



William Brewster

THE
McMASTER UNIVERSITY MONTHLY

DECEMBER, 1897.

WILLIAM BUCK.

The Baptist churches of Brantford have been highly favored in having among their membership men of great moral worth and financial strength. In confirmation of this statement I need only mention the names of Alanson Harris, John Harris, T. S. Shenston, and William Buck. These, and other brethren, who for many years gave liberally of their means, and worked hard for the advancement of the Master's cause, are no more. "They rest from their labors." While with us they planned so wisely, gave so largely, and wrought so faithfully that, now they are gone, they are missed. We remember them because of what they were, and what they did.

The last of the above named brethren to leave us was Mr. Wm. Buck. Death came to him suddenly on the evening of July 15th of this year. Without the slightest intimation the pendulum of life stood still: for him life was at its end. Till within a minute or two of his death he was conversing with his wife and Mayor Elliot, between whom he was sitting at an entertainment in the Fair Ground. At first it was thought he had fainted, but the physician called out of the audience, to the surprise and grief of all attending him, said that life was gone. On Lord's Day afternoon, July 18th, the funeral took place from the home, and in the evening of the same day a memorial sermon

was preached by Pastor D. Hutchinson in the Park Baptist church, before a large and sympathizing audience.

Mr. Buck was born in the village of Ancaster, August 22nd, 1828. He was the son of Peter Buck and Hannah (Yager) Buck, both of them members of the First Baptist Church since 1836. His mother, as her maiden name, "Yager" would indicate, descended from German parents. His father was the child of U. E. Loyalist parents. He fought in the Rebellion of 1837-38; was wounded at Chippewa, and carried the bullet with him to the grave. Both father and mother lived to be octogenarians. In 1833, or when a child only five years of age Mr. Buck came with his parents to Brantford, then only a hamlet. Here was spent the rest of his life. He saw Brantford grow from a hamlet into a village, from a village into a town, and from a town into a manufacturing city of 16,000 people. Here, when a boy, he attended school, and here at an early age he began the battle of life. Having learned his trade, and having husbanded his earnings till he had saved a thousand dollars, Mr. Buck, in a modest way, began business for himself. In a pre-eminent degree he possessed all those qualities without which success in business is impossible. He planned wisely, managed carefully, applied himself diligently, and consequently was rewarded with prosperity. In 1856, or about four years after he commenced business for himself, he purchased a small foundry, and began manufacturing stoves and agricultural implements. From that time his business ever increased, till at the time of his death, he was one of the most extensive, and well known manufacturers of stoves and furnaces in the Dominion of Canada.

Mr. Buck belonged to that class of men to whom cities are indebted. For many years he was a large employer of labor which to any city means growth, solidity, and wealth. So well known and so highly respected was he by the citizens of Brantford, that thousands of people followed his remains to the grave. His career is a happy illustration of what can be accomplished by diligence in business, wise management, and careful investment. The capital with which he started in business was his own creating; his accumulations the result of energies well applied.

Mr. Buck possessed many noble qualities both of heart and

of mind. Naturally he was retiring, but never shrank from the call of duty. He could be stern even to immovability—but was also gentle. He loved peace, but never hesitated to war against anything that clashed with his sense of right and honor. He hated deception, fraud, and sham wherever found. If we were asked to express in a single word what Mr. Buck was as a man and in business, we would select the word,—“Thorough.”

Of course, naturally, he was no more perfect than any of us are. He had his failings as we all have, and I presume made mistakes, as we all do. At the same time, all who were intimately acquainted with him will stand by me in the statement that he would be the last man to wrong or injure anyone. He was most loved and respected by those who knew him best. Those who had business dealings with him always found him frank and honorable in all of his transactions. As a public man, as a man of business integrity and moral worth, as an extensive manufacturer and employer of labor, and as a Christian having the cause of Christ at heart, he will long be missed.

On October 1st, 1856, Mr. Buck, was married to Alice Foster, daughter of the late Francis Foster. She and five children, three sons and two daughters, survive him. The business is now under the management of the sons, upon whom their honored father before his death laid responsibility. Indeed, some time before his end Mr. Buck told the writer of this memoir, that he was no longer essential to the management of the great industry; his sons in his judgment being equal to the task. Let us pray that the same divine hand that directed and upheld their father may guide and uphold them.

But I want now more particularly to speak of Mr. Buck as a Christian. He was converted in the year 1856, and on the 17th day of April of the same year he was baptized by the Rev. Dr. Davison, who was then pastor of the First Baptist Church, the only Baptist Church at that time in Brantford. During his membership in the First church Mr. Buck was elected to different offices, which he filled with credit, both to himself and the church. In the year 1870 Mr. Buck, with a number of others, received their letters from the First church for the purpose of organizing a new church. For a time they were without either pastor or place to worship in. However, while worship-

ping in a private house, and until the Rev. John Alexander, then of Montreal, accepted the call extended to him, the little flock was cared for by Mr. George Foster whose services are lovingly remembered to this day.

