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## Our Graduates' Pulpit.

### THE GOLDEN RULE.

#### A SERMON.

BY REV. J. K. FRASER, B.A., ALBERTON, P. E. I.

**I**N this short, pithy statement, which fell from the lips of the great Redeemer himself, we have an epitome of the whole system of Christian ethics in so far as it relates to man's duties to his fellow-man. Our Lord and Saviour Jesus Christ may not have been a very

eloquent preacher according to the modern notion of eloquence; he may not have had the learning of the schools, the wisdom of the ancients, the polish and niceties of the orator; nineteenth-century society might even stamp him uncultured, uncouth. But I venture the

statement that no preacher of this or any other age, however brilliant, possessed that power of condensing the great principles of Christianity into so narrow a compass as did the humble preacher of Nazareth. Our text this evening is a striking example of that marvellous power. In a single utterance of a few simple words he enunciates a principle which covers with one sweep the whole wide field of Christian conduct; he picks up the whole duty of man to man and presents it to us in a nut-shell; summarizes and condenses the moral law into one short sentence. Our Lord seems to have recognized this himself; he seems to have been conscious of his unique power; because no sooner has he given expression to the statement than he at once adds "for this is the law and the prophets." That is: read the whole of the second table of the law as delivered to Moses on Mount Sinai, read that law as elaborated by God, read it as illustrated in the history of nations and of individuals, read it furthermore as expounded by all the prophets from Isaiah down to Malachi, and then after your days and weeks of study and investigation stop—stop and sum up all your knowledge in this one short sentence of fifteen short words: "Whatever ye would that men should do to you do ye even so to them" because this is the law and the prophets.

This has been designated "the gol-

den rule." The name is aptly chosen; and were it to reign supreme in the affairs of every-day life, and govern men in all their dealings with their fellow-men, it would indeed be a golden rule, and the age in which this should take place might well be called the "golden age."

We have drawn attention to its *comprehensiveness*. It includes, as we have seen, everything which pertains to man's social duties. Indeed, although we are accustomed to call it the golden rule, it is not so much a rule as a principle of life. It dispenses with the necessity for rules, the necessity of laying down an endless number of separate rules for the Christian's guidance. In place of a separate rule for the settlement of each of a thousand disputes which may arise between man and man it gives us one general rule, sweeps the whole field with one mighty principle. Am I anxious to know how I should deal with my neighbor in this particular instance? Am I in doubt as to how I should treat my enemy in this special case? Here speaks up this great principle—the same answer every time: "Whatsoever ye would that he should do to you do ye even so to him." So much for its *comprehensiveness*.

Look again at its *conciseness*. It is a directory which a man may always carry about with him and never lose. It matters not where he is going or what he is

doing, he need not cumber his mind with a lengthy catalogue of precepts and sermons, which in the first place it is difficult to learn, and in the second place after they are learned, it is almost impossible to remember. To any man who has brains enough to know what his own desires are (to say nothing of other men's), and memory enough to remember a little rule concerning the application of these desires to his fellow-men, here is a directory which will never leave him at a loss to know his duty: "Whatsoever ye would that men should do to you do ye even so to them." So much for its conciseness.

Look still again at its *universality*. It is universal. No matter who your neighbor is or what his station in life is, here is a rule which applies to all alike. Whether you are brought in contact with your sovereign or with the man in yonder hovel, the rule is the same; whether your dealings are with your ruler who holds in his hand the rod of mighty empire or whether they are with your boot-black, the same great universal principle must decide the question of conduct—"Whatsoever ye would that he should do to you do ye even so to him."

Such then is the golden rule, the "balance wheel" in the great machinery of human conduct, the preventive of all irregularity of movement in the great universe of morality in which as rational

beings, created in God's own image, we are all placed --- placed as responsible agents, accountable for all our actions.

And now the question arises, What is the foundation of this comprehensive, this concise, this universal rule, this epitome or summary of conduct? Wherein lies its philosophy, its reasonableness? Supposing that, when this marvellous statement fell from the lips of the God-man on that morning of old, some argumentative hearer should have risen up in the audience and challenged its soundness; supposing at least that he should have asked our Lord for the foundation upon which his principle was built. What answer would probably have been given? What defence would the simple preacher, whose pulpit was a mound on the Galilean plain or the bow of a fishing smack, and who preached with a needle, a coin, a broom, a sparrow,—what defence would he have been able to make for this sweeping principle which pierces into the very heart of life itself and comes too often into direct conflict with our personal interests? Mark its philosophy, its foundation.

Now the word "therefore" which introduces the statement suggests that a possible foundation may be given by our Saviour in the preceding verses. The sentence is certainly a conclusion to some argument. The argument, however, as we learn when we look at the context, is more of the nature of a motive than a

foundation. Our Lord has been inculcating upon his hearers the necessity and importance of prayer; he speaks of God's readiness and willingness to answer prayer, and this fact he puts forward as an argument why men should be guided by this golden rule in their dealings with their fellow-men. Note his words: "If parents being evil know how to give good gifts unto their children, how much more shall your Father who is in heaven give good gifts unto them who ask him." "Therefore," he adds, "since this is so, since God is so willing to give you what you ask, see that whatsoever men shall do unto you ye do even so unto them." Such then is the connection, and such the force of the argument upon which the rule seems to be based.

But supposing our argumentative hearer should have demanded from our Lord a more explicit foundation or philosophy for the rule. The readiness of God to answer our prayer, he might say, enforces this rule and contains perhaps a motive which might lead us to do unto others what we would have others do unto us. But apart from this motive is there no solid foundation, no philosophy for the rule?

This foundation, my hearers, is not very far to seek—it is simply the equality, the natural equality of all mankind. I should do unto other men what I would that they should do unto me be-

cause they are, as far as human nature is concerned, my equals, and consequently deserve the same treatment from me as I have a right to expect from them. There is a sense, remember, in which all men are equal. Notwithstanding the different ranks and castes of society, the differences in character, the differences in education, the differences in capacities and all the other differences—notwithstanding these in one sense, and in a very deep sense, we are all equal—we all share the same common nature. The philosophy of our rule follows these at once. Let me express it thus: You are to yourself what I am to myself, and consequently you have a right to expect the same treatment from me as I would expect from you were our positions reversed. My property is as much mine as yours is yours and hence you have the same right not to steal mine as you have to expect me not to steal yours. The king should treat his message-boy in the same manner as he would expect his message-boy to treat him. Why? Simply because the message-boy is as important to himself as the king is to himself. You and yours is as much to you as I and mine to me, and hence the philosophy of the golden rule is as clear as the noon-day sun. You are to yourself what I am to myself, and you are to me what I am to you, and consequently we are under obligations to treat each other as we would be treated—in one

word, we are equal, and therefore our obligations are equal and our duties mutual.

The golden rule then rests on a foundation which has no alternative; its philosophy is sound; anything else than this rule indeed would be unphilosophical as well as opposed to common sense.

Now a word or two on the proper application of this important principle. A moment's reflection will show you that to interpret and apply it literally, apart from the guidance of common sense, and without any limitations, would at once land us in endless difficulties. For example a man might wish me to give him all my property; would he have a right therefore to conclude that he was under obligations to give me his? Now in answer to this and many similar questions which might arise, we may say that it is at once evident that the expectations and desires which we should take as the standard in applying this rule should be lawful and reasonable. Otherwise our desires might be most extravagant and our notion of duty most unreasonable. When Christ said "Whatsoever things ye would that men should do to you do ye even so to them," he simply meant whatsoever things you expect from others consistently with common sense and reason, give the same to them.

Again, the differences in the stations and characters of men must be taken

into account in the application of this rule, because in proportion to these diversities in that proportion are our respective duties. For example, I have no right to expect that the king must render the same submission to me as I am obliged to render to him. I must suppose our positions reversed, and thus do unto him what I would expect him to do unto me were I king and he the subject. If you are a master the rule does not imply that you must perform the same obligations to your servant as you expect your servant to perform to you; it simply means that you must do unto him what you would expect him to do unto you were you the servant and he the master. The conduct which is proper towards me in my station may not perhaps be proper towards another man in his station—what is the rule? The rule is for me to suppose myself in his position and he in mine, and then the respect and consideration I would expect from him I must give to him.

So much then for the proper application of this important rule. To sum up in one sentence: It must be interpreted and applied with certain limitations—limitations which bring it into accord with the laws of right reason and the great principles of our Christian religion.

Here then is the Christian rule of equity—here is Christianity as opposed to heathenism. Heathenism says "Do

unto others as others do unto you, retaliate": Christianity says "No, do unto others, not as others actually do unto you, but as ye would that others should do unto you: treat every man in exactly the same way as ye would that he should treat you were you in his position and he in yours." This is the positive side of the rule, but it has also its negative side and must be applied negatively as well as positively. Heathenism says "What things ye would not that other men should do to you you may do to them if you get the opportunity": Christianity says "No, what things you do not wish others to do to you refrain from doing unto them even though you do get the opportunity." Such then is Christianity as opposed to heathenism and all forms of selfishness.

Now in speaking to-night on the golden rule as opposed to selfishness I may say that I am not one of those who believe that human nature is entirely and hopelessly selfish. The doctrine of total depravity in this sense I do not accept. This is the devil's creed, and in adopting it I am sorry to say he has too many followers, but from my own knowledge of human nature, limited as it is, I refuse just yet to accept any such creed. Such complete confidence has Satan in the thorough selfishness of human nature, that wherever you see him you are sure to see him acting on this behalf. It was this belief which led him to

tempt man in the first place, and ever since that day in Eden the conviction seems to have been growing on him because we see him tempting even our Lord himself. So convinced was he that wherever there is human nature there must, as a matter of course be selfishness, that his brazen audacity led him to spread his snares before the God-man himself. Look again at what he said in that remarkable interview which God had with him concerning the excellencies of Job. With a taunting sneer we hear him replying "Doth Job serve God for naught?" Selfishness, according to Satan, covered the whole domain of life—even religion, and so Job's religion was based on selfishness. He was serving God simply because of the oxen, the asses, the sheep, the camels, the money which God blessed him with. But "remove these," says Satan, "and Job will curse thee to thy face" Such may be said to be the devil's creed. Now wherever you see a man who professes to be an adherent of this creed, you may rest assured that it is because he is controlled to a large degree by the spirit of the devil. I believe that the man who thinks all other men dishonest is dishonest himself; and I believe, furthermore, that the morbid cynic who, like the devil, has no faith in human nature, is a close follower of the devil. Occasionally we meet such men. Beware of such my hearer! Beware of the

loathsome creature who will stand up and with a brazen countenance deny that there is such a thing as virtue in man, and who will drag down all that is pure and lofty in humanity to his own contemptible level! Beware of such a man—he should be branded with the stamp of hell! There are too many adherents of this Satanic creed in society to-day, and what is worse, as those of us who read know, they are finding their way into the current literature of the day. The modern novel smacks but too strongly of this diabolical creed. Our “Robert Elsmere” and “David Grieres” are too abundant. According to some of our novelists’ conception of character to-day, the heroic, the unselfish, the high devotion to principle do not belong to man. But such character I emphasize is not realism; and novels which depict such, and then hold it up as representing the average man and woman of society to-day, are simply the work of the devil.

But, while we emphatically refuse to sign the devil’s creed, and to say that human nature is selfish from top to bottom, at the same time we dare not close our eyes to the fact that selfishness is too prominent in the affairs of life. How far short we all come of being up to the golden rule! Oh, how much of self there is even in our professed Christian life! Ptolemy, the old astronomer, believed that the sun, the stars, and the

whole universe in fact, revolved around this earth as a centre; and at one time, strange as it may seem to those living at the present day, our forefathers all believed this. But a new era dawned for science. Copernicus appeared, and revealed the astounding fact that the earth revolved around some other centre, and that it was nothing more than a mere fragment of the great universe. We need some modern Copernicus to work a similar revolution in men’s lives to-day. There is too much of Ptolemy’s old theory. There are some men who seem to regard themselves as the centre around which all things revolve and to which all things contribute. What we want to-day is a Copernicus to knock the bottom out of this antiquated, worn-out theory. What we want to-day is men who regard themselves as revolving around the whole world of humanity instead of humanity around them men who aim at contributing to the good of other men instead of imagining that they were born simply in order that other men might contribute to their good, men who feel that they belong to every man. This, remember, is Christianity, this the golden rule.

“O man forget not there earth’s honoured priest,  
 Its tongue, its soul, its life, its pulse, its heart,  
 In earth’s great chorus to sustain thy part!  
 Chiefest of guests of love’s ungrudging feast  
 Play not the niggard, spurn thy native clod,  
 And *elf* disown;  
 Live to thy neighbor; live unto thy God;  
 Not to thyself alone.”

“By their fruits ye shall know them:” So spoke the preacher in the sermon on the mount. Here is the test of the genuineness of our profession, and unless we are ready to take this golden rule as our standard of conduct in life we may well doubt the reality of the profession. Now, I am not going to identify religion with morality to-night. I am not going to say that a man is a Christian simply because he is a moral man, but I am going to say, and say emphatically, that every christian is a moral man. If Christianity is not morality, at the same time there can be no Christianity without morality. At the present day we hear considerable discussion on the question whether Christianity be a doctrine or a life, and some are found earnestly contending on one side, some on the other, as if they were forced to chose between the two.

The question, however, is one which need not occasion much concern. If doctrine with you is nothing more than a mere speculation, a cold, barren dogma, having no bearing on your heart and life, then let me assure you it has nothing to do with Christianity. God forbid that Christianity should be a doctrine in this sense! And God forbid that any one in this audience should make the fatal blunder of supposing that it is a doctrine in this sense! Whether the doctrine contained in our Westminster Confession of Faith and short-

er Catechism for whose safety so many anxious souls seem to be trembling to-day, as if the truth, which is bound to live, was not broader than any theological system and all combined, and God greater than creeds—whether or not these historic and honored systems have for us any connection with true Christianity, depends altogether upon the practical bearing which they are having upon our every-day life. Christianity is a life, and interwoven as it is in a great fabric of doctrine, its genuineness must be tested by the influence of that doctrine upon life. It may be said to be a doctrine then when it is seen to be a life. But remember it is an exceedingly practical thing. Not our knowledge of Christian doctrines, but what that knowledge has made us, not a belief in doctrinal standards, but the results in character of that belief; not words but deeds; not knowledge but the acting out of knowledge; not profession but practice: such, and such alone, is the touch-stone by which we must test the genuineness of our Christianity.

But do not misunderstand me. Do not suppose that I imply that Christianity is simply an outward compliance with a list of duties. While all that I have been saying is true, at the same time Christianity lays down no code of rules dictating as to what particular duties we must follow. The New Testament Religion, if I understand it aright, is not



a religion of rules at all, it is a religion of principles. The man who makes his religion consist of a burdensome catalogue of 'thou shalt' and 'thou shalt not,' and who, by thus shutting himself up in a case of his own manufacture, leaves the Spirit of God no room to work upon his individuality, has yet to learn the meaning of Christianity. He has mistaken the true religion for spiritual slavery. He has yet to learn the meaning of that glorious liberty about which Paul and James love so much to talk. No, do not make any mistake here; Christianity knows nothing about rules; in the place of specific rules and precepts it acts forth the great ends with reference to which we must shape our conduct, the motives which should actuate us, and within these bounds it leaves us for the most part to the guidance of our own enlightened consciences. It seeks, in short, to mould the motives of action in such a way that the Christian shall be a law unto himself, and shall perform his duties spontaneously, as it were, and not under a feeling of legal restraint. This is Christianity.

The Christian then performs his duties in the fullest exercise of Christian liberty—at least he should do so. And here the golden rule comes in as a principle of conduct. You see its proper position in the realm of Christian life I trust. True, it is a moral principle, but I repeat that while Christianity may not

be morality there can be no Christianity without morality. To hold that the man who backbites, who slanders his neighbor, who is unable to forgive his enemy, who is destitute of brotherly love—to hold that such a man is a Christian is simply a contradiction of terms,—it is a delusion which will lead its victim into the pit of hell. If, my brother, you pray, read the bible, attend the sanctuary, sit down at the Lord's table, talk about religion to every one you meet, and then go away and act unjustly, dishonestly, uncharitably, trifling with what your conscience tells you is your plain duty to your fellow-man—if you do this and think at the same time that you are a Christian, then I say, with all the earnestness of which I am capable, you are simply deceiving yourself, and the sooner you awaken from your sleep of death the better. If a Christian, strive to govern yourself by the Christian rule "whatever ye would that man should do to you, do ye even so to them."

And now my hearers you have the Christian law of equity, the 'golden rule.' You know its meaning. Let me ask you in closing, are you ready to take it as a governing principle in your life? Are you ready to make your own desires and expectations the standard by which you will determine your conduct to others? It seems a very simple thing, but are you ready to do it? Are

you ready to act the part not only of a Christian man, but of a truly sensible, rational man, and do unto others what you would expect them to do unto you were you in their position and they in yours? You expect others to act justly with you, do you not? Are you ready to act justly with them? You expect others to love and respect you; are you ready to cherish the same kindly feelings towards them? In short, whatever the relations be in which you stand to your

fellow-man, are you willing and ready to do to them as you would that they should do to you were your positions reversed? If so, then here is a directory—a directory which you can never forget, which you can never lose, which you can never be at a loss to know how to apply. Fix it in your heads to-night, stamp it with indelible letters upon your hearts nail it to your very souls, and use it in every relation of life: whatever ye would that men should do to you do ye even so to them."

My own dim life should teach me this,  
That life shall live for evermore,  
Else earth is darkness at the core,  
And dust and ashes all that is.

—*In Memoriam.*

Nor blame I Death, because he bare  
The use of virtue out of earth;  
I know transplanted human worth  
Will bloom to profit, elsewhere.

—*In Memoriam.*

Learn but not the less bethink thee  
How that all can mingle tears,  
But his joy can none discover  
Save to those who are his peers.

—*Jean Ingelov.*

I see men's judgments are  
A parcel of their fortunes.

—*Shakespeare.*

How forcible are right words!—*Job.*

When vice is daring let not virtue be  
sneaking. —*Matthew Henry.*

Virtue only makes our bliss below.

—*Pope*

Love virtue; she alone is free;  
She can teach you how to climb  
Higher than the sphery chime:  
Or, if virtue feeble were,  
Heaven itself would stoop to her.

—*Milton.*

The judgments of the Lord are true  
and righteous altogether.—*Ps. xix, 9.*

Sincerity is the first and last merit in  
a book; gives rise to merits of all kinds.

—*Carlyle.*

The harder our work the more we  
need solitude and prayer.

—*Bishop Maclaren*

## Symposium.

### WHAT ATTITUDE SHOULD THE CHURCH ASSUME TOWARDS THE LABOUR QUESTION?

BY REV. ROBERT CAMPBELL, D.D. M.A.

THE Church's function is to proclaim the whole counsel of God and to apply the principles of the Holy Scriptures, so far as its influence can reach, to all ranks and conditions of men. The truths of the Gospel are of universal application. Christianity has no favourites, and no one is excepted from its rights and privileges. The Word of God, being Heaven's message to man, sets forth the duties which he owes both to God to his fellow man. It provides for his social as well as his religious needs and duties. His situation demanded such provision; for, while each person stands alone in his relation to God, and is a little world in himself and a complete government, rounded off in his mental and moral apparatus, there are so many of these petty independencies in the world, found side by side, that their desires and interests are perpetually crossing each other's boundaries. That is to say, my will is at every moment liable to come into conflict with my neighbor's will. Now, God in the decalogue has taken cognizance of this situation, and while it begins with per-

sisting on our duty to God, the greater part of its injunctions is occupied with regulating our relations to our fellow-men. The entire Bible is constructed on the same lines as the decalogue: duty to God is enforced alongside of duty to man,—there is a constant mingling of social and religious obligations, and both classes of obligations rest on divine sanctions. The situation is somewhat analagous to what we find in the solar system. Each planet has its own orbit, which is complete, but then each has also its own place in a large collection of spheres, all of which together make up the grand combination that moves in procession around the sun. The same wisdom that prescribed the course of each planet has also established the relations of all to each other as parts of a greater whole. In the same way, God's Law provides at once for the development of each individual will, and for the co-existence and co-operation of the multitude of wills which constitute society, each having its rights, but each also its limitations, which are laid down in the Holy Scriptures. The lines are therein set forth, showing where the freedom of the individual must yield to

the convenience and wishes of the many. And it is the business of the Church to uphold God's appointments. It has to maintain the rights of the individual, to the extent that the Holy Scriptures proclaims them, but it has also to defend the rights of society, as these are declared by the same authority.

It is necessary to make these preliminary observations, because there is a growing misapprehension as to the rights of the mass of men, as against those of individuals. Socialism is propagating this misapprehension. If, in past times, individuals were suffered to arrogate too much to themselves, there is now a swinging of the pendulum in the opposite direction, and too little account is to be taken of the rights and highest development of the individual, if the Socialists are to have their way. The Bible maintains the proper balance between them.

Then, a factitious distinction is made between labourers and non-labourers. This distinction is purely academic and imaginary. A certain proportion of the working people of the world are wont to arrogate to themselves the title of labourers, and, for the purposes of discussion at least, to rule out all that do not belong to their class. Those who do the rough work of the world, work demanding muscular strength rather than skill, and who give attendance upon those who perform skilful work, are not

the only labourers, although they are often technically so described. Let the following rather pass for a definition of the term: All that are called upon to perform any kind of work which costs self-denying effort and which they would not do from choice, but which they are constrained to do from duty or necessity, are labourers, whether it is done with skill or only by main force. This definition embraces by far the greater portion of mankind. All that are usefully employed, working for themselves or others, exercising such gifts as have been bestowed upon them, and making the most of their circumstances and opportunities, are entitled to be regarded as labourers. Their work is as needful to the general good, and tells as much for the welfare of the whole, as those who perform mere hand labour. Indeed society must be regarded as one. The advice of Menenius Agrippa to the discontented Roman *plebs* at *Mons Sacer* is as opportune now as it was then. The social body has many members, as well as the human body,—as the Apostle Paul says, “and all members have not the same office.”

