of Spenser's influence, and offer the following in the relation of cause and effect:

In the third canto of his Fourth Book, Spenser has the following simile:—

“Like an old oke, whose pith and sap is seare,
At puffle of every storme doth stagger here and there,”

And Dryden, in his *Annus Mirabilis*, though owing most to Vergil, affords the following parallel to Spenser:—

“All bare, like some old oak which tempests beat.”

In canto six another simile is paralleled.

Dryden possessed abundant resources for his art, but altogether wanted the poetic necessity, the oneness and wholeness of Spenser or Milton. But his pupil Pope was perhaps not too extravagant when he declared that

“Waller was smooth; but Dryden taught to join
The varying verse, the full resounding line,
The long majestic march, and energy divine.”

We are now brought to contemplate *Paradise Lost* in its relation to our subject.

The two great epics of Spenser and Milton respectively are alike Puritan, without the bigotry. Spenser's seeks, as he declares, “to fashion a gentleman or noble person in vertuous and gentle discipline,” with King Arthur the ideal. Milton's aim was to

“assert eternal Providence,
And justify the ways of God to men,”

with a noble anxiety to hush such moaning as Tennyson's Arthur embodied in the lines:

" I found Him in the shining of the stars,
I mark'd Him in the flowering of His fields,
But in His ways with men I find Him act."

The source of this complaint is the more curious, when we consider Spenser's hero and Milton's early determination to write *his* epic upon King Arthur, and his confidential revelation of the scheme to Manso, the former protector of Tasso.

The Faerie Queene is first of all romantic, with clear classical elements and a pervading ethical tone; *Paradise Lost* is too serious for romance or humour, but proceeds steadily to its work of Christian exposition and exhortation. Milton's epic had one great advantage: the poet believed what he wrote, and was thus enabled to secure the submission and subjection of all those poetic methods and requirements which too often succeeded in dominating the author of *The Faerie Queene*.

It is naturally to be expected that in *Paradise Lost* Milton should frequently show his obligations to Spenser, not only on account of the length of the epic, but also because of its character and its literary relation to the work of his illustrious predecessor. *Paradise Lost* and the first and second books of *The Faerie Queene* all contain the most vivid delineations of hell. Indeed, Spenser's second book and Milton's whole epic would fall to pieces without them. Milton's pictures show unmistakable traces of the scenes described by Spenser; notably, the former's second book refers us to the latter's first and fourth. We have already introduced a specific instance of Spenser's general influence.

G. HERBERT CLARKE, '95.

(To be continued.)

EDITORIAL NOTES.

OUR new Chancellor, whose portrait accompanies the leading article of this number, has entered upon his duties in McMaster with the same earnest and genial spirit which won him so warm a place in the hearts of the people of Bloor St. Baptist Church. Students and professors alike already feel assured that under his wise and sympathetic management the year just begun will be a happy and successful one. Chancellor Wallace has high ideals of what McMaster's work and influence should be, as his fine inaugural address of Friday evening, Oct. 18th, clearly revealed. Let all endeavor to do their part that his and our highest expectations may be fully realized.

THE Senate and Board of Governors of McMaster University are to be congratulated that so able and acceptable a successor to Dr. Foster has been secured for the chair of Philosophy and Ethics. Dr. Ten Broeke has already won the esteem of his colleagues, and given evidence that his work in the University will fully realize what was expected of a Christian scholar of his wide experience and high attainments. His recent public address on the "Meaning of Philosophy and its Application to Education," proved his ability to handle the most difficult problems with the clearness of thought and force of presentation so essential to effective work in the lecture room.

ALL to whom the name of John King, of Dalesville, has long been familiar and dear will feel grateful to Mr. Higgins for his warmly appreciative review of a life so full of hard work and spiritual blessing. The portrait which we give with this sketch has been prepared from a small tin-type, the only likeness available for our purpose, and is, we are assured, the best that can be produced from it. If held at arm's length, and in a good light, it will prove a stronger and more interesting picture than the first glance might lead one to expect.

THE news of the death of Professor Boyesen, of Columbian College, on Oct. 4th, at the comparatively early age of 48, must have been a painful surprise to all. He had already acquired considerable distinction as a writer of popular tales of Norse life and manners, while his well-known essays on German and Scandinavian literature have established for him a high reputation as a scholar and literary critic.