The newly organized church was formally recognized by the Baptist denomination on April 29th, 1870, the services on the occasion being presided over by the Rev. Dr. Fyfe, of Woodstock. To promote the growth of the new cause Mr. Buck, with his brother-in-law, Mr. George Foster, and others, gave liberally and worked hard. The result has been most cheering. The few members who in 1870 asked for their letters from "the mother church," have grown into a church with a membership of 450. The Sunday school has an enrollment of 350 scholars; and the church edifice which seats over 800 is pronounced by all a model of compactness, neatness, and comfort. Soon after the church was organized Mr. Buck was elected to the office of Sunday School Superintendent. This position he filled with great efficiency for many years. He, however, took a deep interest in every department of church work. He was most faithful in his attendance upon the public means of grace. His pew Lord's Day morning and evening, and his seat in the lecture room on Wednesday evening were never empty from choice. Somewhat retiring in nature, it was not, I imagine, as easy for him to speak and pray in public as for others who were differently constituted; at the same time when called on either to pray or to speak, it was easy to see that what he said came from a heart that sincerely loved Jesus Christ.

When one of the greatest American statesmen died, Rufus Choate said, "Boston will be lonesome without Daniel Webster." The Park Baptist Church, Brantford, is lonesome without William Buck. As a church we miss him. Under God we are greatly indebted to him. Toward the building of our beautiful church home, to the organ, to our Eagle Place Mission, and toward the renovating of our building a year ago, he gave most liberally. His weekly offering for pastoral support was large, and for twenty-five years he paid the whole of the salary of the organist. In addition to what he did for his own church, he was not unmindful of missions; and dozens of our churches in Ontario and Quebec are being heated to-day by stoves and furn-

aces donated by him. Mr. Buck was a denominational man. He was a Baptist from conviction. He had but little use for a man who believed that it did not matter to which denomination one belongs. Christian men of other churches he loved; he accorded to them the same liberty of thought and action which he claimed for himself; but for the namby-pamby type of professor he had no special liking. Nor did he take any stock in the sentimental, principle-sacrificing agitation for "a visible union of the different bodies of Christians." His attitude toward the somewhat popular cry for "organic union" among churches might be expressed in the following sentence: "Until convinced we are in error, we shall have to retain our denominational distinction."

Mr. Buck was a regular attendant at the annual gatherings of our body. Once he was elected to the position of President of the Ontario Convention. For many years he was Treasurer of the Church Edifice Society; and for eight years he was a member of the Board of Governors of McMaster University. His death is a distinct loss not only to the church of which he was a member, but also to the denomination he loved and by which he was honored. Let us pray that his mantle as a Christian, and a loyal supporter of our denomination may fall upon his sons. Personally I wish to bear testimony that I never knew a more loyal man, either to his church or his pastor. By way of advice he has often spoken to me, never by way of dictation. Words of encouragement I have frequently received from him, but never a word of censure or rebuke. However, with hearts truly thankful that he was spared us as a church member for more than a quarter of a century, we bow submissively to the Divine Will saying: "The Lord gave and the Lord hath taken away: blessed be the name of the Lord."

D. HUTCHINSON.

ADIEU TO THE OLD YEAR.

Adieu, adieu departing year,
Thy transient reign is o'er ;
And with a soft and noiseless step
Thou'rt gliding from our shore ;
Yet pause one moment in thy flight,
The shadowy past to greet,
And say what scenes on Earth thou'st marked
In thy free course and fleet.

Thou'st seen the bright, green leaves come forth
To deck the forest bough,
And the pale wild-flower lift its cup
In the cool shades below ;
And thou hast seen both leaf and flower
Droop in the autumnal breeze,—
Would thou hadst marked no sadder change,
Departing year, than these !

Thou'st passed o'er many a happy home,
Around whose fireside bright,
Meek, reverent faces humbly bent
With prayerful words by night ;
Yet, over some, thou'st marked a change
Like blight and mildew fall ;—
Ah, woe to Earth, if thou hadst seen
Such changes visit all !

Thou'st passed along the battle plain
Where hosts conflicting met,
While booming gun, and flashing sword,
And deadly bayonet,

Reaped the dire harvest of the day,
 And strewed the blood-dyed sod
 With beings that were formed to bear
 The image of their God !

But have they all been scenes of woe
 Which thou'st beheld, Old Year ?—
 If so, we well may sadly mourn
 Our weary tarrying here ;—
 I asked, and through the still night air,
 Where the soft moonbeams shone,
 A gentle voice made sweet reply
 In mellow answering tone.

“ Ah no ; not all with sorrow fraught
 My transient stay has been,
 For many a scene of heartfelt bliss
 Undimmed by change, I've seen ;
 And smiles that hailed my dawning ray,
 Still, still are beaming bright ;
 And shades of care from many a brow
 Have fled before my light.

“ I've seen the vow of Love fulfilled,
 Seen friends long-parted meet ;
 Heard those for weary years estranged
 Forgotten vows repeat ;—
 Seen hopes that, through long years deferred,
 Had made the fond heart sick,
 Dawning anew, where Sorrow's shades
 Hung heavily and thick.

“ I've passed where meek Devotion held
 Communion with her God ;
 I've marked the path which Christian love
 In its pure mission trod ;

I've seen Heaven's holiest dews descend
On the strong, earnest mind
Whose lofty energies were given,
To elevate mankind.

"Oh, deem not thou this beautiful Earth
Is all one scene of woe!
I tell thee here is many a fount
Whence healing waters flow:
And many a sunny spot is here
Where Hope may lift her eyes
In humble, steadfast trust to Him
Whose glory fills the skies!"

'Twas past: I heard that voice no more,
But, from the grey church-tower,
With iron clang the heavy bell
Tolled out the midnight hour:
And silvery voices on the air
Rang out in accents clear,
Hailing with merry, greeting tone
The joyous, young New Year!