This being so, it follows from it that the Church being itself composed mainly of labourers, not only must hold labour in esteem, but also stand by labourers in the maintenance of those God-given rights, which are clearly guaranteed them in the Scriptures. It is to the

Bible, indeed, that the credit is due for the prevalence in modern times of wholesome views as to the dignity of labour. History tells us how the work of the ancient world was performed by slaves. The business of freemen in those ages was confined to ruling, legislating, and carrying on war. The spread of scriptural knowledge has changed all that : it tells us that while toilsome labour is entailed upon the human race, as a penalty of disobedience to God, even in the idyllic state of Eden manual labour was involved. It tells also how the Son of God, become man, worked at a carpenter's bench, and how the great Apostle Paul maintained his independence by tent-making. The earth is ready to yield abundance for the support of human life, but the condition is that we expend labour upon it. The Apostle to the Gentiles put the case pithily, when he declared that, if a man will not work, neither shall he eat. The Bible has nothing but praise for diligent and faithful workers, but it is very severe in its denunciations of the idle spendthrift. And we know that as Christianity at the first found favour mostly with artizans and the lowly portion of mankind, so all along it has ranked among its most numerous and devoted adherents people of this description.

The case as generally put, then, scarcely sets matters forth in a fair light. It is assumed that the Church stands

apart from the labouring portion of mankind ; whereas, as a matter of fact the Church is composed mainly of people who gain their subsistence by the daily putting forth of efforts to maintain themselves ; and I for one refuse to regard any class of labourers as being separated from the rest of the community, and as entitled to special consideration.

I am aware, indeed, that the agitators among daily wage-earners claim not only that they are the persons who should be specially regarded as labourers, but also that the influence of the Church is now against them. I dispute both assumptions. The man who pays wages to those who work under his direction, in his turn is a wage-earner himself. Those who give him business have to pay him, and the same principles apply to his relations to those to whom he is to look for payment, as apply in the case of those whom he employs. It is, therefore, the interest of all to have honesty, integrity and fair dealing prevail among employers and employees. And the Bible is very clear and emphatic in its teaching on this point. The Law of Moses taught : "The wages of him that is hired shall not abide with thee all night, until the morning,"—"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers, that are in thy land within thy gates ; at his day thou shalt give him his hire, neither shall the

sun go down upon it ; for he is poor and setteth his heart upon it ; lest he cry against thee unto the Lord, and it be sin unto thee." The prophets declared "woe" unto him that *used his neighbour's service without wages, and gave him not for his work ;* and the Lord threatened to be a *swift witness against those that oppressed the hireling in his wages.* The principle of paying a fair day's wages for a fair day's work was laid down by our Lord Himself, when He declared : "The labourer is worthy of his hire." And the early Christian Church spoke its mind very earnestly through the message conveyed in the Epistle of James : "Behold, the hire of the labourers who mowed your fields, which of you is kept back by fraud crieth out, and the cries of them that have reaped have entered into the ears of the Lord of Sabaoth." Who, after this can dare say that the Bible is on the side of the rich employers of labour, or that Christianity inculcates a passive submission to injustice and wrong on the part of those who are under the necessity of selling their time and skill and working power? God is on the side of those who are wronged, whoever they are, and the wrongdoer shall have to account to Him, whether he is an employer or an employee. And of course the Church must follow where God leads and directs. But the Apostle Paul has something to say on the other side : "Servants, be obedient unto them that

according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ ; not in the way of eye service, as men-pleasers ; but as servants of Christ, doing the will of God from the heart ; with goodwill doing service, as unto the Lord, and not unto men : knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bound or free." He is equally faithful in dealing with the employers of labor : "And ye masters, do the same thing unto them, and forbear threatening : knowing that both their Master and yours is in heaven, and there is no respect of persons with Him." The Apostle here declares the Church's attitude towards both masters and men : they are to discharge their mutual obligations in good conscience, and bear in mind their accountability to God. There is abundant evidence that whatever faults the Church may be fairly charged with, want of fidelity to the principles laid down in the Word of God, as to the relations of employers and employees, is not one of them. And the result of centuries of wholesome teaching has been to greatly improve those relations. It is alleged by those who have not acquainted themselves with the facts that the labouring class are worse off in our time than at any previous age of the world. By this is really meant that greater inequalities of fortune are found.—a fact

which may be conceded; but to say that there is greater want now than formerly, or that people have fewer comforts in life, is to close one's eyes to the teaching of history. The fact is that the humble of the land now are better fed, better clad, better housed, better educated, and better provided for, taking one year with another, than the knights and barons of England were five centuries ago. There has been a gradual amelioration of the condition of all classes. What is complained of is really that some are millionaires, while others are not,—that there is a difference in people's lot. The general principle is asserted that no one has a right to be a millionaire, while there are thousands who have to toil all day long, and every day, and then can barely make ends meet. Certainly he has no right to his millions, if they have been gained by fraud or unfair means,—at the expense of other people's rights, and the Church says so, and has always said so. But it has also said that every man is entitled to a free exercise of his gifts and faculties and powers; and if one's foresight and energy and making the most of his legitimate opportunities at last bring him in millions, he is as much entitled to hold them as his by right, as another man, with less capacity and less enterprise, is entitled to call his hundreds his by right. Our Lord, in the parable of the talents, made it quite clear not only

that the abilities of men differ, but also that every man ought to be expected to show results corresponding to his several ability. Every man is entitled to a fair field, but to no favour. The Church abides by its Master's views.

If, then, the labour question is not in a satisfactory condition, it is because there has been a neglect of the teaching of the Bible regarding it. Both masters and men have been more ready to listen to the doctrines of political economists than to what the Scriptures lay down; and to-day they are reaping the fruits of their folly in this regard. It has been too common for them to think that the Church ought to have nothing to say as to the laws of trade and commerce, or the price of labour. These things, it is alleged, are regulated by fixed economical laws. Well, see to what pass reliance upon these laws has brought society in the sad conflicts between capital and labour. We have nothing but "strikes" and "combines," with all the derangement and confusion and hardship which grow out of them. And what is the principle underlying those so-called economical laws which is responsible for the present posture of affairs? It is the principle of self-interest,—every man looking out for himself, and having no thought for others,—with the practical *competition* which results from it. Now, this fundamental principle of the school of Adam Smith, that all commercial

transactions are amenable to the law of supply and demand,—in other words, that competition, each man doing the best he can for himself irrespective of others, is the irresistible principle that has to be acknowledged as regulating all matters of buying and selling,—labour as well as other things. But that is an utterly unchristian principle. Jesus bids us love our neighbour as ourselves; and asks us in our treatment of others to think how we should like to be treated if the relative positions were reversed. And the Apostle Paul has enjoined Christians not to look “each of you to his own things, but each of you also to the things of others.” Not self-interest, then, but mutual interest is the Christian law that is to govern here. Not each trying to get beyond his fellow, in dealing with him,—getting the most out of him at the lowest consideration,—but each thinking of the interests of his associates as co-ordinate with his own. In other words, the true Christian principle is co-operation not competition; and it is in fancying that their relations to each other, as employers and employees, are to be governed by the arguments of Smith and Mills and George, and not by those of Christ, that a large part of the trouble between them has arisen. What is needed is that both masters and men should be persuaded that trade and commerce and manufactures, and every part of man’s conduct, are to be espe-

cially subject to the principles laid down in God’s Word. Let all be animated by the sentiment which the Apostle Paul enjoins upon the Ephesians,—doing their several parts as to the Lord,—and that will go far to establish matters on a satisfactory footing. Then, masters will not take advantage of a glutted labour market to reduce the wages of their workmen; nor will workmen, on the other hand, in their turn, take advantage of their masters when these are under obligations to fill contracts at a time when labour is scarce, to demand higher wages. Let both listen to what the Church has to say, speaking Christ’s message.

Complaint is made by the trades unions and “Knights of Labour,” and the other organizations which claim to champion the cause of wage-earners, really because the Church has not espoused their views and adopted the plank in their platform. They wish to extinguish all individual rights: they would have no one think or act except as approved by the whole. They would allow no man to profit by his superior energy or acuteness or skill: he is to exercise these wholly for the advantage of the community. The land is to belong to the whole, not to be parcelled off into private properties,—all telegraphs and railroads are to be under the control of the whole, for the good of the whole. Nothing is to be left to private



enterprise for private profit. And no man is to work more than eight hours a day. Everything is to be established by legislation, and nothing is to be left to the spontaneous action of the individual. There is to be no room for private contract. They say that there is no other way of checking the tyranny and greed of the rich employers than by combining to obtain all these objects.

The Church is not prepared to support some of these demands at least; because they are not according to the teaching of the Holy Scriptures. God speaks to individual men—His dealings are with each separately for the most part; and while He has provided for the proper regulation of their social relations, yet the gist of the Bible teaching is for the saving, uplifting and blessing of individuals. The extinction or repression of individual aspirations is entirely opposed to the genius of Scripture truth. Rights of property are recognized everywhere in the word of God. Freedom of individual action and contract, too, are assumed as man's right. And as to making a day's work eight hours by law, it is quite clear that our Saviour did not think eleven hours of labour outrageous. This, also, must remain a matter of contract. The agitators in favour of such a law must demonstrate that it would be possible to carry on the activities of the world successfully, so as to provide for all men's

necessities, if no person worked longer than eight hours a day. I think it very unlikely that this can be done; and any arbitrary fixing of a limit in this regard, the Church cannot support.

The true cure for the evils connected with the labour market is to get a proper distribution of people able and willing to work. It is the crowding of too many persons into the great centres of population that has produced the acute crisis among working people. It may be assumed that the whole world is able to afford occupation and sustenance for all the people that on the earth do dwell. Here I agree with Henry George and other social leaders; but the logical outcome of this hypothesis is that there must be a proper distribution of the inhabitants of the world—that they should scatter and find room for themselves in different kinds of employment. Yet the "Knights of Labour" make it one of the planks in their platform that foreigners are to be kept out—that whoever wants to get workmen must not be allowed to go outside the government or territory in which he lives. This is a most illogical position, because it follows that countries yet sparsely inhabited cannot invite the congested populations of other lands to share with them in their unoccupied opportunities. It follows also that there can be no relief to those countries which are over-populated, and the result is

keen competition in every line of life to be found within them, with the want and misery that flow from it. If agitators would direct their attention to distributing the working people over the world, in varied occupations, instead of offering restrictions to their free movement, they would help to solve the difficulties of the Labour problem.

While not denying the right of people to form societies, the Church cannot approve of any restraint upon free contract, and therefore frowns down upon the disposition of trades' unions to interfere with non union men. The Church cannot approve of any of the schemes to circumvent capitalists, on the principle of "diamond cut diamond,"

meeting force with force, or cunning with cunning. No satisfactory solution of the problem can be looked for from the employment of unchristian methods. No blind, insensate law of "supply and demand" will do; for while there is to be freedom of contract, once the contract is made, then the principles of goodwill and honesty must be made bear—in other words, the law of love is to come in and pervade the relations between master and men,—each is to think of the other's interest and welfare, as well as of his own. When this principle of Christianity is recognized and acted upon, by both parties to the contract, then, and not till then, shall these matters be settled on a solid foundation.

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Every object is a window through which we may look into infinitude itself.

—*Carlyle.*

Work for some good, be it everso slowly;  
Cherish some flower, be it ever so lowly;  
Labor, all labor is noble and holy.

—*Anon.*

Our natures do pursue,  
Like rats that raven down their proper  
bane,  
A thirsty evil; and when we drink we  
die.

—*Shakespeare.*

Periods of conflict are periods of  
growth.

—*Hegel.*

"What is the secret of your life?" asked Mrs. Browning of Charles Kingsley; "tell me, that I may make mine beautiful too." He replied, "I had a friend."—*William Channing Gannett.*

What comes not from the heart I fear  
will not reach the Heart above.

—*Donald Cargill*

To-morrow is the day when idle men  
work and fools repent; to-morrow is  
Satan's to-day.

—*Selected.*

Lutherus pauper, multus facit divites.

—*Erasmus.*

## Contributed Articles.

### THE ANTI-FOREIGN RIOTS IN CHINA.

THE year 1891 was full of suspense for foreigners in China. Almost all the members of our own Honan Mission band were for part of that year living in the city of Lin Ch'ing in the province of Shan-tung; and I can remember how the suspense rose to a higher and higher pitch even in that usually tranquil neighborhood. Wars and rumors of war filled the air. England, it was whispered, had borrowed large sums of money from China without paying back, and now the English wanted to borrow more but the Emperor of China was too shrewd to give it and had declared war instead. Preliminary battles had been fought at Chefoo and Shanghai, in which the British were beaten, and it was only a matter of time till all the "foreign devils" in China would be driven into the sea. Well, we could afford to laugh at these absurd stories, posted as we were from week to week concerning the actual state of matters on the coast. But we grew more serious when rumors began to take definite shape nearer home and intimated that before many days we foreigners were all to be driven out of Lin Ch'ing itself by order of the Emperor. The blacksmiths, it was said, were busy day

and night forging guns for the coming struggle; and as we walked the streets people would gather in little groups on the corners, point their fingers at us, and in undertones discuss the probable details of our expulsion. So appalling grew the threats, that a native in my service came to dismiss himself without further notice. He could not remain in our house a day longer for fear of perishing in the expected massacre. That night my dreams were somewhat disturbed. I thought that I was back in Canada and in the course of a stroll on the Papineau Road in Montreal was set upon by some roughs who were attempting to murder me. Just at the critical moment I woke and started up in bed. It was past midnight and a most horrible uproar was actually in progress on the streets. The incessant beating of loud gongs was accompanied by noisy, angry shouting, which seemed to grow nearer and nearer as the roused populace surrounded our compound. We hastily dressed; and with the rumors of the past few days fresh in our minds knelt down and besought the protection of our ever-present Saviour. Imagine our relief on discovering that all this uproar was merely over a fire which had

broken out in a neighboring building. The gong-beating and clamorous shouting were intended not to frighten us but to rouse the populace and frighten away the demons of the fire. We laughed and went back to bed. But the incident will help you to realize the suspense which prevailed in missionary circles in that awful year of 1891

I had just returned to Lin Ch'ing from a tour in Honan with Dr. Smith, when word reached us of the first symptoms of trouble in the valley of the Yang-tsé along which the surge of riot afterwards roared so loudly. It came from a place called Yang-chow, where disquieting rumors had been circulated about the orphanage work carried on by the Roman Catholics. One story in particular about the boiling of a child in a bath so stirred up popular indignation that a general massacre was prevented only by the attendance of a large contingent of native soldiery. That was on May 1st.

A few days later, we had accounts of actual riot at Wu hu, under the following characteristic circumstances: Two nuns, walking on the street, happened to lay their hands in a kindly way on the heads of some Chinese children. The purport of their act was misunderstood and the well-meaning sisters were dragged before the officials on a charge of attempting to practice witchery. In the absence of proof, the case was dismissed. But the

suspicious of the people would not easily down and an outbreak was inevitable. Some five thousand gathered and proceeded to make breaches through the wall of the Jesuit compound. An entrance thus effected, they dug up the grave of a priest who had been but recently buried and declared it to be the body of a mutilated Chinese. As an indication that the affair was organized, men carrying little flags moved quietly about amongst the rioters and directed their movements. The buildings were looted and then burned to the ground. At an early stage in the proceedings, a handful of Chinese soldiers appeared on the scene and fired blank cartridges. But the rioters soon lost all fear of them; and in the end, the soldiers themselves turned their coats inside out to escape detection and joined in the looting. The work of destruction on the Jesuit premises accomplished, the mob turned their attention to the Consulate and then to the Custom House, but finding these places defended by a volunteer corps of foreigners armed with rifles, they desisted from further violence.

After that, hardly a mail came to us in the interior without tidings of fresh trouble. Now it was at Nan-king, where disquieting rumors led to the withdrawal of the foreign ladies and culminated in the looting of a hospital and burning of a missionary's home. Again, it was at

Ngan-king a name somewhat similar in sound but applied to a city higher up the Yang-tsé. Here inflammatory placards appeared, under the influence of which unruly crowds sought entrance to the Roman Catholic quarters and also to those of the China Inland Mission. The authorities prevented actual outbreaks. But next day the suspense was increased by the appearance of women at the doors of the Roman Catholic Orphanage demanding back their children. A French man-of-war arrived. The captain had an interview with the Governor and intimated that if he failed to keep the peace, foreign guns would have to do it for him. The peace was kept, but the suspense continued for many days.

And thus week in week out, the Chinese raged. Next came a riot at Tanyang on June 1st. It was the same old story. A mob gathered and surrounded the Roman Catholic Mission. At four o'clock in the afternoon, a military mandarin arrived with some soldiers. Twice he cleared the compound and closed the gates, but finally was overpowered. The people attacked him personally and by five o'clock were complete masters of the situation. The priest had to retire for shelter into the official's court-house. The church and all the other mission buildings were burned to the ground, and the cupidity of the mob found vent in an extensive pillage. Graves were dug up, the bones heaped together, and

the military mandarin dragged by the queue to see the pile they made. Not a solitary thing was left in the enclosure. Buildings, trees, bamboos, walls, and hedge, all were razed to the ground.

And then, four or five days later, on the 5th of June, came perhaps the most serious riot of all,—the first certainly in which blood was shed. It occurred at Wu-such, where the Wesleyans had been carrying on mission work for twenty years so quietly and successfully that even the common cry of "foreign devil" was never raised on the street. The gentlemen of the mission happened to be away touring and their wives were thus alone. The only foreign men in the place were staying a short distance away, Mr. Green, a Custom's officer, and Mr. Argent, a young Methodist missionary, only six months in the country, who was waiting in town a few days to catch a steamer to Hankow. The morning passed without the slightest indication of trouble; but late in the afternoon, a man was seized and taken to the police court with two baskets he had been carrying which contained four babies said to be consigned to the Roman Catholic Foundling Home at another town.

The magistrate dismissed the case: but the people were dissatisfied with his decision and fell upon the stranger. In the assault one of the babies was smothered: affording the very opportunity the ringleaders sought. The cry was at once

raised, "They will take the baby to the Wesleyan Mission to make medicine of!" Like wild-fire this cunning suggestion ran through the populace and excited crowds began to surge in the direction of the mission premises, growing in numbers and ferocity as they proceeded. The missionary ladies were just getting ready for bed when they heard the noise of the approaching mob, and unlike us at Lin Ch'ing having had a long experience in China, they at first thought of a fire, then of the common hue and cry after a thief; and before they realized it was a riot, stones came crashing through their windows. They fled with their children into a latticed tool-house, but the rabble, having burst through the doors, saw their white dresses and rushed at them with stones and bamboo sticks. They fled down a passage and out by a back door, and as by this time the house had caught fire, probably through a broken lamp, the mob seeing the flames, returned to loot the premises. The ladies hid in the mission chapel, but were presently followed, and to the other tortures of the situation had added that of separation from their children. A native preaching helper, who had been protecting a foreign baby from the violence of the mob, was finally knocked down, and as he fell he threw the helpless infant into the arms of a native woman who happened to be standing by. For over an hour this strange nurse kept her little charge, declaring that they must injure her before they could harm the child. One of the missionary ladies had her head broken open by a blow and fell, bruising her eye, but recovered herself and rushed on. Twice they sought refuge in the court of a mandarin but were brutally driven back into the crowd. At the court of another mandarin they received more sympathy. This official offered himself to the mob as a scapegoat and invited them to burn down his own court-house rather than continue their violence to the foreigners. They took him at his word,—burned his court-house and beat himself, but still continued in pursuit of the foreigners. At last two of the ladies and one child were taken into a hut on a side street and on a promise of money hidden there. They managed to get a message to the native Christians, who exerted themselves so vigorously that at last one mandarin who had three times refused them shelter, took pity on them and afforded them the protection of his court-house. There all the ladies and their children were brought together once more, and on the next day succeeded in stopping a passing steamer and boarding her. Meantime, Mr. Argent and Mr. Green, from their house saw the glare of the fire, and thinking the mission premises in danger came running in that direction at full speed. They were met by

some native servants who told them that the ladies were gone and that there was a riot; but the young fellows did not know enough of the language to understand these warnings and so went on at full speed to their fate. Argent was at once set upon by a number of men and ran into a leather shop to escape them. The shopkeeper cried, "If you're going to kill him, take him outside,—don't kill him in here!" He was accordingly dragged outside and a blow from a coolie's bamboo split open his head, the blood spurting on a servant who tried to save him. Then they pounded the head with stones and mauled the body dreadfully. Green, as soon as the assault began, took refuge in the middle of a pond and there held the mob at bay for an hour. He landed, and was killed near the court-house to which he was fleeing for shelter. His body was treated even more barbarously than that of Argent, the face being quite unrecognizable. So ended the riot at Wu-sueh, where, it is proper to emphasize, foreigners had been quietly at work for twenty years.

Needless to say, the representatives of foreign powers, and especially Britain, were by this time thoroughly alive to the serious aspect of affairs, and pressure was brought to bear upon the Chinese Government to bring about a cessation to all this rioting. With the gravest difficulty, as it was afterwards announced, an edict was obtained from the Emperor

and circulated throughout the provinces, instructing the officials everywhere to protect the persons and property of missionaries and other foreigners. But notwithstanding these imperial commands, the rioting still went on, and a suspicion became current that secret instructions had accompanied the edict which practically nullified it.