KNOX COLLEGE deserves our gratitude for giving us the privilege of having such a distinguished and able defender of the faith as Pro-

fessor Warfield, of Princeton. It was not our privilege, pressed as we are by our own work, to hear many of the lectures, but what we did hear were marked by broad scholarship, close reasoning, and sober judgment. Our readers will be glad to know that Dr. Warfield is a firm believer in the plenary inspiration of the Bible. Long may he be spared to his work and the world :

THOUGH more extended reference is made on another page to the Farewell Missionary Meeting held in College St. Church, on the 11th Oct., we cannot forbear a brief reference to it here. McMaster had a very deep interest in that gathering, since three of the number were last year in her class rooms. It is natural that this institution should send out missionaries. The Fyfe Missionary Society does much to foster the missionary spirit, and the whole purpose of the institution is to further the Kingdom of our Lord Jesus Christ. The quiet motive, the unaffected earnestness, and the great spiritual power that marked the Farewell meeting were something to be thankful for. These young men and women are seriously about their Master's business. The Stillwells, and the Priests, and Miss Smith go to their great task followed by our earnest prayers.

WE take great pleasure in reproducing the following communication from Prof. Farmer, which appeared in the *Canadian Baptist* of October 24th :

At the first meeting of the Faculty of McMaster University for the current season, a committee was appointed to draft resolutions expressive of the Faculty's appreciation of the work and worth of Dr. Rand and Professor Trotter. At our last meeting the committee reported. The report was adopted, and ordered to be published in the *Canadian Baptist* and *Messenger and Visitor*. The resolutions are as follows :

"Resolved,—That Dr. Rand, by his grasp of the principles underlying Christian education, his deep sense of their importance, the clearness and force with which he has enunciated them, and the energy with which he threw himself into the movement to give them effect in a fuller way among the Baptists of these Provinces, contributed very largely to the success of that movement which issued in the establishment of McMaster University.

"That, during the past five years, whether as head of the Arts Faculty, or as Chancellor of the University, Dr. Rand, by his alertness on its behalf, his fine administrative ability, his splendid hopefulness and flowing enthusiasm, as well as by his marked strength and popularity in the class-room, has done very much to win for this Institution its present honorable position.

"That. Dr. Rand, by his many fine personal qualities, has won the personal esteem and affection of his associates, so that the fact and prospect of the continuance of his association with us in work is to us a pleasure and a joy. And our hope and prayer is, that now, relieved of the heavy burden of the Chancellorship, he may, as Professor Emeritus and Lecturer, be spared for many years to do valuable service in his favorite subjects of Education and English, in which he has already achieved such distinguished success."

"Resolved,—That we place on record our personal esteem for Professor Trotter, and our appreciation of the excellent service he has rendered during the past five years. His genial manner and unfailing courtesy made him a very delightful companion; whilst his clear views and sound judgment, his fine candor and genuine manliness, rendered him a most useful member of the Faculty. We admired the hearty and conscientious interest which he took in every department, and in the general life of the University. Of his work as Professor of Homiletics and Pastoral Theology we have heard only words of praise. It was marked by painstaking thoroughness and a contagious enthusiasm that made his lectures a delight as well as a profit to the students. We enjoyed in a large measure the esteem, confidence, and affection, not only of professors and students, but also of our people generally.

"Now that, in obedience, as he believes, to the will of God, he has re-entered the work for which his heart always yearned, our prayer is that the Holy Spirit may crown with a large blessing his pastorate in Wolfville—a pastorate for which he is so eminently fitted."

Trusting that you may be able to find a place in your columns for these resolutions, I remain,

On behalf of the Faculty,

J. H. FARMER, Sec.

Toronto, Oct. 19, 1895.

HERE AND THERE.

THE world of college journalism—what a world is that! Dailies, weeklies, monthlies, quarterlies, annuals! From the joke to the poem, discussion to dogma, cartoon to more pretentious sketch (*vide The Brunonian*). Herein are manifested the thoughts of all kinds of thinkers on all kinds of subjects. Not alone the warm glow of youthful enthusiasm,

" . . . the wild joys of living! . . . "

nor the delightful emotion experienced at the sound of the music of a new generation—not alone are these the perquisites of our exchange editor, but also the knowledge of mutual sympathy, fellowship and goodwill. More directly apparent does this become as our own learned graduates journey far abroad over the land, seeking what post curriculum they may devour.