PAMELIA S. VINING YULE.

JOEL CHANDLER AND PLANTATION FOLK-LORE.

I.

On one of the pleasant streets of one of Atlanta's pleasant suburbs, in a quaint, roomy, gabled and gambreled dwelling, lives Joel Chandler Harris; and here I had the pleasure of meeting him, not long since. We were ushered into a square, well furnished hall, from which opened the drawing-room—the appointments of which were elegant in every detail—by the most incongruous specimen of a butler; a Negro lad of about fourteen, bare-footed, shirt-sleeved and with long, flapping, ragged trousers. I remember having read in the introduction to one of Mr. Harris's books of Negro tales, that there had been in his household an understanding for a number of years "that preference was to be given in the kitchen to cooks of the old plantation type, though digestion sometimes was sacrificed to sentiment." So I concluded that the other servants in the house were chosen upon the same principle.

There is nothing in Mr. Harris's appearance or manner that would lead one to think him a gifted man. To a stranger he seems shy and unassuming, even diffident in conversation. A native of Georgia, he was born at Eatonton in Putnam County, not far from Atlanta. Here he grew up a quiet youth, spending much time in the queer little town post office, reading the papers, which were in a measure common property, and listening to the political discussions which took place there. His first literary training was had, when about fourteen or fifteen years of age, while acting in the capacity of printer's boy in a small plantation printing office sixty miles from Atlanta and nine miles from the nearest town. The newspaper published there, *The Countryman*, was the only plantation paper ever published, but was, as Mr. Harris says, a success from the first, having a weekly circulation of 2000 copies. It began its career in 1862 and continued until 1864. To the columns of this paper the printer's boy became an occasional and acceptable contributor.

In one of Mr. Harris's books, "On The Plantation," published in 1892, he gives a most interesting account of his life at this time; the hero, Joe Maxwell, being Joel Chandler Harris

I have an emphatic statement from Mr. Harris that this book is a true history of his early days. It is a simple chronicle of the daily life of Joe Maxwell while on the plantation. There is so much of kindly spirit, unpretentious simplicity, innocent boyish pranks and vigorous life in its pages, that the reader is charmed and finds it hard to lay down the book until the tale is told. It is also interesting as a tale of middle Georgia plantation life before the war. The author works in most effectively several of the Negro Folk-Lore Tales: the plantation darkies always add a picturesque element, and his descriptions of 'coon and fox hunts are most vivid and realistic.

The closing pages tell of the war as it affected the plantation. The following incident reveals in the author genuine sympathy with the cause of freedom for the slave. One evening as Joe was returning home, having watched the long line of General Schoenm's army as it filed by after the announcement that the slaves were free, he found an old Negro woman in the fence corner not far from the road, moaning and rocking herself back and forth. Near her lay an old Negro man whose shoulders were covered with a piece of shawl.

"Who is that lying there?" asked Joe.

"It my ole man suh."

"What is the matter with him?"

"He dead suh, but 'bless God he died free."

Old as she was, she and her husband had followed the army many weary miles on the road to freedom. Mr Harris adds—"The old man found it in the fence corner, and a few weeks later the old woman found it in the humble cabin. This occurred just as related."

Mr. Harris is at present, and has been for some time, literary editor of the *Atlanta Constitution*, one of the leading Southern daily journals. Readers of the magazines will have noticed his article upon the *Atlanta Constitution*, in the *Review of Reviews* for May 1897, and will doubtless remember his thrilling account of the Sea Island disasters in the *Century* of February and March 1894.

In "Sister Jane," published last year, Mr. Harris has given us his first novel. It is a story which grows upon one and is especially attractive because of a certain quaint simplicity of

narrative. The scene of the story is a middle Georgia town before the war, and the story deals especially with the aristocracy and the lower class of whites. Sister Jane is a strong self-reliant woman, perhaps more like a New England woman of the old days, with a sarcastic tongue and generous heart. The inevitable Colonel and his family, the town gossips, the lawyer brother who tells the story, and the minor characters are all well and faithfully portrayed.

Mr. Harris's last production, "Stories of Georgia," published in the "Stories of American History Series" by the Appleton Co. does not fall behind his other works in interest.

But while Mr. Harris has gained an enviable reputation along other lines, he will be best known and longest remembered by his voluminous and unique collection of Plantation Folk-Lore. These are collections of stories which were told by the "story-tellers" from among the Negro slaves on the plantations during their leisure hours in the evenings, to groups gathered around the cabin fire or doorstep. Sometimes the auditors were the white children from the "big house." These tales are not evolved from the imagination of Mr. Harris; he is but the reporter, and has spared no pains to verify thoroughly each of the many which he has given us. While they are found in various of his books, the main body of them is recorded in the "Uncle Remus Series." The first of this series "Uncle Remus, his Doings and Saying" was published about 1880, followed shortly by "Nights with Uncle Remus," and in 1895 "Uncle Remus and his Friends." Mr. Harris puts the tales into the mouth of Uncle Remus, the trusted old slave of the family, who tells them to the Little Boy, son of "Miss" Sally, the lady of the "big house," upon his nightly visits to the old man's cabin.

In some of these stories ghosts or "hants" appear, a few are fairy tales, but the greater majority are stories of animals personified, Mr. Rabbit being the hero in nearly all of them. The creatures accost each other as Brer (Brother) Rabbit, Brer Fox, Miss Goose and so on, wear clothes, live in houses and act, as Uncle Remus says, "Jes like fokes."