At all events, shortly afterwards, at Kiu-kiang, the place towards which the man at Wu-sueh was said to be carrying his two baskets of babies, trouble arose in connection with the Roman Catholic Orphanage. At first the native forces, which had been called out, seemed able to keep the mobs under control, but gradually lost their ability to do so, and the usual course of riot, pillage and murder would then have been pursued had not a well disciplined body of about ten foreigners appeared on the scene and with fixed bayonets put thousands to flight. These were not British regulars, but half a score of ordinary British subjects engaged in mercantile pursuits who had banded together and drilled in anticipation of danger. But whilst ten men, without firing a shot, were thus able to put thousands to flight, the suspense continued, and for some time they were obliged to remain under arms, watching night and day; and as a further precaution boat loads of sailors from a man-of-war were kept ready to land on the jetties at a moment's notice.

Again at a place called Wu-sieh, gun-powder and kerosene were freely used to fire a Roman Catholic church, dwelling house and schools, which were all reduced to ashes. Terrible barbarities were practiced. The coffins of a woman and a child who were to have been buried that day were broken open and the heads struck with bricks and stones to make the eyes fall out. The bodies of children were dug up in the cemetery and their arms cut off and eyes plucked out. In that same district, out of sixty Roman Catholic churches, twenty were burned, a priest wounded, and two or three Christians killed.

Then the rainy season came on and there was peace. The Chinese are not particularly fond of water, and rain has not infrequently been known to quell rioting. It will be remembered that when the small pox epidemic raged in Montreal some years ago, our French fellow-citizens objected to vaccination and the other measures adopted for staying the plague. They began to riot in the East End, when Mayor Beaugrand called out the fire reels, turned on the hose, and with remarkable expedition emptied the streets. Such a course would be even more effective in China, if water power and hose were conveniently to be had.

But the rainy season went by, and early in the autumn, indeed on the 2nd of September, the rioting broke out

anew. Like thunder from a cloudless sky, it crashed over I-chang, for many years an important mission centre. Here it was conspicuous for suddenness and thoroughness. Not the slightest warning was afforded and all was over in twenty minutes. The Roman Catholics, once more, were singled out as the first objects of attack. A child had been placed in their convent who had been represented to be a girl but turned out to be a boy. The parents came boisterously claiming that their son had been stolen from them. He was surrendered. But in the meantime cunning ringleaders hastened with an inflammatory story to the court-house, collecting the dregs of the city as they went. The military commandant, Chinese-like proceeded to the convent to investigate the charges, taking the crowds with him. A sudden rush was made at a house adjoining the American Episcopal Mission. The gate was smashed, two trumpets blown, and one of the ringleaders, beating his breast, shouted out, "Come on, brothers, come on; slay the foreigners; I am willing to die for you." And the work of ruffianism and incendiarism commenced. A missionary who was attacked with a spade managed to escape without injury. As for the official who was present, he did nothing at first to protect life or property; indeed, the indications seemed to be that the whole affair had been planned and executed, if not with



his approval, at least from his official headquarters. The houses of the American mission were burned down and the torch applied to the Catholic convent, the sisters escaping under military escort. Sorry escort it proved; for in the end they were thrown headlong over a steep bank by the very soldiers detailed to protect them. From the convent the rioters proceeded with their pickaxes to break open the doors of other places and with the aid of gunpowder and kerosene set them on fire till in an incredibly short time the most of the foreign dwellings in the place were wrecked and the foreigners themselves driven in peril of their lives on board a steamer that happened to be in port.

And this was the last of the riots of 1891. Foreign feeling ran high. War seemed inevitable, and to the minds of some esteemed Christians even, desirable. The various powers ordered their ministers to sign a joint note containing their ultimatum to the Chinese Government, practically to this effect:—Stop these riotous demonstrations of your people, or we shall have to stop them for you! For the first time in the history of foreign intercourse with China the powers were united; and as a consequence the rioting ceased forthwith.

Now, by that I do not mean that these troubles mentioned as having occurred in the Valley of the Yang-tse were the only disturbances in China

during the year 1891, or that there have been none since. Such a statement would be far from correct. In Manchuria, for instance, not far from Kirin, Dr. Gregg, of the Irish Presbyterian Church, was made the object of an unprovoked assault by Chinese soldiers, who seized him at night in his inn and for four hours submitted him to exquisite torture, amongst other cruel devices adopting that of suspending him by the arms from a beam of the ceiling. Somewhat later in the year, on our own field in Honan, Mr. MacGillivray and myself had knives brandished over our heads in the course of a riot which lasted for several hours. Moreover, at many other points, chiefly in the interior, riots occurred of a more or less serious nature. But this is to be said of them: nearly all, if not all, were mere disconnected outbursts largely incidental to pioneer work in regions where the restraining influence of foreign ironclads is never felt; for your inland missionaries are called upon to pursue their labors in that spirit of confidence which was exhibited by Hudson Taylor, who, in a message circulated at a time when the strain all over China was most tense, wrote;—“He who piled the mountains and speaks in the thunder—the Almighty God—is our defence, compared with whom a fleet of ironclads is no more than a bundle of firecrackers.” But whilst there are undoubtedly disturb-

ances which seem almost inevitable in pioneer work, it is a circumstance which calls for marked attention that these riots on the Yang-tsè broke out with systematic persistence at centres of missionary activity which had been long established, and that they were in some respects as much anti-foreign as anti-missionary. You are in possession of the facts. Let us try to get at the *causes*.

When a narrative of such atrocities as these is offered to the Christian public by a missionary returned from the Sandwich Islands or New Hebrides, no one ever thinks of demanding of him a detailed discussion of the conditions under which they were perpetrated. It is sufficient to dismiss the narrative with the reflection that after all little else can be expected of cannibalistic savages. But China, it must be remembered, is semi-civilized. Something quite different is in the nature of things to be expected from a nation which in its overweening pride continues to circulate state documents containing references to western powers as "devils" and "barbarians." China's self-boasted culture, then,—her stubbornly cherished sense of superiority in the comity of the nations,—justifies, and indeed demands, a more careful survey of the facts in order that some intelligent understanding may be obtained regarding the general situation, which, in this present year, has again become alarming. Recent steamers have

brought me papers from Shanghai containing particulars of the murder last Dominion Day of two Swedish missionaries at Sung-p'u, not far from Hankow; and the shocking barbarity of that affair, together with the undisguised efforts of the Chinese authorities to frustrate impartial investigation and, almost, to provoke the repetition of such cold-blooded assassination, throws much light on the true inwardness of the great upheavals in 1891.

We may dismiss, at the outset, I think without the least hesitation, the idea which naturally occurs to Christians at home, that these riots were but the legitimate outcome of the barbarous treatment meted out to Chinese subjects in America. It is sufficient to indicate that the extreme and un-Christian legislation known as the Geary Act,—which may even yet provoke retaliation,—did not at that time disgrace the statute book of the neighboring republic; nor is there evidence that more recent disturbances are in any degree connected with it. In like manner we may almost dismiss the theory of incipient rebellion, which was first propounded by a Shanghai lawyer said to be in the confidence of many of the highest Chinese officials. According to this view, the flame of riot on the Yang-tsè was fanned by parties whose sole ambition was to embroil the Chinese Government in difficulties with foreign Powers, in order that they themselves

might find a convenient opportunity for raising the standard of revolt and succeeding in their long cherished desire to oust the Ch'ing dynasty from the throne. It is true the standard of revolt *was* raised before the year came to an end ; but it was in Mongolia ; and apart from the extreme geographical remoteness of that field, all the circumstances under which the Imperial forces came into conflict with these mounted robber hordes indicated that the uprising in the North had no connection with the demonstration against foreigners farther South. And yet it cannot be denied that the theory of the Shanghai lawyer seemed to find support from certain sensational developments in the midst of the rioting. The arrest, for instance, of a foreign adventurer, named Mason, who with dynamite and numerous small arms in his hand-satchel was detected in the apparent act of smuggling into the country a large consignment of foreign rifles for the alleged use of a seditious secret society known as the Ko Lao Hui ; also the fact that stern measures were subsequently adopted by the Chinese Government to exterminate by numerous decapitations the society referred ; as well as the frustration of an independent attempt at Tientsin to smuggle arms into the country. Satisfactory evidence has been wanting, however, to implicate the Ko Lao Hui in a conspiracy against foreigners : and till within

a very recent date evidence has even been lacking of any intention to precipitate a rebellion at the present juncture.

But apart from all such local conditions there is sufficient in the relations which have long obtained between foreigners and natives in China to account not only for spasmodic outbursts but even for such a continuous train of troubles as have been enumerated and described. At the risk, therefore, of proving tedious, I shall endeavor to indicate some of the main factors in this serious problem of continued foreign intercourse with the rulers and subjects of China.

In the first place, there is that peculiarly intense dislike for interference or enlightenment from without which has always characterized the Black-haired race. *Ju kuei chu r'an, pu chih hai k'uan.* That is a sentence from a delightful Confucian essay on Contentment which my teacher of the language one day wrote for me on a paper fan ; and it may be regarded as a particularly apt description of the dreamy inertness of a very ancient civilization. *Ju kuei chü k'an,* "Be as the tortoise which stirs not out of its hole," *pu chih hai k'uan,* "and does not know the sea is wide." How palpably it hits the case. In China the tortoise, living out its hundred years has been selected as the emblem of longevity : and China itself, dragging out its national existence through mill

enium after millenium, whilst Egypt, Babylon, Greece and Rome have waxed and waned, may be looked upon as the Tortoise Kingdom, digging its hole in one corner of the earth and hibernating in a dormant state through all the dreary winter of its history. Such, indeed, is the Confucian ideal; and (to dismiss the figure) though Chinese geographers nowadays know better than to represent foreign lands as mere dots on the margin of a map of China, they still proudly cherish that idea, and delight in calling theirs, the Kingdom of *T'ien-hsia*, "Beneath the heavens," as if it were the only one "beneath the heavens. Our own knowledge of China and the Chinese has been greatly amplified within the last few decades and we have learned amongst other things to recognize her possession of some of the elements of true greatness; but in the discussion of the problem before us there is a danger of overlooking the one outstanding trait with which we first became familiar and which seems as marked now as ever it was,—that of pig-headed flatfooted exclusiveness. It was in 1834 that Lord Napier stood hour after hour at the Gates of Canton vainly endeavoring to find a Chinese official who would receive his communication from the British Government without first compelling him to write on the face of it a character marking it as the obsequious petition of an inferior to

his superior. Vast strides, it must be acknowledged, have been made since then in the direction of inculcating wholesome lessons in foreign diplomacy; but after all that has been done it is difficult to dismiss a suspicion that the old Latin adage is extremely pertinent, *Lupus pilum mutat, non mentem*; for it is only the other day so to speak, that Queen Victoria, in the person of her accredited minister, was permitted to hold audience with the Emperor of China in any place outside the Hall of *Tributary Nations*. This enormous race pride, then, will in the ultimate analysis be found at the bottom of all these tumults in the Valley of the Yangtse, as well as elsewhere. The Chinese never wanted intercourse with the outside world and it looks very much as if they do not want it even now notwithstanding the long series of object lessons they have received under varying conditions from the foreign communities established at treaty ports along the coast. Yes, this revolt, as has been already hinted, is as much anti-foreign as anti-missionary, and in most of the riots others than the heralds of the Cross have suffered the destruction of their property, or else had to save it at the point of the bayonet. It is a significant fact that a missionary travelling in one of the most hostile regions near the scene of all these troubles everywhere heard the cry—not, "Here comes the

man who wants to make us Christians," but,—“Here comes the man who wants to steal our trade :” and one of the most common suspicions encountered in pioneer work anywhere is that the missionary is such only in disguise and means in the course of time to convert his preaching halls and hospitals into vast warehouses for the prosecution of foreign trade. That an intense race pride and nothing else,—displaying itself in unreasoning prejudice,—is really one of the most efficient causes in all these outbursts was demonstrated by an unusually clever Chinese gentleman, who had been educated abroad, and at the instance of a well-known Chinese Viceroy took up the cudgels against the missionaries in a Shanghai English newspaper. “When,” he wrote in flowing foreign rhetoric, “the educated Chinese sees that this mass of darkness” (by which phrase he complacently designated the Bible and all missionary publications) “is being thrust upon the people with all the arrogant and aggressive pretentiousness of the missionaries on the one hand, and by the threats of gunboats on the part of the foreign governments on the other hand, it makes him hate the foreigner with a hatred which only those can feel who see that all which they hold as the highest and most sacred belonging to them as a nation, their light their culture and their literary refinement, are in danger of being irreparably

defaced and destroyed. This, let me say, is the root of the hatred of foreigners among the educated Chinese.” It will be observed that the lively existence of race hatred is herein unequivocally admitted, and also that it is due mainly to the abnormally developed intellectual pride and self sufficiency of the Chinese leading them to regard all outside their own boundaries as untutored barbarians. Even those who have been educated abroad, and thus in a measure forced to acknowledge the superiority of our Christian civilization, still cherish in their hearts the immense national conceit which was so strikingly betrayed in the diary of the late Marquis Tseng, who in all seriousness stated that in ancient times China did actually enjoy all the highest products of our nineteenth century civilization, including the use of machinery and steam, but that for reasons well recognized by herself she came in the course of her history to discard them and knows nothing of them now.

Perhaps the most conspicuous exhibitions of this race hatred have come from the official classes ; and their insincerity, therefore, must unflinchingly be arraigned and held responsible for the inception and continuation of anti-foreign rioting. It is safe to assert, almost in unqualified terms, that were the officials of China sincere in their occasional professions of friendliness to foreigners, the

relations of Christian missionaries to the masses would be at least as harmonious as those enjoyed by the votaries of another religion introduced into the empire from without,—I mean Buddhism. It was all very well in the midst of the rioting for the Chinese authorities to declare, as they did, their utter inability to control the unruly elements. But it is noticeable that they never become conscious of such helplessness when occasion arises to suppress any outbreak for which they have no sympathy. Mencius long ago said, "The officials are the wind that blows; and the people the grass that is blown." And both parties tacitly and openly recognize this as the ideal state. On one of the steamers by which I came away from China, I met a gentleman who had carried on the first negotiations with the Chinese Government for the introduction of a telegraph line. He related to me the particulars of his final interview with the Viceroy, Li Hung-Chang, before carrying out the contract "You tell me," said the Viceroy, "that the straighter the telegraph line the fewer the poles that will need to be bought?" "Yes" "Then make it straight." "But, Your Excellency, what, for instance, if it has to pass by graves? Your people are somewhat superstitious about any shadow falling across a burial mound, considering it a dangerous interference with the geomancy. Will not your people, then, be likely to object?"

"Not if I issue proclamations. Make the line straight. Don't plant your pole right in the centre of a grave, of course, but just alongside." "In that case, I suppose Your Excellency will appoint soldiers to protect my workmen?" "Soldiers — what want you with soldiers? I shall issue proclamations; that will be enough" "But if your people do not respect your proclamations?" "The people know *I am the Viceroy*: they are bound to respect my proclamations. If they do not, their heads will come off." And, needless to say, under the impulse of a will so strong, the enterprise was successfully carried to completion and the government to-day can communicate instantly by telegraph with almost any part of the empire. I mention this incident because it throws into marked contrast the spirit and performances of the officials during the anti-foreign outbreaks. Revert to the facts; and at numerous points throughout the empire you find the Imperial Edict itself torn to shreds by fearless mobs, and no one in authority appears to mind it in the least. At one place you see Chinese soldiers with perfect immunity turning their coats inside out in order to loot, and at another place hurling down a steep bank the helpless women they had been ordered to protect. Why, even in China, soldiers cannot mutiny without being called to account; and yet in neither of these instances was the slight-

est notice taken of their conduct. Again, you see them addressing themselves to their work with so little spirit, and such an evident lack of sympathy, that the great mob, laughing in its sleeve, shoves them aside and fearlessly dashes past with the cry of riot and torch of destruction. You even see defenceless women and children, who under cover of the night have been jostled through the streets and treated with barbarous indignities and acts of violence, seeking shelter at a court-house only to be driven back into the heart of the mob. Sincerity? Possibly nowhere in the wide world can instances of more revolting duplicity be cited against officialdom than over there in China.

"I never believed," wrote a resident of Wu chang, "that the riots were an official movement till I saw how they were put down in our city. First, we had the anti-foreign literature circulated, and the rumors. The people were greatly excited by them: crowds collected and stoned the Roman Catholic establishment, and the authorities said they could not prevent it. Then we had the splendid joint proclamation by the Viceroy and the Governor, but the people tore it down. Then, soldiers were brought into the city in great numbers, and strong guards were placed over the missions, but this only made matters worse. After that came the Imperial Edict, which was also torn down, and then

proclamation after proclamation, but they did no good. This went on for months. We felt we were living on the mouth of a volcano, and many a sleepless night did I pass waiting for these rioters whom we were warned on all hands to expect. But, just when it seemed as if the outbreak could not be staved off another day, there came a great change. On leaving my house one morning I became conscious that something had taken place. The people looked pleasant and agreeable again; the very dogs seemed friendly. I learned that on the previous evening the Viceroy had summoned the mandarins to his official residence, and that they had been rushing about all night in consequence. Next I was told of a remarkable interview which the British Consul and the Commander of the *Archer* had with the Viceroy in the afternoon. They had gone and told him plainly that the firing of a single missionary establishment would be the signal for instant retaliation on the part of the war vessels in the river. His Excellency, it was said, had manifested great incredulity, and pointed out that such an unwarrantable proceeding would be contrary to international law. However, he was fortunately convinced that they were in earnest, so he called for his subordinates, issued his instructions, and all was changed in a night. From that time, not only has there been no more

trouble threatened, and no more talk of uncontrollable soldiers and people, but there has hardly been a hostile rumor to be heard. This was what convinced me the whole movement was under official control all the time."

The thorough insincerity of the mandarins is exhibited perhaps to the worst extent in the persistent preparation, publication and circulation of *defamatory literature*. If I touch less on this point than on others it is only because of the abominable nature of the stuff. I have in my hands a collection of colored cartoons which were republished for the especial enlightenment of the Foreign Powers, with a translation, conveying some idea (but by no means an exhaustive one) of their grossness. The production is extraordinary in more respects than one. Modern Buddhism, in the person of a priest, contributed the pictures, too vile to display before you; and modern Confucianism, in the person of a notorious Hunan official called Chou Han, contributed the descriptive text on the margins, likewise too vile to read before you, even through a softened translation. Observe, now, on the very cover the evidence of official duplicity. When the engravers were at work reproducing this volume, a curious practical difficulty arose. Here on the cover are depicted five or six dragons. But the dragon is the national emblem of China; and these have each five claws.

The difficulty was this: the native workmen were found unwilling to reproduce the cover, as a five-clawed dragon is recognized by any intelligent native as the mark of imperial sanction for a publication, and they were afraid they might become liable to punishment if found guilty of engraving them without express official orders. See then the cunning duplicity of this filthy publication. And it is by no means the only defamatory literature which circulates under official sanction. There is, for instance, an important series of historical documents issued by the Government book-shops, which for convenience have been called the Blue Books of China, and they are full of grotesque and hideous representations of foreign infamy and outspoken incitement to violence. Especially from the Province of Hunan, there has for some time been flowing a steady stream of impure literature breathing bitter detestation not only for the Heralds of the Cross but for foreigners at large; and the Government has never seriously attempted to stop this evil at its source. Everywhere these documents are effectually used in preparing the way for riot. After an experience which has extended over thirty-five years, Dr. Griffith John, the veteran missionary at Hankow, expresses it as his deliberate opinion that "if the scholars and gentry would only let us alone, we should have no difficulty whatever with the people."



And yet it would be unfair to leave the matter here. The admission must be made, however reluctantly, that over and above the conditions just indicated there are certain *injudicious missionary methods* in vogue in China which cannot but be held responsible for the frequent recurrence of trouble,—responsible at least to the extent of affording a too ready handle for stirring up the passions of the common people. That this stirring up is undoubtedly, and almost without exception, done by the gentry and literati,—who belong to the official classes,—is recognized by all; but, at the same time, opportunities for playing upon the vulgar suspicions of the people have in certain quarters been too readily afforded by the missionaries themselves. I refer, of course, especially to the operations carried on by the Roman Catholic Church. In the progress of the narrative, you must have been struck with the prominence given throughout the rioting to mistrust in connection with the work carried on in Catholic orphanages. These institutions, in themselves part of a noble benevolent enterprise, are hardly adapted for Chinese soil at the present stage of foreign intercourse. Among the Chinese themselves, it is a not uncommon practice to kidnap children for the purpose of using various parts of their bodies in the concoction of certain remedies recommended in the native works of *Materia Medica*; hence

the persistent belief in all these stories attributing to *foreigners* the same practice of scooping out hearts and eyes. The people see large numbers of children conveyed to the Roman Catholic Orphanages, and in their national inability to understand any disinterested work of charity their indignation is easily inflamed by the persistent suggestions of the gentry that the mission enclosures are in actuality only so many factories for making eye and heart medicine. One would think that the Church of Rome had long ago learned the inadvisability of this otherwise advantageous method of training followers from infancy; for in 1870 the massacre of nuns and other foreigners which occurred at Tientsin was occasioned by this very method.

But here again, it is only fair to the Roman Catholics to recognize the strong probability that were they to vacate the field to-morrow, Protestants would be sure to encounter difficulties of their own. It may be taken for granted that we, too, are not always possessed of consummate wisdom and that instances of imprudence can be cited against us; we do not, indeed, lay claim to anything like the infallibility of the average globe-trotter and scribbler for the press. But I am prepared to go still farther. Even those who in the prosecution of secular pursuits, fondly imagine that missionaries of all stripes are the *so-called* cause of the misunderstandings which so fre-

quently endanger life, need to be reminded of the historical fact that outbreaks occurred against foreigners before the missionary appeared on the field, as well as of a further consideration with the mention of which I shall close.