To the forefront then again, O ye valiant corps of studentry! Let valour prove your heraldry! And may the resistless sweep of the editorial pen, comrades, arouse the slumbering nations to hitherto unconceived eras of discovery, prosperity and power! We are the coming people.

At least, so one would judge from certain "eagle" editorials in *The Yale Record*, from whose bright pages we cull the following: "Yes, '99, thou art in our midst, and all we may now say is that 'you're better than '00.'"

VASSAR graduated one hundred last year.

AUTOCRAT of all the rushers: The football umpire.

AN excellent descriptive and critical article on Chicago University, written by Robert Herrick, and illustrated by Orson Lowell, occupies the position of honour in the October *Scribners'*.

"GIVE A THING AND TAKE A THING."

PATIENT:—"Oh, Dr. Pullem, you're giving me terrible pain!"

DENTIST:—"On the contrary, my dear sir, I am particularly *painstaking*."

We commend certain remarks upon the study of English embodied in the salutatory of *The McGill Fortnightly*, for Oct. 16th, to all students. This same issue contains valuable information regarding the new Principal, Dr. Peterson, whose portrait appears as a supplement.

THE income of the University of Chicago for the coming year is expected to reach \$603,000. The faculty contains at present 157 members. The students in the graduate schools numbered last year 534, in the divinity schools 281, in the colleges 772, total, 1,587. Chicago has the largest graduate school in America.—*Ariel*.

THE poetry of most of our exchanges seems decidedly below par just now. But effort is needed every year afresh, and effort must precede effect. We quote, however, from *The Brunonian*, a little *Elizabethan* whose last stanza catches tune to the full:

I WAIT FOR THEE.

I wait for thee—lost thou yet know
Where anemones and lilies grow?
And wilt thou come and meet me here
Where the wave of brook-song rises clear?

I wait for thee—delay not so
To come where sweet-faced violets grow,
And lift their heads in sympathy
With a longing heart that waits for thee.

If all this sweetness thou didst know,
O thou wouldst never linger so,
But all thy grace would given be
To him who loves and waits for thee.

—C. M. G.

WILLIAM WYE SMITH has made an excellent translation in Scotch of the twelfth chapter of Luke. Here are some of its beauties reproduced:

"Fash-na muckle about the body, it is the clay-biggin we dwell in; but he ye wyss and cannie wi' the tenant in't, the saul.

"1. At a time when the folk was sae mony an' that thick thegither that they war trampin' on ane anither, he begude to say till his disciples first o' a': Be ye ware o' the barn o' the Pharisees, whilk is pretence;

"2. For naething is happit ower that sanna be brocht oot."

"6. Arena five sparrows sell't for two bodles in a widdie? and no' ane o' them but God keeps in mind.

"7. The verra hairs o' yer heid are a' coontit. Be na fear't : ye are better than a hantle o' sparrows."

"23. For the life is mair than meat ; and the body than the cleedin.

"24. Think o' the corbies that they naither saw nor shear ; for whilk thar is naither store nor barn—and God feeds them. Are ye no' a hantle better nor the fowls ?

"25. And wha amang ye, though he be e'er sae fain, eud add till his measure ae span ?

"26. Gif, than, ye canna do e'en a verra wee thing, why anent the lave o' the things sud ye be putten-tillt ?

"27. Tent ye weel the lilies hoo they spring ; they naither toil nor spin ; and yet I say t' ye, no' e'en Solomon i' the heicht o' his glorie was brawlie buskit like ane o' these."

"32. Be na fear't, wee flock, mickle lov'd, for weel-pleas'd was yer Faither to gift ye the Kingdom."

COLLEGE NEWS.

W. P. COHOE,	R. D. GEORGE,
J. F. VICHERT,	MISS E. WHITESIDE,
	<i>Editors.</i>

THE UNIVERSITY.

The skies are dark, the clouds hang gray,
 The summer days are over,
 The winds blow chill from where they will,
 All nature's face is sober.
 The sere leaf rustles to the ground,
 Our hearts are filled with yearning,
 But ever is the freshie green,
 Within the halls of learning.