The Negro personifies everything, talks to his dog, his horse, his mule as he would to a "human." A friend was being driven to the railway station in a country place in Georgia by a very

loquacious Negro lad. When they came to a brook the boy drove his mule in to give him a drink. When the animal had drunk what the boy thought enough although it kept on drinking, he sharply pulled up its head saying—"What you doin' dar, you done dronk 'nuff, yo'll git de colic torreckly."

This habit of personification is carried even to the inanimate things. Uncle Remus remarked to the Little Boy one day, in answer to some questions: "In dis worril lots er fokes gotter suffer fur udder fokes' sins. Look like hits mighty unwrong, but hits des dat away. Tribbalashun seems like she's waitin' roun' de cornder fur ter ketch one an' all on us, honey."

The tales are written in dialect. In this lies a great part of their effectiveness, and I realise that I am running some risk in writing about them or quoting from them in English, for they are thus robbed of much of their charm. In preserving these tales and dialect, both of which are dying out, Mr. Harris has done an inestimable service. At first one might think these tales trivial or merely amusing, but the great interest which centres about the folk-lore of a people is not found in the mere entertainment of the moment. It is the only preserved expression of uncivilized peoples. It exists before they have a written language—a literature of any description—and, most important of all, in them are preserved the characteristics of the people.

I have found this remarkably true of the Negro folk-lore. The peculiar traits of the Negro are revealed in the performances of the animals. They act and think just like the old time Negro, who is still the Negro of the rice and sugar plantation and of the dark belts of the South. The negro slave could neither read nor write, except in a few cases where masters held more advanced sentiments, when some of the most intelligent of their slaves were taught the rudiments of education. But, aside from this, the tales were the only means of expression for that peculiarly vivid imagination and that quality of mind which, under other circumstances, would mean a literature.

Mr. Harris had unusual advantages for his special work, having had every opportunity to study Negro character and dialect from his youth up. Some of the tales recorded by Mr. Harris were familiar to him from boyhood, but most of them were secured only after patient and untiring effort. The Negroes

are very shy about telling these stories to a white man; they always declare that they "done furgot em," and too, it is only the old ones who remember them. When I have approached some of the old aunties in the most tactful way I knew, I have been told "O I done furgot em now Miss Sale, I'd jus hafter study 'bout dem long time 'fore I end member" Or, "O yes honey, de *ole* niggars jus tell lots ob dem stories 'fore de war, but I dis'member dem now." Mr. Harris says:—"In the tumult and confusion incident to their changed condition the younger Negroes have had few opportunities to become acquainted with that wonderful collection of tales which their ancestors told in the kitchens and cabins of the old plantations. The older Negroes are as fond of the legends as ever, but the occasion or the excuse for telling them becomes less frequent year by year."

It has been discovered that these tales did not originate with the plantation slaves; many of them date back hundreds and thousands of years and are traced to Egypt, Siam, Africa and other eastern lands. I asked Mr. Harris if he thought a number of the tales might not have been evolved from the vivid imagination of the Negro himself. He answered with an emphatic negative. They have been changed somewhat to suit the locality: different animals figure as heroes to suit the knowledge of the story-teller, but the same story bearing the same general form is found in places widely separated.

Prof. Hartt and Mr. Herbert Smith, who collected folk-lore tales from the Amazonian Indians, find many which are the same in general character as those told by Uncle Remus. In the May number of Harper's Magazine in Mr. Poulteney Bigelow's article on "White Man's Africa," is found the "Romance of Mr. Rabbit." He says, "The stories were taken word for word from the lips of a native on the African East coast, near the Zambesi river." The incidents in the tale close with the Tar Baby story, which is also told by Uncle Remus. In one instance it is the Tar Baby, in the other a Tar Woman. This story came from India originally; how it drifted to the East African is not definitely known. But by some of the chances of war or slavery, it was, no doubt, carried across land and sea to this country. We have a native in our College who came from Africa a year ago, 17 years of age. From his lips I have taken down in his

broken English, a story which he tells me was told among others to his people as they sat around the fire in the evening. The story bears unmistakable likeness to some of "Brer Rabbit's" exploits.

My research has been too limited to warrant me in expressing an opinion where those who have made a lengthy study of the matter are still somewhat uncertain. But such slight opportunity as I have had points to Africa as the source of many of these tales. How they came there I do not know. Mr. Smith, the Amazonian Folk-lorist, says:—"One thing is certain, the animal stories told by our Negroes in our Southern States and in Brazil, were brought by them from Africa. Whether they originated there or with the Arabs or Egyptians, or with yet more ancient nations must still be an open question."

CLARA GOBLE SALE.

Atlanta Baptist College.

OUR EDUCATIONAL PRINCIPLES AND IDEALS.*

(Concluded.)

In undertaking and carrying forward the work proposed to be done we require entire freedom in the exercise of all the functions of a self-competent body, an organism having an independent life. The professors must be so conditioned as to be leaders and guides in a real sense to their students in their several departments of study. In rendering the service for which they have been chosen they will not be striving for the mere acquisition of facts or curious lore on the part of their students, but for the evoking of their powers and the massing of them in compact and noble character. The conduct of study and discipline for these high ends must of necessity tax the best efforts possible to any body of educators. Unless, therefore, they are conditioned for independent and responsible service, severally and as a body,

*Address by Theodore H. Rand, D.C.L., Chairman of the Faculty of Arts, on the inauguration of the Arts Department of McMaster University, October, 1896.

their work must lack those sanctions necessary to command the ardor and moral enthusiasm of their students. In this respect McMaster University has nothing to desire. Its autonomy is complete. The University is pledged in advance to maintain the standard of scholarship in Canada and in doing so it will exercise its independent functions with the fullest sense of responsibility. Following this course with prudent care, and yet with all needful courage, we trust we may be able as the years go by to contribute something of value in the field of liberal education.