While it would not be the part of an intelligent observer to dismiss all the rioting in China with a wave of the hand as due to pure and simple savagery, there would be at least a certain amount of justification for such an attitude:—this, namely, that all these outbreaks are in a sense so many deliberate exhibitions of the natural enmity of the human heart against God. It is quite pertinent to raise the Psalmist's query, "Why do the nations rage and the peoples imagine a vain thing?" There can be little doubt about it: the kings of the earth herein set themselves, and the rulers take counsel together, though often unconsciously, *against the Lord and against His Anointed*. We need not try to minimize it: the revolt in the long run is nothing less than that. Nor, under the discovery, need our spirits quail. It means simply that we must bestir ourselves and put on the whole armor of God that we may be able to stand against the wiles of the devil; for our wrestling over there in China is not against flesh and blood, but against the principalities and powers, against the world rulers of this darkness, against the

spiritual hosts of wickedness in the heavenly places. Not only in pagan lands, but all over Christendom, the times are portentous with mighty social and religious upheavals, and problems calling for solution by the most devoted consideration and choicest efforts of the Church of God; and in facing them, all, it is idle to sweep out of sight the stern, unrelenting fact of original and actual sin. A Bellamy may contrive another Utopia, but sinful nature in Chicago finds it impossible to carry it out. We may lay our fingers on any number of mediate causes of this rioting in China but when it comes to the sum total they are all embraced in the one fearful fact of political and moral corruption. The very rulers of China, pluming themselves on a falsely estimated intellectual superiority, have over and over again illustrated by their conduct the utter insufficiency of Confucianism, lofty as its teachings are, to regenerate sinful human nature; and, indeed, growing ever more and more jealous of the undoubted evidence that the Gospel of Jesus Christ is the Power of God unto salvation to every one that believeth, they hasten to play upon the passions of those whose baser natures are unrestrained by even such education as Confucianism can afford; and the whole country as a consequence is in a blaze. There is, therefore, a sense in which we would not dare to shift the responsibility for all these

troubles from Christianity itself: for in one important aspect they exhibit unmistakable symptoms of alarm at the true progress of the only Power which can renovate China and the Chinese. I cannot better conclude than in the words of Dr. Griffith John upon this very point:—"The main aim of the missionary in coming to China," he says, "is not to teach a system of ethics, but to preach Christ, the one true Saviour of men. The great need of China to-day is vital religion. The Chinese need a heavenly principle that shall infuse a new moral and spiritual life into the nation, a mighty power that shall transform them in their inmost being, a divine inspiration that shall create within their breasts aspirations after holiness and immortality. In other words, what they need is the Gospel of Jesus Christ.

Apart from Christianity, I can see no hope for China. There is no power in the religious systems of the country to develop a holy character, a true manhood. China cannot advance in the path of true progress without a complete change in the religious life of the nation. It is Christ alone who can lead in the glorious dawn of the Chinese renaissance; the new birth of a mighty nation to liberty and righteousness, and ever expanding civilization. Feeling this to be true in our heart of hearts, we, the missionaries, have come to China to preach Christ, unto one a stumbling block and unto another foolishness, but unto them that are called, whether the one or the other, Christ, the power of God, and the wisdom of God."

J. H. MACVICAR.

*Honan.*

Beauty is a sacred trust given to advance the moral interest of the world

*Prof J. Clark Murray.*

Interest is the touchstone of friendship.

--*Selected.*

Raptures and transports of joy are not the daily bread of God's children

*Matthew Henry.*

The history of the world is the biography of great men.

—*Carlyle.*

The soul grows beautiful on beauty fed

—*Selected.*

The only way to have a friend is to be one.

—*Emerson.*

## THE PLEBISCITE : HOW SHALL I VOTE ?

“ Take up the stumbling block out of the way of my people,”—Isa. 57:14.

**B**Y order of the Ontario Legislature, the electors of this Province will have an opportunity on the first day of January next, of voting for or against the Prohibition of the liquor traffic. To vote against Prohibition is practically to vote for license. The question, then, resolves itself into Prohibition *vs.* License,—for which shall I vote? I shall vote for Prohibition for the following reasons :

1st. *License is wrong in principle.* This consideration alone, if clearly established, should settle the whole question. Once settle the question of right and wrong and all questions of expediency must be set aside. We are to do right though the heavens should fall : but the heavens will not fall. Now whatever the original design of license may have been, it is as clear as noon-day that its actual effect is to permit, sanction, protect. It is the voter's ballot that puts the liquor seller where he is. The liquor seller is the agent of the voter. The man who votes for license, therefore, becomes a partner in the guilt of the business. It is a well-known and admitted maxim in law, “ *Qui facit per alium facit per se.*” Let there be no mistake here. The sovereign power, in

this Province at least, is in the hands of the voters. They can sweep the traffic out of existence, whenever they wish. On them, therefore, rests the awful responsibility of keeping open those three thousand drunkard-making factories, called bar rooms. “ To sell rum for a livelihood seems bad enough,” said Horace Greely in words that burn to-day, “ but for the whole community to share the responsibility and guilt of such a traffic for a beggarly license fee seems a worse bargain than that of Eve or Judas.”

I would press home this point on the consciences of all who have the fear of God before them. Is it right to permit, foster and encourage a traffic that is acknowledged to have not one redeeming quality, but exists as a blighting damning curse on everything that is pure, holy and virtuous in society? Is it right to license a man to sell liquor, and then exclude him from church membership for doing that which you licensed him to do? Is it right to pass resolutions in conferences, synods and assemblies denouncing the liquor traffic as a sin against God, and a crime against humanity, and then turn around and vote for the continuance of that traffic? Is

it right to preach justice, goodness, charity, and then vote to license a traffic that breaks hearts, desolates homes, and fills our land with poverty, misery and crime? To these questions there can be but one answer. To countenance a wrong is to do wrong. He who shelters a criminal is *particeps criminis*. Ignorance can no longer be urged as an excuse. The electric light of modern discussion has not only exposed the hideousness of the liquor monster, but it has also made clear to the individual voter, his heavy responsibility. God have mercy on the minister, the student, the church officer, or the member who on the first of January, by his ballot or his silence countenances this accursed business. Let the Christian tremble at the thought of "Framing mischief by a law."—Ps. 94:20. The tree that brings forth evil fruit is not to be trimmed, protected and beautified, but cut down and cast into the fire.—Matt. 7:19. Better is a little with right than great revenues without right.—Prov. 16:8. "Woe to him that buildeth a town with blood."—Hab. 2:12.

#### WHAT THE CHURCHES SAY.

"There can be no license of the liquor traffic without sin," is, in substance, the solemn official declaration of all the churches.

The Methodist Church says:—"We are unalterably opposed to all efforts to regulate the liquor traffic, by taxation or license, high or low. These afford no

protection from its ravages, but on the other hand, entrench it in the commonwealth, throws around it an artificial garb of respectability, and make the people partakers of, and responsible for the evils resulting therefrom."

The Baptist Church says:—"To regulate and sanction by the shield of law a system inherently evil is immoral."

The Congregational Church says:—"Christian people cannot, consistently, endorse a system which gives legal sanction to an evil, and this concedes its right to exist."

Bishop Baldwin, of the Episcopal Church, says:—"Whenever evil is discovered, it becomes the duty of the community, if possible, to remove it. I am a Canadian, born in Toronto, and I feel that I can wish my country no better happiness than that the whole liquor traffic should be swept away from the Atlantic to the Pacific."

The Presbyterian Church says:—"The general traffic in intoxicating liquors is contrary to the word of God, and the spirit of the Christian religion. No excuse can be offered of legalizing a traffic that is fruitful only in misery and crime."

Cardinal Manning, of the Roman Catholic Church, says:—"So long as the revenue is raised from intoxicating drinks, I hold that we are all partakers of the crime and misery, and the disease and cruelty, and the evils of body and

soul, in time and in eternity, which are caused in such prolific abundance."

All this is as true of high license as of low. The amount paid for a license does not alter its moral character, or the guilt of voting for it. Had Judas received not thirty pieces of silver but three thousand it would not have made his act morally right. "Be ye ashamed of your revenues because of the fierce anger of God."—Jeremiah 12:13. Millions of revenue can never atone for one ruined, lost man.

But to advance, I shall vote for Prohibition.

2nd. Because *license in its practical working has proved a failure*. This is not to be wondered at. Any principle inherently wrong will and must fail to do lasting good. Like produces like. A corrupt tree cannot bring forth good fruit. But we are not left to mere inference, however logical, on this matter. Have we not the bare and terrible facts on every side of us, proclaiming to us as with the voice of God, the impotence, for good, of license, high or low. The liquor traffic with all its poverty, wretchedness, crime and general demoralization in the world to-day, has become what it is under license. We point to the 800,000 drunkards of Christendom, and we say there is license for you. We point to the 180,000 that every year die the drunkard's death and go down to the drunkard's eternity, and we say, there's

license for you. We point to the \$3,000,000,000 yearly wasted on strong drink, and to all the consequent degradation and ruin, and again we say, there's license for you.

#### HOW LICENSE RESTRICTS.

Take England, how does license restrict there? In the September number of *The Monthly*, Rev. Mr. Ross tells us that the first license law in England was enacted about 1550, and it was only about 1724 that the drinking customs of England began seriously to effect the masses. Over four hundred License Acts, we are informed, have been adopted in England with the view of restricting the traffic. What does this mean? Just that the first License Act was tried and failed, and so the second, and the third, and the fourth, all the way unto the four hundredth. And still they go on amending the law, and the last is worse than the first, for the evil is acknowledged to be constantly and alarmingly increasing. Gen. Booth tells us of the three millions of paupers, and declares that "strong drink is the tap-root of all." The drink bill of England amounts every year to more than one hundred dollars for every family in the land! Mr. Goschen, Chancellor of the Exchequer, when presenting to the House of Commons his budget for 1889, said, "the figures show a universal rush to the beer barrel, spirit bottle, and the wine decanter." This is how license works in England. Scotland

last year spent \$81 per family for strong drink; and poor, distracted Ireland \$52 per family. Let us cross the Atlantic. How does license restrict in the United States? Fifteen gallons *per capita* are consumed, or four times as much *per capita* as in 1840. The New York *Independent* says "the drink bill of the nation is more than \$2,000,000 a day for every day in the year. The drinking usages of the American people constitute far the most serious evil in the land." In New York under license they have 4,000 more places for the sale of liquor than for the sale of food, including all the bakeries, butcher-shops and groceries. Beautiful restriction that! In Boston they have a bar-room for every 100 of the population. Again a fine showing for license, and so in other places.

#### BREAKERS AHEAD.

Not least among the dangers of the traffic is its tremendous and constantly increasing political power. Already it controls the municipal affairs of most of the large cities, and openly boasts of its power. And woe to the man who by fair deeds, and respect for the law and his oath of office, incites the enmity of the traffic. He is crushed without mercy and a more pliant figure-head set up in his place. Miss Willard expresses the calm, sober judgment of many of the most far-seeing statesmen and philanthropists of the United States, when she says "the experiment of free government

in our large towns and cities is a failure loudly confessed." Rev. Dr. Josiah Strong, in his book, "Our Country," is still more emphatic. He says, p. 78, "the alternative, then, seems simple, clear, certain, that civilization must destroy the liquor traffic or be destroyed by it." The eminent Joseph Cook strongly holds the same views.

The force of these statements is in no way weakened by the results of high license wherever tried. High license may, for a short time, lessen the number of liquor sellers, but any amount of conclusive evidence can be submitted to prove that it has never lessened the quantity of liquor consumed: or consequently the resulting evils. The reverse is true. High license invariably gives compactness, power and permanence to the traffic; and thus increases drunkenness and crime. The Philadelphia *Evening Telegraph* (Oct. 20th, 1890) says "it is one of the most notorious facts of the day, frankly admitted by all intelligent observers, and fully confirmed in every particular by the wholesale liquor and beer men, that there is not one drop less of their wares consumed since the passage of the Brooks High License Act." The wholesale liquor men are all advocates of high license. They understand their own interests, and their testimony is conclusive that high license increases the consumption of liquor.

## LICENSE RESTRICTION IN CANADA.

Let us come home and inquire how license restricts in our Dominion. Think of \$37,885,528 wasted every year on strong drink. This means \$7.85 *per capita* or \$40 for every family in the Dominion. And what are the returns for this vast outlay? The answer from ocean to ocean is one wail of bad! bad! evil and only evil and that continually.

From an official document entitled "Crime in Canada," just issued by Mr. Johnson, Dominion Statistician, we learn that there have been in Canada for the ten years ending with 1891, no less than 348,462 convictions for crime of all kinds, making an average of 34,846 per year. The number of convictions for 1892 amounted to 34,997. In regard to the drinking habits of these convicts the document is well worthy of consideration. Here is the showing:

	Per cent.
Moderate drinkers . . . . .	47
Immoderate " . . . . .	40
Others (supposed abstainers) . . . .	13

This simply means that eighty-seven of every hundred convicted are drinkers, either moderate or immoderate, while the other thirteen are total abstainers. Such is the restriction of license in this Dominion; and I submit if, in all earnestness, we ought not to pray, "from such restrictions, good Lord deliver us."

Take the Province of Ontario. How does license restrict? We give the an-

swer in the words of our Premier, Sir Oliver Mowat. His answer is: "An enormous proportion, probably three-fourths, of the vice which prevails at the present day, of the crime which they had to contend with, of the lunacy, the idiocy, the poverty, and the misery of every kind was owing to the foul evil of intemperance." No intelligent, impartial observer will doubt the correctness of Sir Oliver's judgment in this matter. Last year there were 2,736 persons imprisoned for drunkenness in the various county jails of our Province. Think of the desolate homes, the broken hearts, the diseased bodies and the ruined souls caused by 3,464 licensed liquor selling places of Ontario, then ask yourself, should a system be legalized and perpetuated by the votes of a Christian people? What are the church members thinking about anyway? Could lying hypocrisy go further than for a man to say—"I am a Christian; God has saved me;" and then go arm in arm, with the rum seller, and vote for that which the churches declare "Contrary to the Word of God" and which our Premier says produces "three-fourths of all the crime, lunacy, idiocy, poverty and misery in the community." License, high and low, has been weighed in the balance and found wanting. It is wrong in principle, it is an utter failure in application. What then, shall we give up in despair? No, God forbid.



"Never sit we down and say  
There's nothing left but sorrow;  
We walk the wilderness to-day.  
The promised land to-morrow."

We cannot regulate this evil but there is a way of dealing with it which is both right and effective.

3rd. *Prohibition is right in principle.*

This is God's method of dealing with evil. The divine law, with reference to wrong is an eternal NO—"thou shalt not." To such an organized wrong as the liquor traffic one answer should be as fixed and uncompromising as the "no" of God. Is it any wonder that there are so many respectable, moral, conscientious persons in our land, who hold aloof from the church, regarding it as only a time serving institution, its ministers as useless figureheads, and its members as pharisaical pretenders. "Many," says Prof. Bruce, in his "Kingdom of God," pg. 144,— "many, in fact, have left the church in order to be Christians." My! My! But God will bring this matter up in a terrible reckoning one of these days. Prohibition rests upon the great basal truth that society has the right to protect itself. This right it exercises in other things. The State does not license theft, murder, incendiarism or swindling; it sternly prohibits. The State does not license nuisances and immoralities; it prohibits them. Men are not licensed to sell tainted meat or adulterated food: they are prohibited. But

if it be right and proper to prohibit the sale of unwholesome meat (and no one denies it), by what process of reasoning will our opponents show that it is not right to prohibit the sale of unwholesome drink? Does not the authority to license imply the right to prohibit? We live not in a savage, but in a civilized community, and, in such a State, every man's liberty is limited by the good of society. The whiskey seller has no right to interfere with the rights of others. Wives have rights; children have rights; quiet peaceable members of society, who wish to live in security of life and property, have rights: and these rights must be preserved even at the expense of denying to some others the right to sell whiskey and get drunk

The people by their votes have, time and again, declared the rightfulness of prohibition. Our Legislature, our Parliament, our Senate, every civil court from that of Police Magistrate up to the Privy Council, have made the same declaration. Every church in our land, through its courts, has declared that the prohibition of the liquor traffic comes within the power with which God has endowed Government for the good of the people. We reason then that, just as the wrongfulness of license, apart from its utter inefficiency, should condemn it, so the rightfulness of prohibition, apart from other considerations,

should decide in its favor every Christian voter. Right wrongs no man.

4th. *Prohibition is effective in operation.*

Prohibition does prohibit. Liquor men of course deny this. They affirm that more liquor is sold under prohibition than under license. Such cries should influence no one. The wish is father to the thought.

"No man e'er felt the halter draw  
With good opinion of the law."

What else would any sane man expect but that brewers, distillers, tavern-keepers and all interested in the traffic, would denounce prohibitory laws and raise such objections to them as might catch the popular ear, and thus lead to the repeal of these obnoxious laws? The most discouraging thing is that so many temperance people, including even some ministers of the gospel, will take up these whiskey cries, and repeat them, cuckoo-like, until they themselves and others believe them, and the object of the whiskeyites is accomplished. If prohibition were less effective, it would be less feared and opposed by liquor sellers. Napoleon I. used to say, "In war find out what your enemy does not want you to do, and then do it." This is a good rule in moral warfare. Would that all who call themselves "temperance people," lay and clerical, would act upon it. Then they would less frequently use the same cries and vote the same ticket as

rum-sellers. Shame that the descendants of those heroes who wrung liberty from the grasp of tyrants, should quail before the rum power, and advocate a compromise with liquor barons; because forsooth "prohibition does not prohibit!" It is this false and cowardly cry that encourages law-breakers, and weakens the hands of justice.

#### WHAT PROHIBITION WILL DO.

That prohibition entirely and at once stops the evil against which it is directed, no wise and honest man asserts. But neither does any other law, *e. g.*, the law against stealing, Sabbath profanation, murder. It, however, delegalizes the traffic, it holds up the standard of right, and puts the brand of infamy upon the wrong. It frees the voter from the shame and guilt of participation in an awful crime. The testimony of judges, jurors, jailors and magistrates, puts it beyond reasonable doubt, that whenever prohibition has anything like a fair chance, it greatly diminishes the amount of drunkenness and crime.

The form of the ballot on which the electors of Ontario will be called to vote on the first of January next is worthy of careful consideration. It removes every possible objection from the mind of every one who is not opposed to the principle of prohibition. Here is the

"ARE YOU IN FAVOR OF THE IMMEDIATE PROHIBITION OF THE MANUFACTURE, IMPORTATION AND SALE OF IN

TOXICATING LIQUORS AS A BEVERAGE?"

This is no half-way measure, it stops the supplies. Nor is it a local measure. It asks for thorough-going prohibition from whatever body, Provincial or Dominion, that has the power to grant it. Give us a law that will make it "as difficult as possible to do wrong, and as easy as possible to do right," accompany this law with temperance education in our public schools, suitable instruction in our Sabbath-schools, a faithful ministry and a free-press, and, under God, intemperance will be reduced to a minimum, homes will be made happy, hearts will be made glad, and the land will re-

joice. The task before us is a Herculean one, but let pulpit, press, and platform speak out in thunder tones, until, with the blessing of God, the public conscience is aroused, and then the work will speedily be accomplished.

Church of God awake, awake. Blow the trumpets, ye leaders of the people. Soldiers of the cross, come forth with shouting to the battle. Our enemy is mighty, but he is not almighty. God is with us. His case must triumph. His own right hand and His mighty arm will get Him the victory.

W. A. MACKAY.

*Woodstock, Ont.*

## THE POETRY OF THE COLUMBIAN CELEBRATION.

### *ET NUEVO MUNDO :*

A Poem, by LOUIS JAMES BLOCK, author of *Dramatic Sketches and Poems*. Chicago, 1893.

I OWE to the courtesy of the author a copy of the above poem ; and it seems to me to deserve a wider recognition than it has received, in Canada at least. Its title indicates that it forms part of the extensive literature called forth by the great historical celebration which has found its most popular form in the World's Fair. This will explain what might otherwise seem a mere affectation in the title ; for there is a certain propriety in giving this recognition to the language of the people to whom the discovery of Columbus was immediately due. As a poetical expression of the thoughts which the commemoration of that discovery appropriately suggests, Dr. Block's poem stands, so far as I know, without a rival ; and it is worthy of the occasion.

The poet has complicated his task by the adoption of an intricate verse, the form of which will appear immediately in quotation, and it would be saying more than can be said of any long poem in the literature of the world, that the burden of the vesture in which it is clothed has not at times hampered the movement of thought or the even flow of its expression. Consequently poeti-

cal interest is apt to be attracted, not so much by the effect of the poem as a whole, but rather by isolated phrases with a peculiarly happy combination of language, or by isolated passages which haunt the memory afterwards with the delicious ring of their music. Dr. Block's poem is full of phrases and passages which are not easily forgotten. After opening with a Dedication to the Women of America, the poem divides into four parts : (1) The Old World ; (2) The Man ; (3) The Deed ; (4) The New World. The opening Dedication does not, perhaps, very obviously show any necessary connection with the body of the poem in the logical development of the poet's thought, but it contains some noble sentiment embodied in noble language, and it is just possible to contend, and we may certainly hope, that the evolution of humanity in the New World will give scope for the fuller play of those womanly virtues which have been dwarfed in the morality of the past, but which are constantly expanding with the growth of the moral life

The four parts, into which the poem is divided, are, however, intimately con-

ned by a necessary development of thought, giving to the whole work a perfect artistic unity. The first part traces the principal stages in the course of civilization in the Old World, which prepared the way for the movement of humanity toward the New. The second part is devoted to the Man, by whom this movement was first led; the third relates the brave Deed of his discovery; while the fourth consists of reflections on the results which humanity is reaping from the New World discovered. Of the four parts probably that, which readers will return to most frequently for its striking pictures, is the first. This is obviously, however, due in a large measure to its theme. The story of man's life in the varied civilizations of the Old World furnishes inexhaustible material for all the arts; and it is not wonderful, therefore, that the poet, quarrying from this material, should have produced work of richer variety than he has been able to draw from any other source. Amid the pageant of historical pictures which pass before the imagination in this part, I have been particularly attracted by that of the Jews, beginning

"The wondrous people of the tortured  
fate,  
People grown strong with very sight  
of God,"

by that of Greece, beginning  
"O land most radiant of the ancient  
world,

Which burst the troubled dreamwhere-  
in time lay,"

and finally by the noble stanza on Christianity. This passage brings the author into inevitable comparison with several of the great poets, even in English literature, who have dealt with the same theme; and it would be no severe criticism to say that the passage does not display the superfluous wealth of classical fancy which Milton has lavished on the Hymn of the Nativity, or flow with the majestic roll of the chorus in Shelley's *Hellas*, which begins with

"Worlds on worlds are passing ever  
From creation to decay,"

and passes on to

"A power from the unknown God,  
A Promethean conqueror came,  
Like a triumphal path he trod  
The thorns of death and shame."