FRESHIE, in an awe-stricken whisper (gazing after bald and reverend senior) : "Say-y ! Is that man a professor ? *He's got a gown on ! !*"

A NEW order of things prevails in the library this year. The magazines and periodicals have been removed to a separate room, and there has been a re-arrangement of the books. Mr. G. H. Clarke, '95, is librarian.

THE Tennysonian Society began the term's work by an enthusiastic meeting, on Friday evening, Oct. 11th. The following officers were elected : Pres., Y. A. King, '98 ; Vice-Pres., H. Newcombe, '99 ; Sec.-Treas, A. B. Cohoe, '98 ; Counsellors, Messrs. Vining, '98, and McFarlane, '99 ; Editors, Messrs. Jones, '99, and Emerson, '99.

THE Camelot Club, which proved itself so progressive a society last year, begins the new term with the following officers : President,

Mr. L. Brown, '96; Vice-Pres., Miss Burnette, '97; Sec.-Treas., Mr. Ben Oliel, '98. The club looks forward to future hours of profit and delight, as it brings itself in contact with the best genius of our literature.

At the recent meeting of class '98 for re-organization, the following were elected to fill the offices for the ensuing year: Hon.-Pres., Rev. Dr. Thomas; Pres., W. B. H. Teakles; Vice-Pres., J. A. Ferguson; Sec.-Treas., Miss E. Whiteside; Orator, L. H. Thomas; Poet., C. R. Phelan; Reporter, J. McIntosh.

THE regular annual meeting of the student body for the elections of officers was held in the chapel on Tuesday, Oct. 8th. The elections resulted as follows: Chairman, C. J. Cameron, '94 (acclamation); 1st Vice-Pres., E. J. Stobo; 2nd Vice-Pres., W. P. Cohoe, '96; Sec.-Treas., E. P. Churchill, '97; other members of Executive Committee, W. S. McAlpine, '95; J. B. Paterson, '96; I. G. Matthews, '97; P. G. Mode, '97; A. Imrie, '96.

CLASS '96 met in the chapel on Wednesday, Oct. 9th, and elected the following officers for the ensuing year: Hon.-Pres, Miss M. E. Dryden; Pres., H. H. Newman; Vice Pres., W. Findlay; Sec. Treas., G. N. Simmons; Correspondent, L. Brown; Poet, Miss M. E. Dryden; Prophet, G. J. Menge; Historian, A. G. Baker; Orator, J. C. Sycamore; Minstrel, J. B. Paterson. Fitting reference was made by the retiring president, Mr. C. E. Scott, to the loss sustained by the class in the withdrawal of Mrs. H. E. Stillwell (formerly Miss Etta Timpany), and Rev. E. J. Bridgman, pastor of North Bay Baptist Church.

A FULL and enthusiastic meeting of Class '97 was held on Friday, Oct. 11th, for the purpose of electing officers for the present year. The election resulted as follows: Hon.-Pres., Prof. A. C. McKay; Pres., Mr. H. N. Mackechnie; Vice-Pres., Mrs. J. Marshall; Sec., Mr. W. R. Telford; Bard, Miss M. E. Burnette; Historian, Miss E. McDermid; Orator, Mr. J. G. Matthews; Correspondent, J. J. Patterson. A hearty vote of thanks was tendered the retiring officers for the able and satisfactory manner in which they had attended to the interests of the class.

THE Freshmen in Arts of the University held their first meeting on Friday, Oct. 11th, for the purpose of formally organizing themselves into "Class '99" of McMaster. When duly organized they proceeded to the election of officers. Miss Cohoon was elected to the position of Honorary President. Mr. F. J. Scott will be the leader of the class throughout its first year of trial and conflict, and as President will, no doubt, do honor to his class. Contrary to precedent they elected a full staff of officers as follows: Vice-President, Miss Bush; Sec.-Treas., Mr. H. W. Newman; Cor.-Sec., Mr. W. B. Tighe; Poet, Mr. J. T. Jones; Orator, Mr. J. C. McFarlane; Minstrel, Mr. G. R. Welch; Historian, Mr. C. S. Brown; Counsellors, Miss Dubensky and Mr. H. Proctor.