In all departments of the University it is proposed to bring into operation at once methods of examination which, if not according to teachers, masters and professors their full function in determining the standing of their students, will go far, I am confident, in placing both students and teachers in conditions favorable for the best work. The regulations of the Senate on this subject have been printed and distributed. There can be no doubt that education, and especially the more advanced, is in danger of becoming a mere race for examinations, marks newspaper reports, prizes and honors. It is a very real and a very great danger. Extraneous and mechanical systems of examinations, so largely practised, can but drive further and further away the spirit of true study with its ennobling motives and aims. During my recent stay in England, whence our systems now in vogue are largely derived. I found abundant evidences of a reaction against what many foremost men call the tyranny of examinations. The end of true teaching is not the examination, nor is it the end of true study. Examinations have their place in the educational process, but that place is not that which they have usurped, and from which they rule teachers and students with a rod of iron. Until they are reduced from the position of masters to that of servants in the work of education they must greatly paralyze the efforts of the best men for the advancement of scholarship and formation of high character.

I have already referred to the freedom we are here conditioned to exercise by way of ministering to students in perplexity and doubt concerning the deepest things of life. The fact that this University receives no pecuniary support from the State, but is voluntarily maintained, enables us to exercise a freedom

of teaching otherwise impossible to us in important subjects of study. History is fraught with lessons of human and divine wisdom. The past life of our fellow-men is an inexhaustible fund accumulated for the life of to-day. The philosophy of history which fails to recognize God as one of its factors is condemned in the court of every man's conscience. Such a denial of God discredits the moral nature of man and destroys the ethical value of historical studies. In short, it is not history at all. This great subject will be open to the freest handling in McMaster University, and the principles and forces which are known to have determined the course of human history in all its deeper and graver issues will be exposed with impartiality. It is to be counted, too, a matter of especial moment that the Departments of Ethics, Philosophy, and Natural Science, while receiving the fullest and freest treatment, will be in charge of Christian men, who cannot be unmindful of the needs of their students.

Necessity doth front the universe
With an invincible gesture;

yet God reigns, and hears the prayers of men. The reverent pursuit of truth will be the aim of all investigations and discussions. We shall have due freedom also to discuss the principles of civil government in themselves, and in their application in the development of the institutions of our beloved Canada. The principles of civil and religious liberty are in constant danger of being obscured even in the freest countries. The Christian body having ultimate control of this University has testified and taught both in Europe and on this continent that the State is a political corporation only, and cannot rightfully intermeddle with man in his relations with God. These principles should have free discussion in all institutions of learning among us, but until all are free to do this there is special reason why they should find a prominent place in the teaching of McMaster University. Our safety as Canadians rests not, at bottom, in our political institutions, however perfect, but in ourselves: and vigilance has ever been the price of both civil and religious liberty.

The ultimate control of this University is practically vested in the Baptist Convention of Ontario and Quebec. All the departments, except that of theology, are open without religious

tests to students of all places and countries. The religious influences exerted will not be sectarian, but distinctly Christian and evangelical. One of its great purposes is to diffuse the blessings of the higher education far more widely among the young men and the young women of the Baptist denomination than has hitherto been practicable. Our doors are open to all, as I have said, and all are most welcome to share the best that we are able to give; but our great benefactor was undoubtedly influenced by the consideration that he could be the means of bringing the opportunity for the higher education much nearer to the children of Baptist parents. As the Baptist Convention gratefully accepted the trust offered to them, we may with confidence anticipate the loyal and hearty support of ministers and laymen in bringing to the attention of all our people the educational advantages now provided in connection with this University, both at Toronto and at Woodstock. By these and kindred means it will come to pass that in far greater numbers than heretofore the Baptists of Ontario and Quebec will receive the benefits of the higher education, and thus be qualified for a completer and richer service for their fellowmen and for God. Our name is written in large round hand on the page of history as pioneers in the advocacy and maintenance of civil and religious liberty, and in the glorious work of Foreign Missions. Woodstock College and Toronto Baptist College have their noble representatives in the foreign work to-day. We show that we are the inheritors of the principles and spirit of our fathers by availing ourselves with alacrity of all the power and inspiration which a Christian University is adapted to supply, in order that we may hasten at home and abroad the establishment of the Kingdom of Christ. The voluntary maintenance of a University with such high educational aims is calculated to command the sympathy, not only of its more immediate constituency, but of the entire public. In so far as we achieve successfully these aims shall we make the greatest contribution in our power towards the welfare of society at large. We may assume that society about us has advanced sufficiently far beyond the condition of mere provincialism to welcome any well-ordered addition to the facilities for higher education. Variety in our higher schools of learning will save to our society something of that

individuality which characterizes the people of England, and contributes so greatly to their strength. It is not to be forgotten that

God fulfils himself in many ways,
Lest one good custom should corrupt the world.

The fruit which the tree bears attests its quality before the world. McMaster University asks to be judged by the nobility of its aims and the quality of its work—the quality and equipment of the lives which shall go out from its schools.