But the passage in question has its own merits, as revealing a fine poetical insight into the spiritual and historical significance of the Christian movement, an insight that is not obscured at least, if it is not ornately coloured, by the many-hued fancies of Milton or of Shelley. The stanza gives a fair specimen of the author's general style, as well as of the metre he has adopted.

"Next rose the star of wonder in the East,  
 And wise and lowly came to worship where  
 The babe lay in the manger ; light more fair  
 And from diviner realms led to the feast  
 Which welcomed chief the one who came as least ;  
 Earth's monarchies and national gods  
 Trembled upon their thrones, and day increased  
 With passing of the worn-out periods :  
     The realm of the within  
     Was opened, and the din  
 Of outer pomp fell with the lictor's rods ;  
 From the great forest's moist and sun-flecked sods  
 Swept the blue-eyed renewer, and for him  
 God rose in spirit and truth ; the Orient dim  
 Clasped hands with sun-souled Greece, and knowledge of the soul  
 Glowed on the peoples as their life's supremest goal."

The stanzas immediately following describe the leavening influence of Christianity, as it spread through the world, moral chaos of the Roman Empire, when

"The time lay weltering in mere shame and fear,  
 Monstrous with hopelessness and strange self-scorn,  
 Whence every form of wild desire was born,  
 And passions that fulfilment made more drear,"

and as it extended to the Northern races, when

"Pulsings of soul the old world never sought,  
 And nobler governance of holier will,  
 The blonde-haired Northerner  
 Felt in him start and stir."

In the concluding part of Dr. Block's poem—The New World—he goes back again, through several stanzas, upon the history of the Old World, as if he could not draw himself away from the fascinating poetic material which it supplies.

In these stanzas he touches specially on the later scenes of European history, which formed the more immediate antecedents of the migration to the Western Continent. Among these scenes there are peculiarly stirring pic-

tures of Luther and the Reformation, of the Peasant War, the Rise of the Industrial Towns in Europe, and the French Revolution. Possibly the verdict of many leaders may pronounce these the most vigorous passages of the poem. What is characteristic of these passages, as well as of the whole poem indeed, is that the scenes described are placed before the mind, not so much in their objective aspect as external events, but rather in their spiritual significance.

While there is much else that I feel tempted to quote, especially in the closing stanzas on the dangers of the present and the hopes of the future, I feel it but due to the author to draw attention, in a Canadian journal, to the fact, that he is by no means niggardly in his recognition of the mission which England has achieved in the history of the Old World, nor does his language lose any of its fire in dealing with the theme.

“ O stern-browed Heroine far across the sea,  
 Your daughter knows your blood within her veins,  
 And hearkens to the ever-ringing strains  
 Your voice has poured to honour Liberty ;  
 Her have you worshipped, and you still must be  
 Helper and guide upon the luminous way ;  
 What you have done to make the nations free,  
 Believing ever in the sun-filled day  
 That shall pervade at length  
 Mankind in all its strength,  
 Named you the first of those for whom the play  
 Of forces bringing triumph sped the ray  
 Of the result divine ; we feel you here  
 Within us, and the hour cannot appear,  
 O England, which will not turn youwards, and repeat  
 How your grand life's stream flows within us pure and sweet,”

Our poet feels, with regard to his own verses, that

“ These accents poor and faint  
 But dimly limn and paint ”

the glorious future, of which he catches distant gleams ; and he breaks into the ardent hope :—

“ Ah ! that a poet of the supreme dower,  
 A poet such as earlier periods had,  
 Or full-voiced singer as will surely glad  
 The expanses of the future, would build up the theme,  
 And fashion forth the wonder of the truthful dream ! ”

Let us hope that our author himself may yet, partially if not completely,  
 realize this aspiration

*McGill College, Montreal.*

J. CLARK MURRAY.

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## Poetry

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NEVER MAN SPAKE LIKE THIS MAN.—JOHN VII:46.

Close, close the classic volume : he who sung  
 In Scio's isle can still possess and please ;  
 But, from his godlike harp there never sprung  
 Such lofty strains as these.

The Ploughman Poet sang in language plain :  
 The smallest bairn its meaning could not miss :  
 But even his simplest songs did not contain  
 Simplicity like this.

Bright are the words of him whose sojourn here  
 Is ended now ; for he had power to seize  
 Beauty in motion ; but they are not near  
 So beautiful as these.

You search in vain, in vain, the varied page  
 Of him who felt whatever man can feel :  
 Your longing even he can not assuage,  
 The heart's wound can not heal.

The richly-laden line, the gorgeous phrase  
 Of orator or bard that was or is,  
 Read o'er, and say as on His words you gaze,  
 Man never spake like this.

A tale more sweet than that of love divine  
 To lost humanity you never heard ;  
 The gold of heaven gleams in every line,  
 God breathes in every word.

W. M. MACKERACHER.



## Books, Old and New.

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THIS title has been chosen for the book reviews of the JOURNAL during the present session, because it gives a pretty wide range to deal with any books whatever that may be of interest to me or to any of my probable readers. I propose to avail myself of the liberty thus afforded as far as may serve any good purpose, and I shall not be deterred from noticing a work that may have been long before the public, if there seems any reason to suppose that it has fallen into undeserved neglect or achieved a fictitious popularity. But for the most part the notices will be of books either very old or very new. I am moved to include the former by the fact that we are fortunate enough to have in our Library an alcove of curious old books belonging mostly to the unique Sebright collection, which are never likely to be much read, but which present no end of interesting features to those who care for the history of literature. Some of these have already been referred to in the pages of the JOURNAL. But the mine is a long way from being exhausted. As these old curiosities have already kept so long, however, they will always keep a little longer if the space

be needed to speak of new works that may fairly claim early attention.

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Anything pertaining to Shakespeare is of interest to the whole world of literature. I make no apology therefore for introducing the reader to a couple of old volumes in the alcove above mentioned, that shed a ray or two of light on the products of his marvellous genius.

The first of these is the *Hecatombithi* of Giraldo Cinthio, an Italian writer of the seventeenth century. As the name suggests, the work is a collection of a hundred short stories, strung loosely together, somewhat after the fashion of the *Arabian Nights*. They are very varied in character and quality as stories, being good, bad, and indifferent, but are all written in a rich, easy, flowing Italian, which shows a vivid imagination and a facile pen. It is one of these stories which is now usually supposed to have furnished the plot for the play of *Measure for Measure*. There is no reason to believe, indeed, that Shakespeare had any knowledge of the Italian language, but the rich storehouse of Italian fiction had already been drawn upon

by other English writers through whom the great dramatist borrowed at second-hand. The story is not adopted without considerable modification, and a comparison of the two at once makes it obvious that every change introduced heightens the dramatic interest.

The other book is a work on Chivalry, or rather on the Code of Honour as applied to duelling, by the Marquis of Alfiano. After a vigorous defense of the institution from an arraignment by some contemporary moralist, he proceeds to discuss the occasions that require every man of honour to vindicate himself by a challenge, and also the qualifying circumstances that may permit him to forego satisfaction. In *As You Like It*, it will be remembered that Shakespeare makes Touchstone introduce himself as a courtier, since among other things he had had four quarrels and narrowly escaped having to fight one duel, owing to the fact that it was only upon "the seventh cause" or "a lie seven times removed." According to him, the degrees of an affront are first, the Retort Courteous; second, the Quip Modest, and so on up to the Lie Direct. All of these might be avoided except the last, and even that might be adjusted with an *if*. Of course this is meant to be only a take-off, and there is nothing quite so absurd in Alfiano's book, or probably in any other, on the subject. But there is enough to lend

point to the ridicule. Touchstone's claim that courtiers "quarrel in print, by the book," becomes intelligible in the light of a production like this.

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Speaking of chivalry, Ginn and Co., of Boston, have just published a new edition of Don Quixote in a series of classics for children. Ormsby's spirited translation is taken as the basis of an abridgment by Miss Wheaton, who has also prefixed a brief life of Cervantes, and added a few useful notes explanatory of unusual words. It is not often that a mere skit has been able to make for itself a permanent place in the world's literature, however clever. But the popularity of the modern dime novel, portraying the adventures of scouts and pirates, shows that there is enough of absurd romance in the make-up of every boy to lend perennial interest to a work like this which takes it off in such a farcical way and with such infinite good humour. Every boy should read it at least once in his life and let the lesson stick.

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The Open Court Publishing Co., of Chicago, which exists for the purpose of advocating what it calls the Religion of Science, has re-printed in a cheap 25-cent edition Max Müller's Three Introductory Lectures on the Science of Thought. Why they have deemed it worth while to do so is difficult to say.

For while, of course, everything that the distinguished author writes must have a certain kind of interest, in these lectures he labors to establish the absurd position that language and thought are identical. It is perfectly true that language is the symbol of thought, which not only expresses it and records it, but is practically necessary for making any considerable progress in thinking, so that the study of language ought to reveal to us in large measure the growth of thought. As Mrs. Grenfell put it in a letter to Nature, language is the incarnation of thought. But to identify the two is simple nonsense and only serves to show how prone a specialist is to exalt the particular department in which he excels, so as to make it embrace all science, not to speak of philosophy and religion.

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It is only a short time since Scotland gave us one striking book in Apologetics—the work of Dr Bruce, the well-known Free Church professor in Glasgow. And now we have a second entitled *The Christian View of God and the World*, by Dr. Orr, one of the new professors in the U. P. Divinity Hall at Edinburgh. It is noteworthy also as being the first series of Lectures delivered on the Kerr foundation which, though consisting only of an invested capital of some \$15,000 in all, bids fair to do for the U. P. Church what similar

lectureships are doing for other churches in Scotland and elsewhere. Dr. Orr's book is marred by two blemishes, happily not very serious ones. One is a slight aping of German modes of expression, especially at the outset, as if to lend a sort of freshness to his style. But such a combination as "world-views" in the sense of a philosophy or theory of the universe, is so foreign to our somewhat flexible language as to be always repulsive. It expresses no more than the familiar English terms, and the idea is appropriated only with an effort. The other blemish is the vain attempt of the author to conceal from himself and from his readers the fact that his subject is Apologetics. Strictly interpreted this department does not fall within the scope of the Kerr Lectureship and he is not unnaturally reluctant to own that he has trespassed beyond the limits assigned him by the terms of the trust. It is to be hoped the trustees have condoned his offence, for there is no doubt the book is an Apologetic, and an able one too. The writer's thesis may be briefly stated thus: The Christian theory of the universe is the only one that is sufficiently consistent with itself to hang together all through, and the only one that accounts for all the facts of nature and of human life. As might be expected in the discussion of such a thesis, the writer enters a good deal into metaphysics, in which region, like all

genuine Scotchmen, he is perfectly at home. The rival systems of Materialism, Agnosticism, Pantheism and Deism are dealt with in a thoroughly fresh and vigorous way. But there is far more than metaphysics in the work. The writer's Christianity is a decidedly Biblical one and so far from paring it down to a naked theism in the hope of making it more acceptable, he regards its very strength as lying in the central fact of the incarnation with all that that involves. He has no patience with the depreciation of definite doctrines on religious questions, so widely current in the present day, even among religious teachers. He very pertinently remarks that "if there is a religion in the world which exalts the office of teaching, it is safe to say it is the religion of Jesus Christ." The plea for vagueness is at bottom a device for breaking down the accepted evangelical theology in order to make room for a flabby rationalism which is even more dogmatic in its own way. Both in the Lectures themselves and in the notes appended to them Dr. Orr reveals an unusually wide acquaintance with the literature of his subject and a mastery of its materials such as ought to qualify him for much further useful work in the same department.

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The Canadian Methodist Quarterly is a magazine that worthily represents the best scholarship and thought of its

Church as found in the Theological Unions of the different Conferences, and shows what can be done by co-operation for the encouragement of original work even in Canada. It is perhaps a trifle heavy, but its articles have at least the merit of being thoroughly loyal to the historic teachings of Methodism. In the July number which lies before me, Dr. Jackson gives one of a series of papers on the Nature of the Atonement, "a contribution toward the formulation of a consistent Arminian theory." The most striking feature of the article is perhaps the absence of Scriptural references, unless it be the freedom with which he quotes from standard Arminian authors. I suppose we cannot altogether avoid the deductive method in theology, but it is well to test our results at every step by Scripture. I have great respect for the Methodist Church and believe its members to be very good Christians, but it has always seemed to me easier to build up the Arminian system without Scripture than with it. An article by Dr. Watson Smith on the Witness of the Spirit is an effort to recall his church to Wesley's doctrine on the mode of reaching assurance, which he fears is being allowed to fall into the background by his successors. The truth seems to be that the sober Christian experience of the Church since his day has not borne out the value of Wesley's rather subjective method. Assurance is a good thing

to be desired, but it is far more satisfactory to base it on the practical evidence of a godly life than on an intangible inward feeling, however positive and exalted. The name "Witness of the Spirit" as applied to that feeling is moreover a most unfortunate and misleading one. St. Paul's language in the eighth of Romans lends no countenance to it as thus employed. For he is not discussing there the question of assurance, but the subject of adoption; and he adduces the universality of the childlike spirit which calls God Father as a proof, not that A, B, or C, are true believers, but that all true believers are God's children. The confusion of these two things

is perhaps not an unnatural one, but it has wrought only mischief in Christian experience, unduly uplifting those of emotional temperament who easily persuaded themselves that they had what they called the witness of the Spirit, and crippling with doubt many a pious soul that was too honest to pretend to an inward testimony which did not really exist. It would have helped both classes to a higher spiritual life if they had understood that whether present or absent the inward feeling had no great significance either one way or the other.

JOHN SCRIMGER.

*Presbyterian College, Montreal.*

# The Mission Crisis.

## HOME MISSION WORK.

WHILE so much is being said and gladly heard by the Christian Church of the present day regarding missionary efforts in foreign lands, is it not well that we should be better acquainted with the less unassuming, though no less important, work that is being carried on at our very doors under the management of our Home Mission Committees? That to preach the gospel to every creature is a noble ambition and a command of our Master we dare not deny, still we must not overlook the fact that Christ, in giving directions to his immediate followers, emphasized their bearing witness for him in Jerusalem, and in all Judea as well as in the uttermost parts of the earth. And so too, while it is now the duty and privilege of our church workers to send the glad tidings of salvation to all nations, it is incumbent upon them to begin at their own Jerusalem. This they are certainly doing, for year after year the Home Mission work of our church is increasing. This increase is due, in large measure, to the opening up and settlement of new territories, especially in the western parts of the Dominion. There new settlers are continually com-

ing in, chiefly from Great Britain and the older Canadian provinces; and, while they undoubtedly bring with them their religious faculties, they find themselves, in many cases, so situated that their religious beliefs are apter to dwindle than develop. In many parts of the West, the preaching of the gospel is still unknown; and people going thither are very liable to become careless and indifferent regarding spiritual matters. To prevent such a state of affairs mission-fields are now being opened up wherever the circumstances will permit.

During the summer months, these are supplied, for the most part, by Theological students from the various colleges of our land, and it is to give a brief account of some of these fields and the work done in them that this paper is intended.

For the past summer, twelve students from this college labored in various parts of the West. Of this number, six filled vacancies in Manitoba, four in the Territories, and two in British Columbia. Those in Manitoba were Messrs. Jamieson, Young, MacInnes, Smith, Gordon and MacIntosh.

Mr. Jamieson's field of labour was

Beausejour, about thirty-six miles east of Winnipeg, on the main line of the Canada Pacific Railway. In this field there are four preaching stations, two on the line of railway, about seven miles apart, and two others situated back in the country, one eight, the other fourteen miles. Each of these stations was visited fortnightly by Mr. Jamieson during the summer, while Sabbath-school was held at each weekly. He also organized a Christian Endeavour Society in one of the sections. Its meetings will be continued on throughout the winter months; and Sabbath-services will also be held monthly during the winter. Mr. Jamieson speaks in encouraging terms of this field; and, while acknowledging that it has many discouraging features, regards it as a portion of the vineyard where much good can be accomplished.

Gilbert Plains in Northern Manitoba was supplied by Mr. Stephen Young. This field has four preaching stations which are from five to twenty miles apart. At each of them, Mr. Young preached every alternate Sabbath to audiences averaging from fifteen to twenty. The prospects of this mission are bright. The settlers already there are, for the most part, people from Western Ontario, and, as the land is fertile and destructive frosts rare, the country is being steadily settled by a class of people who, if properly cared for in

time, will likely prove themselves deserving of the interest manifested toward them.

The mission-field of Binscarth, situated on the Manitoba and Northwestern Railway, about one hundred and fifty-five miles from Portage la Prairie, was under the charge of Mr. J. P. MacInnes, during the summer months. In this field there are three preaching-stations, namely, Binscarth, Seeburn and Bayfield. Of these, Binscarth on the Manitoba and Northwestern Railway is the most important, being a place of about one hundred and fifty inhabitants. At a distance of fourteen and eight miles respectively from it, are situated Seeburn and Bayfield. At each of the three places, weekly prayer-meetings were held during the summer, and regular services conducted at two of them every Sunday. It is quite probable that, in the near future, this field will become a self-sustaining congregation.

Another flourishing field in Manitoba is Griswold, a small town on the Canadian Pacific Railway, twenty-five miles west of Brandon. Here Mr. E. F. M. Smith laboured during the summer months, holding services in the three preaching-stations each Sabbath. There are about seventy five families in connection with this field; and, as they are anxious to have a settled minister among them, and have guaranteed \$700 towards his salary, there is no reason to

doubt that soon this field will be raised to the dignity of a self-supporting congregation.

The writer of this sketch laboured from May to October in the Belmont and Baldur mission-field, about one hundred miles west of Morris, on the Northern Pacific Railway. The field is justly regarded as one of the best in the province. It has three preaching-stations, two of which, Belmont and Baldur are small railway towns; while the third, Huntley, situated about twelve miles south-east of Belmont or the same distance south-west of Baldur, is a well-settled farming district. At these three stations services were held each Sabbath, with an average attendance of about eighty for Belmont, forty for Baldur, and forty for Huntley. Weekly prayer-meetings were also held at Belmont and Baldur, and Sabbath-school at Belmont and Huntley. The people are now desirous of obtaining a settled minister to work among them; and there can be little doubt that, if they secure a suitable man, there will be good work done there in the future. At present there are many careless ones in the field whom a missionary can do little or nothing with in the short space of six months. It is, therefore, to be hoped that they will soon secure a competent man to labour among them.

Another of our number, Mr. James MacIntosh, also laboured during the

summer months in Manitoba, at Stuartburn, about twenty-five miles north-east of Emerson; but, as he has remained in a mission-field for the winter, we have been unable to gain any information either regarding him or his field of labour. From what we know of Mr. MacIntosh, however, we may safely conjecture that he is doing good honest work wherever his lot has been cast.

Turning to the North-West Territories, we find four mission-fields there, occupied by students from this college, namely, Messrs. Townsend, MacGregor, Ireland and Shaw.

Mr. Townsend's field of labour was Balgonie and the adjoining districts of MacLean, Pilot Butte and Wamphray. As these places were a considerable distance from each other, it necessitated much horse-back riding by the missionary, even when holding services only twice each Sabbath. Once a fortnight, he preached at each station; and conducted a Bible-class at MacLean and Pilot Butte on the Sabbaths he visited them. This is a comparatively new field in a new country; and, consequently, missionary work there is attended by many difficulties and discouragements, still Mr. Townsend assures us that he enjoyed his summer's work.

Mr. A. MacGregor laboured for the greater part of the summer in the presbytery of Minadosa, at Dongola and the



five adjoining settlements. His field consisted of a northern and southern section which were about thirty-five miles apart. In the former, were three preaching-stations, namely, Himbrae, Riversdale and Sumner. In the latter were Dongola, Little-Cut-Arm and Spy Hill. It is unnecessary to say that the different stations had Sabbath services only once a fortnight, and still the missionary was kept pretty busy, owing to the extent of his territory and the number of families he had to visit. This field is but in its infancy; and, under fair treatment, may reasonably expect to see better days. Mr. MacGregor entertains high hopes for the future, both of the country, and of the people in Dongola and his other preaching-stations. It is a matter of regret, however, that, for the present at least, this field will be without a missionary for the winter months, notwithstanding the efforts that have been put forth by the Home Mission Committee to secure one.

Another important field, that of Red Deer and the neighbouring districts, was under the charge of Mr. G. D. Ireland during the summer months. This field is situated ninety miles north of Calgary, on the Calgary and Edmonton Railway. It contains four preaching-stations, namely, Red Deer and Penhold which had Sabbath services weekly, and Hill-end and Edwill where services were held fortnightly. The attendance at these

services was good, being forty for Red Deer, thirty for Penhold, and twenty-three for each of the other two places.