WHEN the University re-opens in the Fall, the editors of the college news department find it difficult to prevent their column from being a mere list of appointments to office in the various societies: so promptly do all the slumbering activities awaken into life. However, those interested in the Ladies' Literary League may be pleased to hear that it held its first regular meeting on Friday, Oct. 11th, when the following officers were appointed:—President, Miss M. E. Dryden; Vice-Pres., Mrs. Bunt; Sec.-Treas., Miss Bush; Pianist, Miss Cohoon; Critic, Miss Eby; Correspondent to the MONTHLY, Miss E. Whiteside. Very deep regret was felt and expressed at the loss of the former efficient President, Miss Timpany, but the League hopes to continue the good work of the past.

If the unfolding of mind be the good toward which we are to direct all striving, friends of the University will be glad to know that that apartment which was once given up to exercises for physical development, has now become the scene of mental gymnastics more intricate than any trapeze revolutions. In short, the old gymnasium, little used in the past, and indeed almost half the basement, has been transformed into a science department with laboratories, lecture room, etc., complete. The equipment for chemical and mineralogical work is specially thorough, and no student in natural science may henceforth be expected to take less than first class honors, in view of his superior advantages.

THE students of McMaster marched in a body to the College St. Baptist church on the evening of Friday, Oct. 11th, the occasion being the farewell meeting to our outgoing missionaries, three of whom, Mr. and Mrs. Stillwell, and Mr. Priest, go directly from McMaster. The meeting was a noble one, the addresses being such as to awaken greater zeal for missionary enterprise, and the attention given by the large audience manifested a lively interest in our foreign work. Needless to say, McMaster was proud of her representatives. On Monday morning the student body was again present at the Union Station to witness, with many other friends, the final departure. The time of waiting was occupied by the singing of hymns and the bidding of farewells, and the train pulled out amid waving of handkerchiefs, hearty cheering, and cries of "Boom on Mac!" McMaster was never interested in any missionaries more than these, and her earnest prayers will follow them on all their journeys.

THE Literary and Scientific Society met on the evening of Friday, Oct. 4th. Mr. J. Russell, B.A., took the chair, and as retiring President, expressed his pleasure at the high degree of enthusiasm and interest which was displayed. The officers for the ensuing year were nominated and on the following Monday at noon, they were legally elected by ballot as follows:—Pres., J. C. Sycamore, '96; 1st Vice-Pres., G. Sneyd, '97; 2nd Vice-Pres., J. B. Paterson; Sec.-Treas., R. D. George, '97; Cor. Sec., J. F. Vichert, '97; Councillors, Miss M. E. Dryden, '96, Miss M. E. Burnette, '97 and Mr. D. Nimmo, B.A. The editors of

the *Student* were elected on Monday evening: Mr. D. B. Harkness, '97, W. B. H. Teakles, '97, and A. W. Vining, '98, were elected. It is the intention of the Society's Executive to make the programmes this term so far as possible of an oratorical character. This intention carried out will make the meetings very interesting and at the same time develop the oratorical talents of the members of the Society.

ON the evening of Friday, Oct. 14th, a reception was tendered the freshmen in Arts and Theology, by the students of other years. This was the second occasion of the kind which has taken place within the University. Receptions to freshmen will, in all probability, continue to be one of the most popular institutions of the University. After all had partaken of an excellent oyster supper, Mr. W. S. McAlpine, B.A., retiring chairman of the student body, made a brief introductory address which was well received. Mr. C. J. Cameron, B.A., was then called upon to speak on behalf of the students in Theology. As a patriarch in the Hall, he heartily welcomed all the new comers and relieved their minds by the assurance that in McMaster it is not the custom "to set the dogs on the freshmen," a custom very prevalent in some institutions. Mr. J. C. Sycamore, '96, was the next speaker. He represented the students in Arts, and his kindly words made every freshman feel that he spoke a welcome from the heart. Mr. A. F. Baker, B.A., of Acadia, replied on behalf of the freshmen in Theology. He expressed his heartfelt thanks for the welcome which they as freshmen had received, and his relief at the discovery that there was no necessity to beware of the dogs. His speech was full of bright humor and touches of oratory. On behalf of the freshmen in Arts, Mr. J. C. McFarlane, one of the Woodstock boys, assured us all that his fellow classmates were fully appreciative of the kindness shown them, and that from thenceforth they would feel perfectly at home in the halls of McMaster.