I could wish that our revered but departed brother, Senator McMaster, had been spared to witness the organization of the University which bears his honored name. Among the many tokens of solid advancement which would arrest his attention, I can well believe that none would fill him with greater pleasure than the opening of the Arts Department, with its first class of sixteen eager students, to whom any university might be proud to open its doors. It would surely have been a singular gratification to him to have learned that two young ladies are members of this class, for the plan of local examinations for women, the initial step towards their regular admission to University College, was first considered at Mr. McMaster's own residence by a meeting convened by Dr. Fyfe. But while Senator McMaster has not been spared to this occasion, it is a matter of thankfulness that Mrs. McMaster, the founder of Moulton College, which through her generosity carries on its work in the very residence to which I have referred, is permitted to be with us, and to know that due provision is being made in this Hall for a parlor for lady students, especially, we may hope, for the future matriculates of Moulton into the classes of the arts department.

I have, Mr. Chairman, occupied the attention of this audience as long as the occasion permits. It is an inspiration to inherit great enterprises, and to find ourselves responding to the touch of God. A Christian University cannot become obsolete with any conceivable advance in civilization. It carries with it such a momentum and force of purpose as to render it oblivious of the shocks which would seem too heavy for it to survive. Its ideals exhilarate earnest spirits like the breath of God. This University is seized of great thoughts, great purposes, great ideals, and cherishes them: for these alone can make men strong in

labor and successful in achievement. Its legend is:—IN CHRIST ALL THINGS CONSIST. With its several departments at Woodstock and Toronto in reciprocal dependence and indissoluble union, with a generous appreciation of what has already been accomplished in the field of the higher education by the existing institutions of Ontario, with an ardent love for Canada from sea to sea, with painstaking effort for exact and broad scholarship, and for the cultivation of Christian manliness of character and the spirit of true service, and with a sense of dependence upon Him whose name we would honor in all lands, McMaster University bespeaks the sympathies of the Baptists of Ontario and Quebec and of the public at large, and the impartial judgment of time.

TRANSCENDENCE.

Glowing in golden glory burns the sun,
 Whence light and heat-waves, pulsing from this heart
 Exhaustless, widening, laving every part
 Of every planet, cherish all and one—
 Suffusing all their atmospheres: thereon,
 Light-born, a myriad rainbow colors dart
 And gleam, while worlds that feel their life-source start
 Not from their orbits till their race is run.

The Sun of Righteousness doth centre all—
 The Truth, the Light, the Life of human kind:
 True Art and Science never from Him fall
 Who is their source: and rest unailing find;
 In outer darkness still wild discord wars
 And goal-less course night-seeking wandering stars.

B. W. N. GRIGG.

Montreal.

Students' Quarter.

(Graduates and Undergraduates).

W. B. H. TEAKLES, '98, D. BOVINGTON, '00.

EDITORS.

RUDYARD KIPLING'S 'RECESSIONAL.'

This Jubilee year has naturally been a prophetic and a retrospective one. The nation pauses for a moment in its onward press to view its prospects and its past. England stands first among the nations. She may well be proud of her achievements. Her advance in the arts and sciences, the perfection of her social states, the peace and happiness that has marked the longest and fairest reign in history, her unprecedented progress in general civilization, have inspired numberless songs in her praise. From among these stands out with striking prominence Rudyard Kipling's 'Recessional.'

“ God of our fathers, known of old—
 Lord of our far-flung battleline—
 Beneath whose awful hand we hold
 Dominion over palm and pine—
 Lord God of Hosts, be with us yet,
 Lest we forget—lest we forget !

The tumult and the shouting dies—
 The Captains and the Kings depart ;
 Still stands thine ancient sacrifice,
 An humble and a contrite heart.
 Lord God of Hosts, be with us yet,
 Lest we forget—lest we forget.

Far-called, our navies melt away—
 On dune and headland sinks the fire—
 Lo, all our pomp of yesterday
 Is one with Nineveh and Tyre !
 Judge of the Nations, spare us yet,
 Lest we forget—lest we forget.

If drunk with sight of power, we loose
 Wild tongues that have not Thee in awe
 Such boasting as the Gentiles use
 Or lesser breeds without the Law—
 Lord God of Hosts, be with us yet,
 Lest we forget—lest we forget !

For heathen heart that puts her trust
 In reeking tube and iron shard—
 All valiant dust that builds on dust,
 And guarding, calls not Thee to Guard—
 For frantic boast and foolish word,
 Thy Mercy on Thy People, Lord !
 Amen."

In writing on such a subject as the Jubilee there is just the least danger of being tinctured with exaggeration and vain-glory. Some of the poems have betrayed that tendency. But no shadow of such blame can fall on Kipling. He is characteristically truthful to bluntness, and exact to the sacrifice of poetic beauty. The great quality of his poetry is its robust strength. One is remarkably impressed with it in reading the 'Recessional.' In its brevity there is a completeness of thought and a perfection of form that give the reader a conception of immense reserve power. And to this intellectual strength is added the ethical spirit without which no writing is truly strong.