In this mission, which has an area of about three hundred square miles, there are over forty families. They all seem anxious to hear the gospel preached, as may be inferred from the fact that they have guaranteed the amount required of them for student supply during the coming winter. Up to the present time, however, no student or other missionary has been secured for this place for the winter; and it is to be feared that it also must remain vacant until April.

This will, undoubtedly, make a good field, probably a congregation in the near future as it has already much in its favour. Mr. Ireland tells us the climate is healthy, the land fertile and well adapted for mixed farming; while, about twenty-three miles east of Red Deer, there is an almost inexhaustible coal-bed. The few Presbyterian families at Red Deer are contemplating the erection of a little church next summer. This will be a difficult task for them, if unaided; and, therefore, we would recommend those in the East, who are true friends of the church, to render whatever practical aid they can to this struggling little band in the far West. Contributions towards their building fund will be gratefully received and acknowledged by their treasurer, Mr. D. S. Long, Red Deer, Alberta.

There is still another field in the Territories that was supplied during the summer by one of our number. This field is about three hundred miles northwest of Winnipeg and is under the supervision of the Minadosa presbytery. Here Mr. E. Shaw labored during his vacation with considerable encouragement. On arriving at White Sand, his headquarters, in early spring, he found he had four preaching stations to attend to, and that these were from twenty-seven to thirty-five miles apart. This, of course, necessitated the limiting of his visits to once a fortnight for each station. Later on in the summer, he opened up two new stations which he managed to visit occasionally. Although Mr. Shaw's work for the summer must have been, to say the least, labourious, still he has returned for his winter's work in good health and spirits, seeming well satisfied with his experience in the mission-field at White Sand.

Another of our students, Mr. F. W. Gilmour, crossed the Rockies to labour during his vacation in British Columbia. His field, though commonly spoken of as Shuswap, must not be understood to embrace no other territory, for, indeed, the reverse of this is the case. Mr. Gilmour's field extended along the Canada Pacific Railway for one hundred and twenty eight miles and as far back among the surrounding hills as the ordinary eastern man cares to venture.

At first there were four points which he visited monthly and at which he held Sabbath services. Later, however, owing to the non-appearance of the missionary who was to have taken charge of a neighbouring field, the Kamloops presbytery directed Mr. Gilmonr to visit this field once a fortnight. This greatly increased his work; but by visiting and preaching at different points during the week, he was enabled to preach at his various stations monthly.

Mr. A. MacVicar also took a mission field in British Columbia for the summer months; and, seeing he has resolved to continue there for the winter, and take the summer session in Winnipeg next year, we may reasonably infer that the West is satisfied with him and he with the West. We are sorry we have been unable to learn anything definite regarding him and his field, and that we are thus obliged to limit our remarks to mere inferences as above. Still, from what we know of Mr. MacVicar, I think we are safe in saying he has been doing his duty, to the best of his ability, wherever he has been.

There still remains one of our number whose labours, in a western mission field, are especially worthy of our attention. That one is Mr. James Taylor. He laboured all last winter in the country districts lying south and east of Souris, Manitoba. There were five preaching stations in his field, three

of which he visited one Sabbath and two the other. The average attendance at the first three, he tells us, was ninety-four; and adds, that he thinks that pretty good, in view of the fact that there is only an average of one home for every square mile. We agree with him, certainly; but cannot refrain from ascribing part of the credit to the good example set them by the little missionary himself, whose Sabbath day's journey was, not one mile, but fifty-six. The Sabbaths, on which he visited the remaining two stations, he was privileged to preach to audiences averaging about sixty-two, and obliged to travel forty miles, if not befriended by some of his parishioners and prevailed upon to leave

some of his journeying for the following day. With regard to the success he met with in his field, Mr. Taylor is not demonstrative. He simply says: "I tried to do my best, boys!" To those of us who know him, that means a great deal. We have no doubt that the seed sown by Mr. Taylor last winter will yet bear fruit to the honour and glory of God.

In closing this hurried sketch of mission work in the West and of those of my fellow-students who have laboured there, it may not be out of place to say that my own impressions and theirs regarding the work is that it is one which, while attended with many difficulties and discouragements, is worthy of the worthiest men.

*Presbyterian College, Montreal.*

J. S. GORDON.

## Partie française.

### LA PHILOSOPHIE DE VICTOR HUGO.

M. BRUNETIÈRE exprime quelque part le regret que Lamartine et Vigny soient restés étrangers au mouvement scientifique de notre siècle, et qu'ils n'aient pas traduit dans leur langue harmonieuse les théories de Schopenhauer et de Darwin. Il loue M. Sully-Prud'homme de l'avoir tenté, "tout en regrettant l'abus des formules de la science et de la philosophie." Puis, il ajoute de ce ton dédaigneux qu'il prend sans effort : "Je ne dis rien de Victor Hugo ; son *Ane* parle assez pour lui."—(*Revue des D. M.*, 1888.)

Le poème de l'*Ane*, complété en octobre 1880, est en effet le testament philosophique de V. Hugo. C'est le pendant du poème *Religions et Religion*, auquel il fait suite. Dans ces deux ouvrages, le poète renvoie dos à dos prêtres et philosophes, et les flagelle sans pitié, les premiers comme imposeurs, les seconds comme cuistres. L'exécution achevée, il s'écrie d'une voix profonde, avec la sérénité d'un Olympien : "Dieu est ! Il est, il est, il est éperdument ! L'âme est immortelle ! Tout marche au but ; tout sert, même le mal !"

Il est difficile de juger d'une manière

objective, pour parler le jargon d'aujourd'hui, ou, comme on disait autrefois, sans passion aucune, cette œuvre étrange du maître français. C'est qu'il nous donne lui-même un fort mauvais exemple. Railleries, persiflage, insultes, apostrophes grossières, vers admirables, tout lui est bon pour écraser quiconque ne pense pas comme lui. Il croit n'être qu'un "flambeau," il est surtout une verge. De sorte qu'on pourrait lui appliquer cette parole d'Auguste dans *Cornille* : "Quoi ! tu veux qu'on t'épargne et n'as rien épargné !"

Au lieu donc de m'y essayer, j'aime mieux laisser parler le poète-philosophe par la bouche de l'*Ane*, sauf à noter, en terminant, l'impression d'ensemble qui se dégage de ses longs discours.

#### I.

Un âne descendait au galop la science.  
Quel est ton nom ? dit Kant.—Mon nom est  
patience,  
Dit l'âne.

Je l'ai mérité, car je viens de ce faite où l'homme est seul monté, et qu'il nomme savoir... Tout ce qu'un âne peut souffrir n'est rien, et la raclée est bonne, à côté de ceci : suivre un cours en Sorbonne, vivre courbé six mois sous une chaire en bois qu'habite un cuistre

en plomb, écouter la façon dont l'homme fait hi-han !

A quoi sert de changer l'ignorance en bégaiement disert ? Que sert de dédier des classes à d'affreux charlatans flanqués d'horribles pitres ? A quoi bon, jeunes gens, devenir bachelier puisqu'on peut rester âne ?

Moi, l'ignorant pensif, j'ai sondé du savoir la vacuité morne. . . J'ai vu la science . . . marcher en zigzag, incapable de porter l'infini, ce vin mystérieux, soûle et comme abrutie en présence des cieux.

Je déclare que j'ai beaucoup baissé depuis que je me suis fait condisciple de l'homme. . . J'ai vu de près Boileau, j'aime mieux la bricole.

Oui, Kant, ils ont voulu me faire manger de l'idéal et brouter du réel. Je n'ai pas résisté ; j'ai mangé de l'Euctémon, brouté du Diogène. . . (Suit une longue énumération d'auteurs anciens et modernes, y compris Kant). Dur labeur !

Voilà longtemps que j'erre et que je me promène

Dans la chose appelée intelligence humaine.

Je suis allé de la science exacte à la philosophie. J'ai vu l'ancre où l'on prie et l'ancre où l'on dissèque, et vos Collèges froids . J'ai tout appris. (Nouvelle énumération d'auteurs et de faits). J'ai appris que l'absurde se croit ; que l'horrible s'adore. . . J'ai tout ruminé. . . Le résultat ? Un peu d'allongement à mes oreilles tristes.

Et je me suis dit : Ane, il faut que tu persistes. J'ai pris d'autres inscriptions à d'autres facultés ; hébreu, sanscrit, prâkrit, grammaire générale, jurisprudence, droit, esthétique, morale, chimie . j'ai tout lu, tout appris, et je suis plus que jamais pécore ! Eh bien ! je vais lire encore.

J'ai donc doublé ma rhétorique. Oh ! cliquetis de mots, tohu bohu, champ à foire, Babel, chaos ! Auquel entendre ? (Nouvelle énumération.) Hu ! brailait le chiffreur. Dia ! beuglait l'Apôtre Oh ! ma jeunesse en fleur qui courait dans les prés ! Et les bois, l'herbe verte, l'étable. . . Oh ! les coups de bâton de mon ânier !

Livres . . . oh ! comme vous m'avez embêté, moi la bête, livres qui défendez le passage sacré de l'homme à l'animal.

Rhéteurs, qu'enseignez-vous ? . . . Votre idéal, c'est quelque faux chef-d'œuvre ou quelque vertu fausse. Sur l'inconnu, l'absolu, le divin, l'incompréhensible ou l'insondable, qu'est-ce que vous savez de plus que moi la brute ?

Vois, Kant, cet homme a blêmi sur sa bible. . . Il sait toute la langue et toute la pensée, et la géométrie et la théodicée, il sait l'assyrien, le persan, le chinois, l'arabe, le gaulois, le tartare, le basque. . . eh bien ! il est stupide.

Oh ! ces sophistes lourds, tous ces fakirs, tous ces pharisiens de l'explication,

Pas un ne comprenant ce splendide credo  
Qui s'étale le soir aux plis du noir rideau,

comme je les ai vus disputer, s'acharner, les uns regardant fuir l'ouragan des erreurs et des religions; d'autres, logiciens, discuter l'évidence, et fouiller l'é-nigme à la lueur livide des systèmes; d'autres, théologaux, évêques, clercs, bedeaux, prédicateurs, abbés, dans l'ornière d'un texte ou d'un rite embourbés,

Agiter leurs longs bras et leurs surplis jaunis  
 Dans des chaires faisant ventre sur l'infini,  
 et crier : Voyez-vous quelque chose ?  
 Et pendant que l'énorme lumière em-  
 plissait le firmament vermeil

Leur chandelle tâchait d'éclairer le soleil !

Homme, à d'autres instants, tu dis :  
 C'est moi qui suis. Dieu n'est pas.  
 Personne ne l'a vu, personne ne le voit.  
 L'homme est visible, lui ! C'est lui le  
 créateur !

Bien, crache sur le mur, et maintenant compare  
 Le grand ciel étoilé, c'est le crachat de Dieu.

L'homme nie et croit ; il va du blas-  
 phème aux superstitions O qui que  
 vous soyez, rossez-moi, mais ne me ren-  
 seignez pas, gardez votre savoir sans but.  
 Montez-moi sur le dos, mais non sur la  
 cervelle.

Mon frère l'homme, j'ai fort compas-  
 sion de toi. A chaque instant, lacune,  
 doute.. Partout la question triple :  
 Comment ? Où ? Quand ? (Suivent de  
 fort beaux vers sur l'origine et le but  
 des choses, où le poète semble accepter  
 la théorie de Laplace sur la formation  
 des mondes et celle de Darwin sur l'évo-  
 lution).

Et maintenant, penseur officiel, quel

compte te rends-tu de tout cela ? Tu  
 t'enfermes dans le roman sacré. . .

Mieux vaut mutiler Dieu que fâcher son curé.

Pleure, homme ! Et que sais-tu de ton  
 propre destin ? (Énumération). J'ai tou-  
 jours entendu, devant le seuil funèbre  
 des problèmes obscurs, l'ignorance hen-  
 nir et la science braire. Ici se place une  
 très belle image. L'homme à la poursui-  
 te de la vérité est comparé à un moulin  
 dont les quatre ailes : calcul, dogme, his-  
 toire, raison se poursuivent toujours  
 sans s'atteindre jamais, où le râle du savoir  
 se mêle au cri de l'art, où l'on vide sur  
 l'amas des rouages horribles d'effrayants  
 sacs de mots qu'on appelle les bibles, les  
 textes, les Védas.

L'Ane rêva un instant, puis ajouta  
 (toujours après une interminable énu-  
 mération de livres, de villes, de biblio-  
 thèques) : "Je suis prêt à proclamer ex-  
 cellent l'enseignement duquel on sortirait  
 inepte, ignare, aveugle, sourd, buse,  
 idiot mais bon. Si l'on veut faire  
 grâce à tous ces vieux bouquins, tout ce  
 qu'on peut dire, c'est qu'ils sont inutiles.  
 Puis, ils se font la guerre entre eux. .  
 Le volume se bourre de blanc, de noir,  
 de faits, de vent, de vieux, de neuf,  
 Et la grenouille idée enfle le livre beauf."

Par l'étude vous faites de l'enfant un  
 imbécile, pauvre oiseau plumé par  
 ses maitres. Pédagogues, Pégase doit  
 manger de votre foin. Vous tirez des  
 crétins au cordeau. N'est-il pas désolant  
 de voir ces geux tatoués de latin, de

grec, d'hébreu, exécuter l'enfance en leurs blêmes couvents? Ecolâtres, au fond de votre enseignement est Rome... En forgeant des pédants, vous créez des valets.. Votre système est vain. Ça, vous figurez-vous qu'on sait quelque chose en sortant de chez vous?

Non, la nature au fond pourrait suffire seule, Elle sait tout, elle est nourrice, étant aicule.

Parmi vous qu'un novateur s'obstine, vous le damnez. Dans la matière, encore, passe ; on peut innover (énumération). Mais quand le penseur arrive du pays du rêve, déployant quelque nouveauté sainte, malheur à lui ! Le génie est une infraction sévèrement punie.. Ces hauts songeurs sont fous, dit la tourbe. Ils sont dieux !

L'excès de vérité n'éblouit-il pas l'âme ?  
Et n'a-t-on pas de grands aveuglements de l'âme ?

L'homme mériterait, soit dit en style honnête, D'avoir, ainsi que moi, sur le haut de la tête, Deux conduits auditifs taillés en fallala !

Il a le goût du médiocre. Il préfère *Athalie* à *Macbeth*. Il se croit roi du globe, il en est le bourgeois.

L'homme ignore le but, le fond, la loi de la création, ne sait pas se servir de la terre, met Dieu dans un temple en forme d'éteignoir, on croit lui faire honneur en brûlant une cire. J'ai honte des superstitions où il est pris.. Il comprend encore moins l'œuvre que l'auteur du monde a créé. Il déclare ceci mauvais, cela manqué.

Votre philosophie est une vieille prude,  
Votre bigoterie a les pâles couleurs.

Vous damnez la nature.. (Suit une

apologie sans réserve du plaisir, p. 328).

Et les problèmes sociaux, comment les résous-tu ? Pas un système vrai ne s'est encore produit. L'homme est encore au point où Platon s'arrêta. Les uns disent : Supprimons les traditions. D'autres sont engoutis dans la caste et dans l'hérédité. Les prêtres de ce fatal système sont le fanatisme et le préjugé. Systèmes vains, car la douleur persiste, le mal dure.

D'où vient que l'homme est méchant ? C'est par vanité. Tout chez vous est faux... .

Et l'on me dit : Tu vas vénérer l'homme ! En quoi ?  
Mon vieux hi-han vaut bien ses quatre ou cinq diphthongues,  
Et plus que ses vertus mes oreilles sont longues.

O triste genre humain ! ta science te fait des jougs. L'homme est servile au point que l'histoire en est lasse. Tu peux acheter la raison de Cuvier et l'âme de Sieyès !

Tes vices te remettent pieds et poings liés aux maîtres. Tu vas léchant la patte énorme des héros, mesurant ton admiration au sabre le plus grand. Conclusion : Tu n'es qu'un drôle ; et je m'en vas.

Kant, après t'avoir montré les hommes blasphémant, niant, méconnaissant et méprisant la chose... il faut bien te montrer la chose enveloppant les hommes submergés dans Dieu..

Ce monde est vaste, obscur, éclatant, clair, ténébreux il est soufflé, âme,

esprit, lit, chaos, cimetière.. Qu'es-tu dans cet ensemble? Ton exiguité te rend hargneux, boudeur, mauvais; car la bonté n'étant rien que grandeur, toute méchanceté s'explique en petitesse...  
Donc, je te plains.

Tu vois un âne sérieux, Kant, un docteur.. Je sais tout, c'est-à-dire que dans mon triste esprit tout est doublé de rien. C'est à moi qu'au total la science aboutit.

Adieu, sorbonnes, bancs, temples, autels, boutiques! Scolastiques du vide, adieu!—L'âne, ayant un peu brait, termina: Je m'emmène! O Kant! je redescends avide d'ignorer. Je m'en vais de l'idéal aux fleurs, du réel aux charbons.

Et l'âne disparut, et Kant resta lugubre. Oui, dit-il, la science est encore insalubre. La protestation de l'âne est juste. La science doit avoir pour but l'immense amour.

Dans la page finale du poème, et sous ce titre: Sécurité du penseur, V. Hugo parle en son propre nom:

O Kant, nul n'a jusqu'à présent, hors Socrate et le Christ,

Dans l'abîme, ou le fait infini se consomme,  
Compris l'ascension ténébreuse de l'homme.  
Plane plus haut encore et tu sauras ceci:

Tout marche au but; tout sert....

Le nouveau sort du pire. Même par le mal, ô Kant, nous avançons. L'homme fait son progrès de ce qui fut son vice. Rien, pas même l'erreur, ne peut crier: J'étais inutile.

Ne désespère pas et ne condamne rien, le mal transfiguré par degrés fait le bien.

## II

On raconte que Bossuet, après avoir parcouru le livre de Malebranche sur la Nature et la Grâce, écrivit en marge ces trois mots: *pulchra, nova, falsa*—beau, nouveau, faux. Jugement hautain, mais juste en somme. Le peut-on appliquer au poème de l'Âne? D'aucuns—les admirateurs quand même—le corrigeront sans doute de la sorte: *pulchra, nova, vera*, le trouvant à la fois beau, nouveau et vrai. D'autres—et nous sommes de ce nombre—feront des réserves sur tous ces points.

1. Certes il y éclate de grandes beautés littéraires. Quel style! Quelle verve! Quel mouvement! Quel relief! Que de traits incisifs! Quelle imagination merveilleuse! Que de figures d'un incomparable éclat! Que de vers ciselés et qui resteront! Griffes du lion, envolée de l'aigle, Victor Hugo enfin s'y retrouve parfois.

Mais aussi, que de mots grossiers, bas, triviaux, qui blessent tout ensemble l'oreille et le goût! Que l'esprit y est lourd! Que de comparaisons bizarres! Que de rapprochements forcés! Que de césures fantasques! Que de phrases obscures et d'une longueur à perdre haleine! A tout moment, surgissent d'interminables énumérations d'auteurs, de livres, de faits, entassés pêle-mêle, au hasard de la plume et du dictionnaire, ou selon les besoins de la rime. On admire d'abord l'érudition du



poète et sa prodigieuse mémoire. Comment a-t-il pu retenir tous ces noms, si peu connus pour la plupart ? Comment lui viennent-ils à l'enfilade, sans raison quoique non pas sans rime ? La surprise faisant place à la réflexion, on en croit volontiers l'impitoyable M. Brunetière qui affirme que V. Hugo, sur ses vieux jours, ouvrirait tout simplement un dictionnaire : c'est là qu'il puisait son incépuisable savoir.

2. Au total, quoiqu'il y ait de beaux vers dans ce poème, je ne dirai pas que ce poème est beau. Est-il vrai du moins ? Si le beau, comme on l'a dit, est la splendeur du vrai, nous devons nous attendre à n'y rencontrer que des vérités partielles.

Le poète a cent fois raison quand, au nom de la conscience outragée, il fait retentir sur sa lyre d'airain l'anathème vengeur contre l'imposture en religion et la servilité en philosophie : — quand il dit à l'homme : Ta science ne peut arriver à la certitude sur l'origine des choses ou sur leur fin, ni supprimer le mal et la douleur ; — quand il ouvre le domaine de l'espérance infinie à l'œil et à l'aile de la foi ; — quand il nous convoie à l'indulgence et à l'amour . . .

Et cependant on ne peut s'empêcher de lui dire : « Poète, tu sors de la vérité par tes exagérations continues et voulues. Il ne s'agit pas de vérités exprimées sous une forme paradoxale pour éveiller l'attention, mais d'erreurs posi-

tives. A t'entendre, toute religion est imposture, toute philosophie sottise. Non content d'atteindre sans peine à la grandeur, tu vises sans cesse à l'énorme. Ton admirable langue, comme une lentille, grossit tous les objets ; elle n'est pas adéquate aux choses. Souvent exquis toi-même, pourquoi toujours attaquer le goût et la mesure comme faux et bourgeois ? (Que t'a fait Racine pour que tu le malmènes si fort ? Romantique impénitent, qu'as-tu besoin de rompre avec le sens commun ?

« Tu ne vois partout que tyrans de l'intelligence, marchands de prières, tartufes, gens vendus ou à vendre. Ne serait-il pas juste d'admettre que l'on peut être sincère dans l'erreur ? Si l'on doutait de ta bonne foi, tu t'en offenserais justement : de quel droit mettre en doute sans preuves la bonne foi d'autrui ? Tu prêches l'amour et tu manques de charité !

Ne rougis-tu pas d'avoir osé écrire : « Et Cuvier, traître au vrai, pour être pair de France » ? Cuvier aurait pu devenir pair de France, ministre et baron en enseignant la théorie de l'évolution plutôt que celle des créations successives. C'est à son génie, non à son système, que Louis-Philippe, libre esprit, s'il en fut, a voulu rendre hommage. Agassis, qui refusa les brillantes offres de Napoléon III pour rester citoyen d'une république, l'a suivi et continué.