THE annual public exercises in connection with the opening of the University occurred in Bloor Street Baptist Church, on the evening of Friday, Oct. 18th. The numbers present found a gratifying testimonial to the increased interest taken in the welfare of the University. After devotional exercises conducted by Rev. Elmore Harris, B.A., the chairman, Hon. John Dryden, delivered a brief address. The interest manifested, the progress of the University, the efficient and strong Faculty, the large number and excellent quality of the students in attendance, were all matters for which, on behalf of the Board of Governors he expressed thankfulness and gratification. He then introduced Chancellor Wallace, whose popularity was evidenced by the enthusiastic reception accorded him. His address was based upon the legend of McMaster University: "In Christ all things consist," and was a masterful setting forth of the truth of the legend. He spoke of the necessity and value of the most perfect spiritual training and development, together with intellectual discipline, in fitting young men and women for the duties of life. In McMaster, because of its ideals and principles, the conditions necessary for this education exists. If the past is a prophecy of the future, her work will be "both Chris-

tion in spirit and of such a quality as to commend universal respect and admiration."

In introducing Dr. Ten Broeke, as the new professor of Philosophy, Mr. Dryden expressed the great satisfaction it had been to the Board to secure a gentleman so eminently fitted for this position as was Dr. Ten Broeke; and in his address the Dr. gave a practical demonstration of the very best kind of his fitness to occupy the chair to which he has been elected. He took as his subject, "The Meaning of Philosophy and its Application to Education." The address was of too intricate a nature for us to attempt to give a summary of it. Yet despite its metaphysical character the theme was treated with such clearness of thought and simplicity of style that for nearly an hour the speaker held the close attention of the promiscuous audience. We are sure we voice the wish of all who heard the address, when we express the hope that it will be given to the public in printed form.

MOULTON COLLEGE.

WE are glad to welcome again in our midst the posts who so cheered our dining-room last year, and we are also glad to see a number of new ones among them.

THE class of '96 organized the opening week, electing as officers:—Miss Dryden, President; Miss Louie Matthews, Vice-President; Miss Harris, Secretary; Miss Mabel Wallace, Treasurer.

A MEETING of the Tennis players was called at the beginning of the term to form a club. The following officers were elected:—Honorary President, Miss McKay; President, Miss Jessie Dryden; Secretary Treasurer, Miss Sadie Rosser.

SHORTLY after the opening of the term we had the pleasure of again seeing Miss Fitch, before her leave-taking of Toronto. All the old girls received a call from her and very much enjoyed hearing her tell of her interesting experiences during her tour in the North-West, where she spent the summer.

THE "old girls'" annual reception to the new teachers and students was a decided success this year. During the evening Chancellor Wallace happened to drop in unexpectedly, and remained some time, adding much to the pleasure of all by his presence.

READERS of the MONTHLY will perhaps remember with what regret and sadness, Moulton, a few years ago, bade farewell to Major. It is, therefore, with great joy we announce that at last his place has been filled. We have another dog who answers to the name of Sefton and who is proving himself quite as interesting and amusing as his predecessor.

THE first regular meeting of the Heliconian was postponed to meet on the 25th of October, when the following programme was rendered :—

Instrumental,	“Romance.”
	Miss Gilson.
Sketch,	Origin of “Heliconian.”
	Miss J. E. Dryden.
Recitation,	Selected.
	Miss Orma Tait.
Vocal Solo,	
	Miss Boehmer.
Reading,	Selected.
	Miss Carmichael.
A Lilliputian Guest,	
Instrumental,	Nocturne by Scholtz.
	Miss Cutler.

At the beginning of October, members of our school had the opportunity of hearing Melba and her company of artists at the Massey Music Hall. Melba was, of course, the chief attraction. Her singing is beyond description, and many of us will remember her wonderful voice for years to come. Mme. Scalchi's mellow notes were also duly appreciated, as well as the grand bass of Signor Campanari's, whose fine rendering of the numbers assigned to him called forth much applause.

WOODSTOCK COLLEGE.

DR. CADIEUX called upon us recently and gave a school address to the students, which was well appreciated.