It is the ethical spirit of this poem which has singled it out so from others. In the first stanza Kipling looks to the source of all our greatness. From our earliest history we have been a Christian nation. Through God have been our successes and our victories, and through His almighty power we hold our high position with "dominion over palm and pine." Yet, as prosperity has proved itself too often a dangerous blessing, the splendor of the Jubilee celebration, the magnificence of its spectacles, the tribute paid by other nations, the realization of our vast territory, and the sight of our immense military and naval resources, carried us away for the moment. A boastfulness crept in that was utterly foreign to the British character. We seemed to be "drunk with power," and loosed wild tongues, vaunting our powers, and like any heathen nation were ready to trust to "reeking tube and iron shard." But with the fading panorama, the "tumult and shouting" dying away, the "captains and kings" departed to their own countries, the navy once more spread over distant seas, the beacon fires lying in ashes, now that

"All our pomp of yesterday
 Is one with Nineveh and Tyre."

now that the splendor in which we have gloried has melted out of our sight like a dream, and we stand with eyes undazzled, the poet entreats

“For frantic boast and foolish word,
Thy mercy on Thy people, Lord!”

The burden of the hymn is the need of our realizing our dependence on God. As God has led us, so He keeps us; as He has given us the victory, so He holds us in power. So God *alone* is the glory, and in rebuke to our self-glorification and warning to our pride

“Still stands Thine ancient sacrifice
An humble and a contrite heart.”

Another striking quality in parts of the ‘Recessional’ is its similarity in thought and expression to the Psalms. With the awe and reverence of the psalmist the poet lifts his voice to Heaven in earnest supplication. Take the verse

“Who is the King of Glory?
The Lord strong and mighty;
The Lord mighty to battle;
Who is the King of Glory?
The Lord of Hosts—
He is the King of Glory—

Again—

“The Lord will give strength unto His people,”
and once more—

“The sacrifices of God are a broken spirit,
A broken and a contrite heart, O Lord,
Thou wilt not despise.”

Only it now is ‘Remember ye that the Lord he is God.’ It is the solemn supplication to God for a nation in the zenith of its power.

The cry of Kipling’s hymn went up in ages past—

“Know ye that the Lord He is God.
It is He that hath made us
And not we ourselves.
We are His people,
And the sheep of His pasture.”

England is strong. In peace, as the world now is, she stands serene, benign, magnificent in the midst of her vast

possessions. But there is yet one thing imperatively necessary, and that is, that she realize her mission. Nations have come and gone and played their part in the World's history. Greece gave us a perfect art; Rome gave us perfect law; Israel gave us an ideal of religion. England comes after all these, reaping the benefits, and to her is given the highest, the greatest, the divine mission—to Christianize the world. Can England grasp this? Can she receive it fully? If she will hear in her heart the conviction that

“ Still stands Thine ancient sacrifice
An humble and a contrite heart.”

Then may we hope to keep our greatness and end that record of the turnings of Fortune's wheel that history seems to be.

“ Les Nations s'eclipsent tour à tour,
Comme les astres dans l'espace,
De mains en mains le sceptre passe,
Chaque peuple à son siècle, et chaque homme à son jour.”

But this Jubilee year in which we have taken occasion to celebrate our greatness and renown is a critical moment. In the tense political situation in which the Armenian question has placed Europe, England is the cynosure of all eyes. But England finds herself in a difficult position. While an account of her action in such matters in past time, the foreign powers look to England to make the first move—they tie her hands, because they doubt the disinterestedness of her motives. England has been balancing, on one side, the championship of liberty, truth and right, on the other the eager desire for territorial advancement. These two forces have come into collision. Inaction is the result, and so long as she does try to balance these two, her hands will remain tied, forced inaction will be the result, and evil can work its will without check. Our political machinery is a thin shelter behind which to entrench ourselves, and to excuse our apathy to that question, “Am I my brother's keeper?” And what is of immediate, material importance, this inaction is becoming not merely non-interference, but is calling into question our very position and power.

Surely we believe in the progress of civilization and the advancement of the world. At the time of the Waldensian

massacre, when Milton wrote that immortal sonnet, 'Avenge, O Lord, thy slaughtered saints,' a word from the English Government was sufficient to end the persecution. Are we weaker now? Do we trifle in this age with matters of such fearful moment? It is not because no voice has been heard among us. The Great Man of the nineteenth century, Gladstone, has, in his declining years, raised his trumpet voice and denounced the measures of the British government. May I be allowed to quote a part from Mr. Gladstone's impassioned appeal:—

"We are entitled to demand from the Sultan the immediate fulfilment, under his treaty with us, of his engagements and to treat his non-compliance as, under the law of nations, other breaches of treaty are, or may be, dealt with.

We have in the face of the world bound ourselves to secure good government for Armenia and Asiatic Turkey.

We have done this, not in concert with Europe, but with our own sole action, on our own sole responsibility.

However we may desire and strive to obtain the co-operation of others, is it possible for us to lay down this doctrine?

England may give for herself the most solemn pledges, in the most binding shape, but she now claims the right of referring it to some other person or persons, state or states, not consulted or concerned in her act, to determine whether she shall endeavor to the utmost of her ability to fulfil them.

If this doctrine is really to be adopted, I would respectfully propose that the word 'honor' should be effaced from our dictionaries and dropped from our language."

So it is not alone the imperative cry of justice and humanity, but the legal right that summons England to go forward. Surely such words will not go unheeded. Surely England will grasp the nobility of her mission. We are at the critical moment.

"Lord God of Hosts be with us yet
Judge of the Nations, spare us yet
Lest we forget—lest we forget."

ERNESTINE R. WHITESIDE, ('98).

EDUCATION OF THE NEGRO.