« Es-tu donc infallible toi-même ?

Il n'y paraît guère quand tu expliques la méchanceté des hommes tantôt par la petitesse, tantôt par la vanité, tantôt par l'ignorance. Si tous ces mots ont pour toi le même sens, ta langue, il faut l'avouer est peu précise et tu n'es pas un guide sûr. D'ailleurs, tu ne nous dis pas d'où viennent l'ignorance, la vanité, la petitesse.

"Il est curieux assurément de voir Kant converti soudain par les longs et incohérents discours de ton *Anc*. Si tu avais mieux lu ce philosophe, tu aurais douté de sa conversion. Le théoricien du devoir pour le devoir est l'ennemi juré de la théorie facile du plaisir de brouter.

"Tu t'abuses en effet en élevant les fonctions animales de la nature à la hauteur du divin. Ce n'est pas par ce côté-là que l'homme devient semblable à Dieu. Ce genre de prédication est superflu, à tout le moins. Il n'est pas nécessaire d'engager tes lecteurs à grossir le troupeau d'Épicure.

3. Ni beau ni vrai absolument, le poème de l'*Anc* n'est nouveau à aucun degré. Il m'a été impossible d'y découvrir une seule pensée qui n'ait été développée en cent ouvrages remarquables. Ni les diatribes contre l'ignorance invincible de l'homme, ni l'apologie si pénible de la volupté, ni le système de l'auteur n'ont rien d'original dans le fond.

La philosophie de V. Hugo c'est l'optimisme, lequel résulte de sa foi en Dieu,

car tout optimisme sort de là, comme l'athéisme et le pessimisme vont de conserve, témoin Schopenhauer, et avant eux le Boudha Çakyamouni.

Mais il y a deux sortes d'optimisme : l'un, superficiel, fait du mal un moindre bien, un degré du bien, un premier pas vers le bien, une chose nécessaire et par conséquent légitime. Dieu l'ayant voulu, en créant, ne saurait le condamner, et l'homme, qui n'en est pas l'auteur, n'en saurait être responsable.

L'autre optimisme se résume dans cette parole connue : "Toutes choses concourent au bien de ceux qui aiment Dieu." Créés pour devenir semblables à Dieu, en vivant de sa vie, tout nous sert quand nous accomplissons la loi de notre nature, tout, même la douleur en ce qu'elle nous ramène par l'obéissance à la source de toute vie. Dieu fait sortir le bien du mal. Le mal y reste le désordre, ce que Dieu ne veut pas, puisqu'il le condamne et lui fait porter ses fruits de mort. Mais il le contrôle et il assure le triomphe du bien par l'exercice de la volonté humaine, toujours responsable de ses déterminations. Ici l'optimisme est la foi en la grâce de Dieu et en sa miséricorde infinie.

Le premier de ces optimismes est celui de V. Hugo : c'était aussi à quelques égards celui de Leibniz, dont le poète ne prononce pas une seule fois le nom— ce qui est étrange de la part d'un homme qui lui doit tant. Le second est

celui de saint Paul, d'Alex. Vinet, de Chs. Secrétan, de tous les chrétiens qui se rendent compte de leur propre pensée.

Quelle est l'impression finale que nous laisse le poème de *l'Anc*? Une impression de tristesse et de désenchantement. En le lisant, à diverses reprises, pendant cinq mois, nous avons senti toujours

plus s'accroître notre regret qu'il vu le jour. V. Hugo a trop écrit, et trop longtemps pour sa gloire. Oublions donc le médiocre philosophe de 1885 pour ne songer qu'au merveilleux poète de 1840. Celui-ci porte au front une auréole qui ne s'effacera jamais.

D. COUSSIRAT.

## NOUVELLES FRANÇAISES.

A notre petit nombre sont venus s'ajouter trois nouveaux étudiants nous venant des écoles de la Pointe aux Trembles :

MM. E. Curdy, originaire de la belle Suisse, Ch. Favier de la montagneuse Savoie et A. Massicotte de Montréal même. Par contre nous devons regretter l'absence momentanée de deux condisciples : Mrs. N. McLaren, actuellement au collège Morin de Québec et J. Lamert à Montréal. M. J. B. Sincennes, qui avait interrompu ses études pour aller endurer les misères qu'apportent au missionnaire nomade les neiges presque éternelles du Saguenay, vient de faire son entrée dans la première année de théologie. M. L. Giroux a travaillé durant cet été à l'œuvre missionnaire de l'Île Miscou ; espérons que ses efforts auront été bénis auprès de ces pauvres pêcheurs.

M. J. L. Ménard prenait soin du petit troupeau de Joliette, M. Savignac visitait les stations missionnaires de Ste Philomène et St Rémi. M. J. Charles évangélisait successivement St Martin (Qué.) et St Jean-Baptiste (Montréal). M. P. Beauchamp parcourait le bien vaste champ missionnaire comprenant Montebello, Ripon et Canaan (Qué.) ; M. J. E. Menançon luttait énergiquement avec les papistes d'Ontario.

M. W. Biron a prêché à Otter Lake et, tout amoureux du grec et du latin, il vient d'entreprendre un cours des "arts." M. E. Brandt a visité les nouveaux champs missionnaires de Cacouna, St Eusèbe et St Cyprien. Mrs. V. Lamoise et V. Genova, quoique n'ayant pas été employés à l'œuvre missionnaire sont venus nous rejoindre. Mrs. M. Ménard et T. St Aubin qui nous ont quittés le printemps dernier, ont été consacrés au

saint ministère, l'un à Belle Rivière, et l'autre dans la partie de l'ouest de notre ville.

Tous joyeux nous voilà de nouveau livrés à notre "dur" travail que pourtant nous aimons. Les mois passés dans la vie missionnaire, à rompre quelque lance dans la lice où se pavane le Goliath romain, dans des parages vierges de la poussière et de la fumée de nos villes, et dois-je le dire, peut-être aussi de toute logique, voilà quel a été notre privilège. Aussi tout autre que nous regretterait de quitter un ciel si pur et des lieux si pittoresques, mais nous qui aimons l'étude nous rentrons joyeux dans notre quartier classique. Collège chéri, vie scolaire si pleine d'agrément, vous nous souriez et vous nous invitez à jouir de vos bienfaits sans nombre. O mes compagnons d'études qu'il est beau ce temps que nous passons sur les bancs de l'école ! Y avez-vous bien pensé à cette jeunesse qui fait notre force et

notre ardeur, à ce temps qui ressemble encore à celui de l'enfance sans souci, à cette intimité qui nous unit, enfin à cette auréole de gaieté et d'innocente joie qui entoure la vie de l'étudiant ?

Ne méconnaissons pas notre situation, notre partage est beau. . . . que pourrait-on désirer davantage ? Sachons en jouir sagement afin que lorsque nous ferons au collège nos adieux avec regret nous fussions bien préparés pour la grande lutte de ce monde.

Bon courage amis, le temps est court, le travail est immense. Unissons nos cœurs français et n'oublions pas la devise : "*Labor improbus omnia vincit.*"

Et vous cher professeur que nous aimons et pour qui nous avons la plus haute estime, soyez certain que vos efforts, votre exemple, comme aussi vos nouvelles promotions nous encouragent à notre tour et nous unissent de plus en plus étroitement à vous.

E. H. BRANDT.

# College Note Book.

## STUDENT LIFE.

“IS the JOURNAL out yet?” The tone in which this oft-repeated question is uttered, as well as the words indicate a lively interest in our organ. The enthusiasm with which the first issue of each year is greeted is especially keen, perhaps because the new staff which is appointed each year is expected to exhibit some novelties of style, tone, and opinion.

Each member of the new staff has faced the important question, “What are my duties?” Among those which fall to the lot of the Local Editor the following three seem important:—

1. To voice the sentiments of the students concerning affairs of local interest.
2. To foster the students’ kindly interest in each other.
3. To paint word pictures of student life, which may interest our friends, and may be preserved for the future ministers’ recollections of college days.

The usefulness of the College Note Book will depend largely on the kindly co-operation of the students.

The “old boys” have nearly all returned from their mission fields. We miss those who graduated last Spring, but we find consolation in the good news which our Corresponding Editor

gives of their various successes in the work of the ministry. We miss also the genial company of Mr. Archie McVicar and Mr. James McIntosh, who continue their labors during the winter in the far West, the one at Kelowna, B. C., and the other at Clandeboye, Man.

Mr. W. A. Snyder is unable to be with us this term. His eyes, during the past summer, gradually became weaker. His intention was to go to Philadelphia, on the 23rd of October, to consult an oculist. He may engage in mission work this winter, and he expects to be back to college next year. We sincerely hope he may return, as he desires, with the full recovery of his eyesight.

We have heard with sorrow of the death of our late college companion, Mr. Harris. Yet we know it is well with him. He can learn more of Christ, and can serve him better, in the school above, than we can in the school below. Ours is the loss, his the gain.

“The air is full of farewells to the dying,  
And mournings for the dead.”

Mr. W. Patterson was called this summer to mourn the death of his father, We remember how eager our fellow-student was to hear from home, and how his conversation often incidentally indi-

cated the father's kindness and the son's affection for him. We have learned also from other sources of the eminent Christian worth of the deceased. We extend to Mr. Patterson and to his friends our heartfelt sympathy.

One of our number handed us a newspaper from Newport, Oregon. The first thing in it that attracted our attention was a pulpit notice:—

The First Presbyterian Church.

Public Worship at Newport, &c.

All are Welcome.

JOHN A. CLELAND, Pastor.

We are glad to hear that Mr. Cleland expects to be with us after X'mas. We only lent him to Uncle Sam's people, and we are proud that the tempting inducements they have given him to remain, have failed to shake his good resolution to return to Canada, to "Old McGill" and to the Presbyterian College, Montreal.

'It did our heart good to see Mr. John Anderson again, on Convocation night. We hardly knew him at first. He has been tarrying at Jericho for nearly a year. We heartily congratulate him on his improved appearance.

We welcome our post-graduates to our college home.

We gladly open our ranks to receive recruits into almost every stage of our academic course. In physical appearance some of the new men answer to the description of the goodly son of Kish;

and already we have seen indications that some of them will yet become giants in intellect.

We welcome Mr. J. McC. Kellock, M. A., to the graduating class.

We welcome Mr. H. McKay who won an exhibition prize of \$125.00 at McGill. We wish him success throughout the college course which he has begun so well.

We are pleased to note that Mr. Robertson won an exhibition prize of \$125 at the entrance to his second year in McGill.

Mr. W. McIntosh and Mr. J. M. Wallace have also distinguished themselves; the former winning a scholarship in Classics worth \$125 annually and tenable for two years; the latter winning a scholarship in the Natural Science group, also worth \$125 and tenable for two years.

Two hungry students asked, "Have you any apples?" When we answered "No," one of them said, "Well, I must go back to my Hebrew roots, if I can't get apples." Pretty tough fare.

A patient student toiled all day at his Hebrew critical trying to make a translation which would agree somewhat with the rendering of the English Bible. At length, in despair he appealed to a fellow-student, who discovered that the first verse of a certain chapter in the Hebrew Bible corresponded to the last verse of the preceding chapter in the English

Bible. D. thinks that if it had not been for this discovery he would have been translating yet.

The following lines have been left in our sanctum :—

Wanted a Christian lady,  
 Healthy, gentle, refined,  
 With every beauty of person,  
 And every endowment of mind ;  
 Fitted by early culture  
 To move in all grades of life—  
 Please notice the want, O reader,  
 "Wanted, a minister's wife."

She must be a good organizer,  
 And able to take the lead .  
 In every parochial project,  
 Be active in word and deed ;  
 Must be smiling, good-natured and  
 kind,  
 In spite of all envy and strife.  
 These are only a few of her duties—  
 "Wanted, a minister's wife."

We hope to find out who is the advertiser before the lady responds. Surely he is one of those who have been comparing their lonely lot with the happy estate of our good friend and fellow-student, Mr. Wm. Morison.

We wish Mr. and Mrs. Morison much joy.

We were honored a short time ago by a visit from Rev. Dr. Campbell, who extended to us a very hearty invitation to a social to be held in St. Gabriel Church on the 13th of November, specially for

the students. As a rule, students do not neglect or decline kind invitations because they are too bashful to appear before strangers ; nor yet because they cannot appreciate kindness. If ever they appear to slight well-meant offers of hospitality it will usually be found that the fear of fast approaching examinations, and the burden of accumulating work are the causes of their delinquency. But Dr. Campbell and the St. Gabriel people have chosen a time when the examinations will be yet in the somewhat remote future.

A short time afterwards we received another kind invitation to a social, from Crescent Street Church people. It was held on Friday, October 27th. Some thought that this social also must have been specially planned for the students. "An exam next morning" could be pleaded as an excuse for absence, only by a few of the honor men. These, like our indefatigable college treasurer, are always "busy ;" yet even some of them laid aside book and pen to accept the favor offered to the students as a whole and to each in particular.

Crescent Street Church social was unique and instructive. The chairman aptly characterized the programme in his hands as the button, referred to in the saying, "You press the button, and we do the rest." He opened a series of discussions with the words, "Now we'll hear something from somebody" Seve-

ral matters were discussed in an informal manner. It was a little difficult, for those who were ignorant of the financial policy of the congregation, to understand the speeches which referred to some scheme for raising money. The thought of a collection flashed across our mental horizon, but it disappeared like lightning. The jingle of coins formed no part of the excellent music of the evening.

We learned, what may be servicable to us when we get a congregation of our own, that some features of a business meeting may be combined with those of a pleasant social gathering.

The last part of the evening's entertainment was unique and pleasant. Each of the many tables seemed to be presided over by a beautiful young lady, who elected her own guests, and appeared among them in the capacity that our Master has enobled, "as one that serveth."

With a feeling of inward satisfaction we dispersed at a seasonable hour.

Mr. and Mrs. Morrison are zealous in their efforts to give us "full" satisfaction in the dining hall. The steward personally superintend; at meal time, and, passing from table to table, sees that every one has his wants supplied. A student with a hearty appetite is a pleasure to him, while a delicate eater troubles him. Therefore, boys, take plenty of exercise; let it claim at least

as much of your time as your meals do; take it as regularly as you do your meals; and we venture to predict, that our steward will have much pleasure and little trouble.

The twenty-second anniversary of Mr. Morrison's wedding day was celebrated in our dining hall on the evening of the 10th of September. Principal McVicar, Dr. Scrimger, Professor Ross, and the Rev. Mr. Mowat were present, and gave brief addresses suitable to the occasion. One of the speakers said that he could appreciate such an occasion, as it happened to be the tenth anniversary of his own wedding day; another, after referring to the happy relations which existed between the students and the steward, said that if he had such a large addition to his family when he reached the twenty second anniversary of his wedding day he too would have a celebration.

The students have had four of the Auer Lights put into lecture room No. 1. Several of the students have also had them put into their own rooms. All seem well satisfied, and none seem to regret the expense incurred.

Mr. Amaron visited us in the dining-hall and gave a very earnest address, in which he showed the necessity and advantage of a good French Protestant newspaper.

When a theological student was trying to sell a concordance, a musica



visitor asked, "Can you play ma 1) 1) 1) dinner. Usually the friendly feast of on the concordance?"

The Political Situation—The men who occupy the room below the reading-room are reported as assistants to the "Patrons of Industry" in the roomy room below the reception-room.

Upon his manly face there grew

A beard that's worthy of a G—oulx.

On the 31st of October, Lord Aberdeen opened the new library of McGill University, and a big time there was over there on the evening of that day. A big time there was, also, in our College, that evening; for it was Hallowe'en. There was a very practical illustration given of K.'s quotation, "It was a marcfil providence that made men holler"; for the freshmen served up apples and grapes on the marble floor of the long corridor, and our good steward added nuts to their bounty. Nuts were cracked, jokes were also cracked, and the wonder is that some skulls were not cracked in the scrambles. Earlier in the evening, probably when tea-time cleared the coasts, some stalwart fellows, who were lovers of fun more than lovers of ease, had searched the steward's cellar for the barrel of apples. The joke turned on the jokers, when the freshmen found their barrel safe in its proper place, and the steward announced that the barrel of potatoes would have to be brought back from the roof in time for the next day's

Hallowe'en is followed by a midnight raid. A prisoner was taken from the new building before the lights went out, that means, before war was declared. In retaliation three of the denizens of the old building were seized.

The first of these three captives vainly struggled for freedom; the second calmly submitted to the inevitable; the third, unsuspectingly entering from abroad, was carried to the Morrice Hall before he had time to doff his hat and lay aside his cane. However, all the prisoners were liberated, and peace prevailed till darkness again divided the college into two hostile camps. As soon as the lights went out, the guards of the new building seized the approaches and locked the doors. Some one sought admittance. "Who's there?" "It's me." "Who's me?" Professor ———." "Professor ——— would use better English," said one of the guards. "Professor ——— will have to sleep in the Morrice Hall," said another. The door was opened, and the guards fell back, for somehow, in spite of the darkness, they discovered that the professor was genuine. He, taking in the situation, quietly advanced to the next door; then one of the guards had to step out from his dark corner and unlock it for him. The boys were delighted with his clemency. Gladly would they have offered their services

as his body-guard if they had not believed that he would be safer alone. He passed through the long corridor unmolested, until he reached the out-posts of the other beligerants. Here the password was demanded, and the professor answered, "Excuse me, gentlemen, I only want to put away my gown."

Satisfied that they had had fun enough for one evening, the students retired before the clock chappit the "wee sma' oor ayant the twal."

At our Sabbath morning prayer meet-

ings in Convocation Hall we have enjoyed four earnest and impressive addresses given by Principal MacVicar on the following subjects: Christ's Humility; His Patience; His Prayerfulness; His Compassion. We have also heard from Dr. Scrimger, an excellent address based on the call of Matthew, and made specially applicable to those who have experienced a call to the ministry. We find these prayer meetings very helpful as a preparation for the duties and privileges of the Sabbath.

P. D. MUIR.

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## OUR GRADUATES

**I**N opening this department of our journal, the Editor feels that he has undertaken a very important work. Nevertheless, the responsibility will be greatly lightened if the Alumni will generously come to his assistance and keep him well informed in any items of interest regarding themselves or the congregations of which they have the oversight.

What has been said of the realm over which Victoria rules, might also be applicable to the graduates of this college, "that upon them the sun never sets." Having representatives in almost

every part of the world should tend to increase the circulation of our magazine and keep alive the interest of our Alma Mater among its graduates. The class that left our halls last April, are all settled and engaged in the active work of the ministry.

Rev. M. Menard was ordained on September 26th, and is now settled at Belle Rivere.

Rev. W. T. D. Moss, B.A., spent the greater part of the summer in assisting Mr. Fraser at Alberton. He is now settled at Egmont Bay, P. E. I., and from the accounts we receive of him,

we have no doubt that he is enjoying his work very much.

Rev. D. J. Fraser, M.A., B.D., another of our graduates of last year, has been appointed as ordained missionary to the charges of Wolfville and Lower Horton, N. S. He has taken this appointment for one year, and has already won for himself a high place in the affections of the people.

Rev. T. St. Aubin was ordained by the Montreal Presbytery on the first of October as missionary to the west end of this city. He has taken the position held formerly by Rev. C. Vessot, and considering the difficult nature of the French work, is meeting with a fair measure of success.

Rev. Kenneth McLennan, B.A., B.D., was ordained by the Presbytery of Maitland as missionary to Honan, China. On his way there he spent a month or two visiting his friends in Scotland.

Soon after graduating last year Rev. T. A. Mitchell received and accepted a call to Avonmore, Ont., and was ordained there in June. Judging by the reports that come to us occasionally, we are sure that he has entered upon a very successful pastorate. Of late he has been laid aside from work by a severe attack of typhoid fever, but we hope that ere long he will be able to resume his duties once more.

Rev. W. D. Reid, B.A., is now a member of the Montreal Presbytery, and

occasionally finds time to come and see us. He was ordained into the pastorate of Victoria Church, Point St. Charles, on June 1st, and from the tenor of a speech delivered in our dining-hall not long ago, we would judge that he is enjoying his work very much. He is at present taking the final examination leading to the degree of B.D.

Rev. D. Currie, B.A., B.D., of Glencoe, Ont., has accepted a call to Knox Church, Perth, a charge held formerly by Prof. Ross, of this College. The congregation of Glencoe were very reluctant to part with him and protested strongly by sending a large deputation to the Presbytery to oppose his translation. Although their wishes were not acceded to we are quite sure that he enters upon his work<sup>d</sup> in Perth with the best wishes of the people of Glencoe.

Rev. Dr. Snyder, of Preston, Ont., has gone to Germany for the purpose of taking a post-graduate course in Oriental languages.

The congregation of the First Presbyterian Church, Chatham, Ont., of which Rev. F. H. Larkin, B.A., is pastor, built a large and beautiful church last summer. The dedicatory services were very ably conducted by Rev. Robert Johnson, B.A., of Lindsay.

On account of ill-health Rev. D. C. Johnson, of Beaverton, Ont., has resigned the pastorate of his congregation.

Rev. R. Stewart, formerly of North Gower, Ont., is now settled at Melbourne, and according to the latest reports his work is prospering very favourably.

Rev. E. F. Seylaz, pastor of St. Mark's Church, Ottawa, has been absent for the past six months on account of illness. During his absence his pulpit was supplied by Rev. Mr. Mousseau.

Rev. A. Macgregor, B.A., after spending the past winter visiting the Old World, has returned, and was ordained by the Presbytery of Ottawa to the mission stations of Chelsea and Cantley for one year. As Mr. Macgregor was eminently successful in mission work in the North-West, we are quite hopeful that he will be abundantly successful in the field where he is now laboring.