WE were pleased to have a visit from our former teachers, Messrs. Robertson and George. Their genial faces will be always welcome, and the College heartily wishes them every success.

FOUR of our boys wrote on the Departmental Examinations last July; two of them are now the happy possessors of Junior Leaving certificates, and one of a Primary. We are ready to congratulate James when word comes that his appeal has been sustained.

CHANCELLOR WALLACE paid us his first official visit on September 29th. Both Faculty and students were greatly pleased at the intense interest he displayed in our school affairs. He fairly captured the good wishes of all by the way he entered into our college life. We look forward with pleasant expectancy to his next visit.

WE were glad to see with us on the same day, Dr. Goodspeed, Superintendent McDiarmid and other members of the Ministerial Committee. We understand that they were busy until two o'clock in the morning, examining our young candidates for the ministry.

THE fears of us "old boys," that the attendance would be small this Term, owing to the large graduating class of 26 last year, have been pleasingly dispelled by the appearance of an unusually large number of new faces. The new fellows, too, seem to be good stuff, but, of course, not equal to the famous class of '95. There are now 109 names on the roll. At no time last year were there more than 110. We are expecting the usual increase after Christmas.

ON the 27th of September we held our annual games. Notwithstanding the cool weather the sports were well patronized by those invited; and we were all pleased to see the faces of such old boys as Clarke, Jones, McFarlane, D. E. Welch, A. McDonald, Simpson, etc. The spectators expressed themselves as delighted with the emulous contests, and with the sportsmanlike spirit displayed by the contestants. After a hard struggle Emmet Scarlett won the championship cup. When we had assembled in the chapel, Mrs. Dadson and Mrs. Scott presented the badges; Dr. Dadson, the cup, and Mayor Cole favored us with a speech. During these exercises Chancellor Wallace occupied the chair, and in his own inimitable way brought a pleasant day to a successful close.

GRANDE LIGNE.

THE school opens with bright prospects. All will be glad to learn that Principal Massé is in good health, and anticipates a profitable year.

JUDGING from the number of musical instruments in the school this year, we ought to be favored with plenty of music. No less than five students brought violins, another is skilled in playing the flute, and yet another the accordion, while we have heard the sweet strains of several mouth-organs in addition. We shall probably hear more of some of these later.

ON Sunday, October 20th, Rev. T. Lafleur paid us a very pleasing visit and preached an English sermon in the evening. He came to arrange for the celebration of the sixtieth anniversary of Madame Feller's arrival in Canada, which will take place in Feller Institute on November 1st. We expect to have a very pleasant and profitable time.

THIS year two of our old teachers are missing. Miss C. Bullock, who has been with us for so many years, and who was so successful as Matron last year, has gone to Quebec City to conduct a day school in connection with our mission in St. Rochs. Miss A. Bosworth, our Assistant Music teacher, is making an extended visit in England and France, to complete her education in music and French. The places of these have been taken by Miss G. Laporte as Matron, and Miss Agnes Baker as Assistant in Music. Miss Laporte comes to us with large experience in school work, and Miss Baker was formerly one of our own students. Both have entered heartily into the work of the school, and have already endeared themselves to both teachers and students.

PROMPTLY on October 2nd we re-assembled, with a goodly number of pupils. Among these are a large number of old pupils, but there are more new pupils than usual. We miss a number of our best students of last year, who have finished their work here and have gone to higher colleges, or are otherwise engaged. However, a number of others have stepped into their places and will graduate this year. On the whole, we think our students are a younger class than we had last year, but there is no doubt that we have gained some good material among them. There are a few empty rooms in the building yet, but we expect that these will be filled up within the next two weeks.

ABOUT two weeks ago it was a pleasure to the school and congregation to have Rev. L. Duteaud, our missionary at Quebec, give us an address on our mission work and workers in India. The address was beautifully illustrated by magic lantern views, showing us some of the faces of our missionaries, and some of the peculiarities of the people and country where they are laboring. Some few other views were shown. One, a night view of Mount Vesuvius in eruption, was especially interesting. Our interest and sympathy for the work in India will be increased by this address. We are looking forward also to having Rev. H. F. Laflamme, of India, with us in a few days to speak again of the work there. It is very seldom that we have an opportunity of listening to a missionary from India, so that their visits are long remembered when they do come.