A very pleasant reception was given Rev. J. A. and Mrs. Anderson, of Knox Church, Goderich, on their return after the summer vacation; Rev. Dr. Ure presented them with an address of welcome, and afterwards an enjoyable hour was spent in social intercourse.

We notice from the Presbyterian Review that Rev. A. MacWilliams, B.A., very ably conducted the dedicatory ser-

vices of a new church at Harvey, Ont., on October 10th. We also notice that he completed a series of sermons on the 6th chapter of Romans, which were very highly appreciated. He also proposes to discuss many special subjects during the fall and winter months for the edification of his people, and there is no doubt that these discourses will be listened to by large congregations.

Rev. T. A. Mitchell, of Avonmore, Ont., was married not long ago to Miss McClenaghan, of Howick, Que. After the wedding the happy couple made an extensive tour of the Lower Provinces.

Rev. H. C. Sutherland, B.A., of class '91, was married on September 6th to Miss I. Mackenzie, of Winnipeg, Man. If many of our former graduates follow the good example of these two, we are afraid that we will have to open a special department of our journal for marriage notices.

We will feel very reluctant to do so, unless an invitation, or at least a box of cake finds its way to the sanctum of the Corresponding Editor. However this may be, we all join in extending our hearty congratulations to our fortunate Alumni.

W. PATTERSON.

## REPORTER'S FOLIO,

“REPORT me and my cause aright,” was Hamlet’s parting injunction to Horatio. Although the Reporter has not received his command under similar circumstances, yet he feels his responsibility none the less keenly. It is well known that the public often wishes to look behind the scenes to get a better idea of student life; and as this department of the JOURNAL is a great help to them in their friendly inquiry, we feel that to do justice to the public and ourselves this dying command of Shakespeare’s hero must be obeyed.

The meeting at which the opening lecture for this session was delivered took place on the 6th of October in the David Morice Hall. As in former years the students attended *en masse* and occupied the front seats, while the friends and admirers of the College filled up the remainder of the hall.

The Rev. Principal MacVicar presided and with him on the platform were: Professors Scrimger, Coussirat and Ross, Rev’s. Dr. Barclay, Dr. Chincquy and Mr. Mowat, Mr. D. Morice and several others. After the opening exercises Rev. J. MacVicar, B.A., one of the alumni of the College and son of the principal, delivered the interesting address which appears at another place in this issue. The closing remarks of the principal

were especially interesting, and we have no doubt justified our visitors in the interest they take in this seminary, as we know they inspired fresh pride in the hearts of all for their alma mater.

A special meeting of the Philosophical and Literary Society was held on the 17th of October. The chief object of the meeting was rendered by the business manager, Mr. G. D. Ireland. After some short discussion, including the usual explanations, etc., the report although incomplete in a few minor details was adopted by the society.

A motion was then passed to hand over the money in the treasury of the society to the officers of the Journal.

The attention of the meeting was called to the fact, that through the absence of Mr. A. MacVicar, B.A., from college, this winter there was a vacancy in the Journal staff. The election which followed resulted in Mr. J. S. Gordon, B.A., being chosen to fill the position of associate editor for the present session. It was noticed further that two officers of the society were wanting through the absence of Messrs. Thom and McLaren. Their positions as councillors were taken by Messrs. J. M. Killock, M.A., and S. McLean.

The meeting closed with the benediction by the president.

The Freshman Reception was given in the dining hall on the 20th of Oct. This admirable institution seems to be losing nothing in popularity, and this year it was rendered especially enjoyable at the hands of our genial steward.

Both body and mind were fed. After ample justice had been done to the refreshments. the President, Mr. E. A. MacKenzie, B.A. spoke in an introductory manner, but kept his promise of not making a long speech by calling on Mr. A. Mahaffy, B.A., to welcome the new men on behalf of the students in Theology. Mr. J. M. Killock, M. A. replied in a happy speech which left the impression as he sat down that one man at least was in harmony with his new environments. Mr. Edie varied the programme with a beautiful hymn rendered in his own excellent style. Mr. A. McGregor, then, representing the under

graduates in arts. in an earnest address, welcomed our new friends. Mr. H. McKay, one of the exhibitionists, made a suitable reply.

It was now the privilege of Mr. Murray of the literary department to say a few kind words, and etc., on behalf of the students in that course. Mr. Leitch responded. Another musical selection by Messrs Muir and Edie was highly appreciated, and after Messrs. Beauchamp and Curdy had given their short addresses in French, a very pleasant social evening was brought to a close.

On the evening of the 21st of October the first meeting of the Missionary Society was held, but it was thought wise not to proceed with any business since a large number of the students had other important meetings to attend.

F. W. GILMOUR.

## Editorial Department.

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### Summer Session.

The past summer was an important one in the history of the College of our Church.

The first summer session for theological studies was held. There were twenty-seven students in attendance, twenty-one of whom had been at work in the mission fields during the previous winter. The staff was one under which any student of the Presbyterian Church in Canada might be proud and thankful to sit, and in the name of our constituency we thank these gentlemen for their services.

That the session was up to the standard of education that our church demands we believe we can affirm. Lectures were delivered on one hundred and two days and the hours of instruction were four hundred and twenty-one. Though the time to assimilate was not as long as in the winter session, yet there was more contact of professor and student than there is in, at least, the majority of our colleges. At the Presbyterian College, Montreal, during the coming winter there will be lectures on one hundred days, with about three hundred and forty hours' instruction, and at Knox College lectures on one hundred and two days with from three hundred and forty to three hundred and ninety hours' instruction according to the year, which

figures show that the students of the summer session received from the professors more than the usual amount of instruction. The truth is that perhaps there were too many lectures in the summer course. We believe that next session is to see the number reduced. There are to be fifteen lectures *per* week instead of the twenty and twenty-three that were sometimes given.

It is gratifying that the health of students and professors was good. The warm weather was not particularly taxing, at any rate, to those who lived in residence. There were only nine or ten afternoons that were too warm for study, and this loss the diligent student was able to overtake in the evening. The student of average strength need not be afraid of taking the summer session because of his health. Justice can be done to studies and health preserved.

What will be the future of this session? We hope it succeeds; it ought to succeed. It ought to succeed to extend its work to both the east and west of our country; not the west alone, though at the present time there chiefly. What then must be done that it may succeed?

*First*, let the Home Mission Committee of the different Presbyteries treat justly and make discreet and judicious

disposal of the students put in their charge. We know of complaints concerning this. *Second*, let the theological students of the first and second years rally to this work according as the need arises; and it appears that at the present time rallying is wanted, for the needs are not overtaken. It certainly is not easy to cut loose from college ties for a year and spend a winter in the somewhat cold west, but if duty to fellow-men and to Christ call for this, will not the theological students respond? Their college may miss them for a year; but, if they do their duty, both they and their college will be the better for it. What is my duty to the winter work and summer session? seems to be a question each theological student should earnestly ask himself, and according as that is seen so should he act. More than to any other source the success of the summer session depends on the first and second year theological students. If they support it, its success is assured.

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Prof. Campbell. We will not presume to set ourselves up as judges regarding the doctrinal points at issue in the trial of Professor Campbell: neither will we take upon ourselves to sit in judgment upon the manner of his trial before the Presbytery of Montreal. With respect to the proceedings in the General Assembly, too, we would rather not speak, but,

while we are not blind to the measure of true Christian liberality that obtained there, we must, at least, say that such a spirit seems to have been manifested by some of the members, as would point to very summary measures with Professor Campbell, if they could have had their way. As a result of their zeal, honest, no doubt, but, as we think, misdirected, Professor Campbell has been placed in an utterly false light before the public. And not only so, but this misconception has been greatly aggravated by the violent and one-sided press criticisms of his Kingston lecture, that have from time to time appeared in various publications. By many well-meaning people who do not know his true character and real worth, his motives are questioned and his christianity is regarded with suspicion, while not a few do not hesitate to say that he is a dangerous man, dangerous among students in particular and in society in general. It is our duty, therefore, as well as our pleasure, to bear testimony both to the humble earnestness of his christian character and to the honesty of his purpose. Our church has reason to be thankful for her host of earnest christians, yet among them all we know of none more earnest more devout, more true-hearted than Professor John Campbell. It may be that his love for his Lord and his zeal for his Master's good name have carried him beyond the bounds of prudence,



but that, instead of detracting from the thoroughness of his christianity rather enhances it. In regard to his honesty of purpose and his love of truth, few are in a better position to judge than his own students who, one and all, bear testimony to his worth as a teacher, and to the benefit they have received from his instruction. Not only is Professor Campbell an earnest seeker after truth, but he inspires his students with a love of all that is true and noble, all that is pure and beautiful and good. He has won the confidence and the sympathy of the students, and many have been their expressions of regret at missing him from the lecture room.

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**A Post-Graduate Course.** Theology is distinctly a Graduate science. It is broader, that is more inclusive, than any other science, embracing as it does truth both speculative and practical. It touches the physical sciences on the one hand and the mental and moral on the other. It supplies to the physicist an origin for all material things and to the moralist a standard of morality. It penetrates into the realm of political economy and lies at the basis of national life. But aside from all this, theology in itself presents to the student a wide field for research, being broken up for convenience into the various departments with which we are familiar. To thoroughly master it as a whole is be-

yond the power of the individual and hence we have *theological specialists*. The literature in any one department extends through the centuries down to the present day and must be carefully conned before the student is qualified for original and independent research.

The ordinary course as laid down in the curriculum of this college is intended to give the student a bird's eye view of Theology as a whole. This is absolutely necessary. The various departments of study so overlap that exemptions may not be granted and are so wide that a detailed treatment is next to impossible in the allotted time. The Honor Course while fuller and more critical than the ordinary is nevertheless general in character. The percentage of students taking this course has increased of late. In the present third year theology about thirty per cent. are taking the honor course in part or as a whole. Thus during their three years' study in both ordinary and honor courses these men have been able to form a definite opinion as to the department of theology most congenial to them, that is for the study of which their mental powers are best adapted.

Then comes graduation. They determine to pursue a special course of reading during the leisure moments snatched from a busy pastoral life. This proves to be unsatisfactory. They have neither time nor facilities for their

studies. They decide to re-enter college. They naturally look to their Alma Mater and finding no special inducement there for post-graduate study they cast their eyes to Scotland, Germany or the United States. Then comes the matter of expense in going to such distant places and in many cases this proves an insurmountable barrier—an effectual damper upon their ambition; or if they are able to meet expenses they are as likely as not to remain in the country to which they have gone for a post-graduate course—especially if that country be our somewhat greedy friend to the south of us.

The necessity of establishing a post-graduate course is based upon the increasing demand for it. From personal observation we have found that a large percentage of present students would remain for a year—perhaps more—after graduation if such a course were in existence.

What would the establishment of a post-graduate course of study involve? No increase in the teaching staff beyond that needed for the ordinary under-graduate course. Comparatively little increase in accommodation beyond that demanded by the regular growth of the College. From the very nature of post-graduate courses the library would be the main factor in it, and we boast a theological library second to none in Canada, furnished in all departments with

the standard works. At the present time the library is perhaps the least used room in the College and yet one of the most important. The importance in the maintenance of a high standard of College scholarship was justly emphasized at the recent opening of the new library in connection with McGill, upon which occasion the unanimous testimony of those competent to speak upon the subject was that it was one of the three essentials of any college. It may be said that those wishing to do special reading might do so after "settlement." But they don't do it. Other matters—expense, the necessary routine of pastoral work—prevent them. But let such as wish to return to college at the commencement of the regular session and under the direction of the professor of the department in which they wish to push their research, pursue their course of reading and it will be found that they will accomplish more in one week than in a couple of months of desultory reading while holding the pastorate of some congregation.

A printed curriculum in each department of post-graduate study would be necessary more for the guidance of the student than as a standard of examination. These curricula would be prepared by the College Faculty, and would be the result of careful consideration based upon the personal experience of the various professors, and, in their judg-

ment, best fitted to lay down to the intending student a line of study in which there would be continual progress made, and stagnation, which to the inexperienced is inevitable, would be avoided. The very existence of such curricula with a list of the necessary text-books appended would be, in some measure, a guarantee through which those intending post-graduate study would be drawn to this College.

The results of the regular and permanent establishment of such a course would be invaluable. It would tend to raise the standard of college work in general. It would induce many who at present are unable to take this course, to take it. It would result in the permanent embodiment of products of independent research in literary form, and thus would be added many volumes to the somewhat scanty number of theological works that are the result of Canadian thought and research.

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The World's Fair. Since the last issue of our COLLEGE JOURNAL, no theme seems to have received more attention in the columns of our newspapers and magazines than the great World's Fair. It has been commented upon and discussed from so many different standpoints, that one may reasonably wonder if there is anything more to be said upon it—if there is still a standpoint from which it has not been viewed.

Yes, there is still something to be said in regard to it, and one standpoint from which it may still be viewed, namely, that of the Canadian theological student. It is as such that we will now speak of it.

In passing through the various buildings on the Fair grounds—buildings that contain productions from almost every civilized land, the attention is frequently arrested by the sign, "Closed on Sunday." In all such cases, the exhibits so labelled are found to be either Canadian or British; and, as such, have a two-fold story to tell. They tell the passer-by that the Canadians and the British are Sabbath-observing people; and also show, by their general excellency, that this broad Dominion and that great nation are, in no way, handicapped by their religious views.

The sign, "Closed on Sunday," also intimates to the visitor that other exhibits, not similarly marked, are open on the Lord's day. This fact naturally gives rise to the question, how is the Sabbath being observed in the "White City"? and to get an answer to it, or rather to answer it for ourselves, it is necessary to make close observations on the first day of the week. These observations are rather encouraging. The Fair grounds are found to be nearly empty—the number present being but a mere fraction of the attendance on other days. The churches, on the other hand,

are filled to overflowing, as are also many of the largest theatres in the city, with large and attentive audiences, eager to hear the will of God proclaimed by His servants. Are not these facts most encouraging to those who are interested in the well-being of humanity—to those who long to see God's will done "in earth, as it is in heaven"? Have they not proved most conclusively to us that the labouring classes need, yea, desire the Sabbath as a day of rest from worldly toils and recreations—as a day of spiritual refreshing from the presence of the Lord; and not as a day to turn aside from honest labour to most laborious pleasures, as the worldly directors of the World's Fair argued six months ago?

While the Fair has taught humanity many valuable lessons, let us not forget this one, for it is one that should exert a mighty influence over us in the future.

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In  
**Memoriam.** Last session it was our sad duty to record the death of Mr. Tener, one of our fellow-students and we are now saddened by the thought that another has been

called from our midst. Mr. Neil B. Harris died on October 6th, after a lingering illness. Deceased was twenty-one years of age and was the eldest son of Mr. James Harris, of Glencoe, Ont. He received his early education in the public and high schools of that place and always showed himself a diligent student. He obtained a second-class certificate, and after deciding to enter the ministry, he prepared for matriculation to McGill University. During this period of his study he preached with acceptance in some of the neighboring churches. He entered McGill last fall, and although not in good health, he was successful in his Christmas examinations. He went home to visit his parents during the Christmas vacation and was taken very ill while there. From that time he gradually sank into consumption and passed peacefully away a month ago. We all deeply regret the early death of a Christian young man, whose future might have been a very useful one in the Master's service. The JOURNAL extends its sympathy to his afflicted parents and brothers and sisters in their sad bereavement.

# Students' Directory, 1895-94.

## A.—STUDENTS IN THEOLOGY.

### POST-GRADUATES.

Dewar, Rev. D. L., B.A. ....	Ailsa Craig, Ont .....	35
Hargrave, Rev. I. L., B.A. ....	.....	27
Smith, Rev. G. H., M.A. ....	Danville, Que. ....	35

### THIRD YEAR.

Ballantyne, R. ....	Montreal Junction .....	..
Charles, J. E., B.A., B.Sc. ....	.....	134 Dufferin St.
Clark, W. C. ....	Hornings Mills, Ont. ....	1
Dobson, J. R., B.A. ....	Pictou, N.S. ....	9
Eadie, R. ....	Sherbrooke, Que. ....	32
Fraser, A. D. ....	Dundee, Que. ....	29
Giroux, L. R. ....	Duclos, Que. ....	31
Gutherie, D., B.A. ....	Guelph, Ont. ....	45
Kellock, J. McC., M.A. ....	Richmond, Que. ....	20
Ménard, J. ....	Farnham, West, Que. ....	28
McLeod, N. A., B.A. ....	Lochside, N.S. ....	8
McKenzie, E. A., B.A. ....	Lucknow, Ont. ....	30
Pidgeon, G. C., B.A. ....	New Richmond, Que. ....	26
Reeves, A. C., B.A. ....	Ormstown, Que. ....	.
Savignac, J. A. ....	Tulleride, Colo. ....	33

### SECOND YEAR.

Beauchamp, P. E. ....	Grenville, Que. ....	12
Gourlay, J. J. L. ....	Carp, Ont. ....	18
Hutchinson, D., B.A. ....	Brechin, Ont. ....	12
McLan's, J. P. ....	Vankleek Hill, Ont. ....	16
Merrison, W. T. ....	Ormstown, Que. ....	296 Pine Ave
Muir, P. D., B.A. ....	Scotstown, Que. ....	24
Mahaffy, A., B.A. ....	Holland, Man. ....	22
Patterson, W., B.A. ....	Cantley, Que. ....	50
Taylor, J., B.A. ....	Ottawa, Ont. ....	23

### FIRST YEAR.

Anderson, J. D., B.A. ....	Tiverton, Ont. ....	150 Lusignan St.
Brandt, E. H. ....	Montecheroux (Douls), France. ....	7
Gilmour, F. W. ....	Almonte, Ont. ....	46
Gilmore, G. ....	Ottawa, Ont. ....	3

Graham, D. J. ....	Montréal.....	2 Tara Hall Ave
Gordon, J. S., B.A. ....	Alberton, P.E.I. ....	13
Lindsay, J. ....	Danville, Que. ....	6
McKerracher, W. M. ....	Howick, Que. ....	51
McGerrigle, J. A., B.A. ....	Ormstown, Que. ....	15
Millar, D.D. ....	Port Elgin, Ont. ....	19
McCallum, A. ....	Glasgow, Scotland.....	18½ Cathcart St.
Sincennes, J. B. ....	Masham (Duclos), Que. ....	51
Smith, F. E. M., B.A. ....	Hawkesbury, Ont. ....	61
Sadler, T. A., B.A. ....	Dewittville, Que. ....	..
Townsend, W. M., B.A. ....	Travellers Rest, P.E.I. ....	5
Woodside, G. A. ....	St. Sylvester West, Que. ....	4
Weir, G. ....	Eastwood, Ont. ....	44
Young, L. ....	Blakeney, Ont. ....	52

## B.—STUDENTS IN ARTS.

## FOURTH YEAR.

Bremner, W. ....	Ottawa East, Ont. ....	54
Graham, A. ....	Glencoe, Ont. ....	55
Ireland, G. D. ....	Alberton, P.E.I. ....	10
McGregor, A. ....	St. Andrews, Que. ....	14
McKerracher, W. M. ....	Howick, Que. ....	51
Stewart, J. C. ....	Woodstock, Ont. ....	17

## THIRD YEAR.

Crombie, W. T. B. ....	Fort Coulogne, Que. ....	63
Gilmour, F. W. ....	A'monte. Ont. ....	46
Keith, N. D. ....	Glencoe, Ont. ....	49
McIntosh, M. ....	Summerside, P.E.I. ....	39
Sutherland, W. C. ....	Woodstock, Ont. ....	61
Wallace, J. M. ....	North Gower, Ont. ....	58
Weir, Geo. ....	Eastwood, Ont. ....	44
Young, S. ....	Blakeney, Ont. ....	52
Young, H. ....	Blakeney, Ont. ....	52

## SECOND YEAR.

Robertson, I. C. ....	Robertson, N.B. ....	53
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## FIRST YEAR.

Byron, M. W. ....	Wakefield, Que. ....	62
Cleland, J. A. ....	Enniskillen, Ire. ....	..
Crozier, H. G. ....	.....	65
Douglas, R. J. ....	Mount Lehman, B.C. ....	60
Ferguson, H. ....	McLaren's Depot, Ont. ....	42

Fraser, S. L.....	Hawkesbury, Ont.....	65
Gourley, W. L.....	Carp, Ont.....	18
McKay, H.....	Ripley, Ont.....	43
McLean, A. K.....	Berwick, Ont.....	40
McLean, S.....	Bolsover, Ont.....	41
McLeod, D. M.....	Springton, P.E.I.....	35
Turner, G.....	2 Tara Hall Ave.....	

## THIRD YEAR.

Gilmour, G.....	Ottawa, Ont.....	3
Jamieson, S. D.....	Inverness, Que.....	57
Lamoise, V.....	Epinol, France.....	97 Poupart St.
McCuaig, W.....	Bryson, Que.....	..
Murray, H. F.....	Belleisle, N.B.....	53

## SECOND YEAR.

Brunton, F. N.....	Marvelville, Ont.....	84 Cathcart St.
Crombie, G.....	Fort Coulogne, Que.....	63
Genova, V.....	Naples, Italy.....	..
Leitch, H.....	Walkers, Ont.....	59
Menonçon, J. E.....	Stake Centre, Que.....	64
Shaw, E.....	Avonmore Ont.....	44

## FIRST YEAR.

Curdy, E.....	Port Valois, Suisse.....	473 St. Lawrence St.
Favier, C.....	Savoie, France.....	793 Notre Dame St.
Massicotte, J. A.....	Stanford, Que.....	473 St. Laurent St.
Rey, Jean.....	France.....	34 Fullum St.
Pidgeon, E. L.....	New Richmond, Que.....	26
Stewart, J. A.....	Montreal.....	162 St. James St.

## SPECIAL COURSE.

Newmark, Geo. A.....	Montreal.....	..
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