At the close of the war there were no schools in the South for the colored people. While slaves they had no educational opportunities. By the very necessity of slavery, they were deprived of any educational advantages whatever, except those that came by reason of their intimate association with masters and overseers. Only here and there could be found one who could read. The masses were kept in the grossest ignorance.

The colored people were not able, and the Southern white people were not willing, to establish schools for secondary and higher education. True, the States established public schools of a kind, but there were few or no competent teachers. The Northern friends of the Negro must come to the rescue. As soon as the war was over, the Home Mission Societies of the different denominations entered the South, establishing schools as means and circumstances permitted. The aim of the schools was to make of the colored boys and girls Christian citizens, able to earn an honest living, and make the world better, not worse. They have well fulfilled their mission. Such schools as Shaw University, Hampton Institute, Fisk University, Spelman Seminary, Tuskegee Institute, are showing the wisdom of their founders, by sending out every year men and women fitted to take places of responsibility and trust.

The American Baptist Home Mission Society was among the first in the field, and is to-day carrying on very extensive educational work in the South. Over thirty schools are aided by the Society. It was my pleasure to be connected with one of these schools, Bishop College, Marshall, Texas. This school originated in the practical benevolence of Nathan Bishop, LL.D., of New York, an ex-secretary of the American Baptist Home Mission Society, and a devoted friend of the Negro. It has a special interest for Canadian Baptists in the fact that its Principal is Rev. Newton Wolverton, who for several years was Principal of Woodstock College. Other Canadians, it may be said, occupy important positions on its staff and on those of other such schools in the South. For completeness of equipment Bishop College is hardly surpassed by any school for the colored

people west of the Mississippi. It is situated on a hill, just inside the city. The commodious buildings are beautifully placed among magnolias, red cedars, oaks and pines.

The students are drawn from the better class of the colored people, mechanics or farmers mostly. They are nearly all poor, most of them having to put themselves through school. By far the greater number of the students are fitting themselves to be teachers. In a good many places there is a present need for competent teachers in the public schools of the South. Some can get schools for two or three months of the summer, at salaries from forty to seventy-five dollars a month, others work in the corn or cotton fields. Through the school term the boys and girls earn considerable by working between four and six, as all the work around the school is done by the students, for which they are paid.

There are six departments in the school, modelled to suit the special needs of the South, and of students whose fathers and mothers may not know how to read or write. The College, with a full four years course leading to the degree of A.B. or B.S.; the Normal school, for the practical training of teachers; the Academy, with four years, leading to matriculation or teacher's certificates; the Grammar school, three years between the Primary and the Academy; the Model school, designed to show the best plans of organization and methods in teaching; a Minister's course, which is one year in Theology.

A special feature of the work in Bishop College is the Industrial. From the lowest grade of the Primary to the fourth year of the Academy all students take some kind of industrial or manual training. The girls take sewing, dressmaking, cooking, printing; the boys, scroll sawing, carpentry, printing, wood turning, blacksmithing, and iron machine work. The object of the industrial work is not to teach a trade, not to manufacture articles for sale. It is something more than that. The boy who spends eighty minutes a day, for one year, on lessons with carpenter's tools and then lays them aside to take turning tools in hand, and soon drops these for the blacksmith's tongs and hammer, does not learn any trade. The object is to give a good all-round general education in which the eye and hand as well as the head are trained.

Besides the manual training or industrial work, which is required of all students, a little in the way of trade work, *i.e.*, the teaching of trades, is attempted. In this way a good deal of the building, and all the repair work, is done by the boys. Two years ago a large brick shop was put up by the students. It is three stories high, 34 by 80 feet, with a basement for the storage of lumber. Under the guidance of an experienced bricklayer, the boys in bricklaying put up the walls, the carpenter boys doing their part, the joisting, etc., and finally putting on the trussed roof, laying the floors, and putting in doors and windows. When the building was completed the engine and machinery were set up and put in working order by the students.

Last year we had to make extensive repairs to the boys' building. Because of a poor foundation about one hundred feet of wall, the front and part of the sides of a three story brick building, had to be torn down and rebuilt on a larger and better foundation. Part of the roof was taken off, the floors and partitions supported, the old walls torn down and new ones put up in their place, after which a new roof was put on the whole building.

In the printing office a good deal of very creditable work is turned out. A monthly magazine, is printed: which has just been changed to a weekly paper all the college printing, including the annual catalogue of over sixty pages and considerable job work, such as associational minutes, programmes, etc., is done, the type-setting, proof reading, correction of matter, making up of forms, presswork and binding, all being done by the students.

Thus in every way is Bishop College seeking to *educate* the Negro boys and girls. An evidence of the success and importance of the work is to be seen in the fact that the pulpits of the best colored Baptist churches of Texas are filled by old students of Bishop College, and that many of the principals and teachers of the city schools are old graduates.

F. N. GOBLE, '00.

SIXTEENTH ANNUAL REPORT, FYFE MISSIONARY
SOCIETY, McMASTER UNIVERSITY.

"In Christ all things cohere" is the motto of McMaster University. A missionary society is one of the logical and natural result of this principle. McMaster believes in putting into life's action her highest ideals and her most sublime principles. In this she stands alone on the continent, if not in the world, that one day of every month the chapel is the only class room, the Bible is the only text book, and spiritual life is the only subject for consideration, for student and professor alike. This day is dedicated to our Fyfe Missionary Society. Long may McMaster continue to uphold this principle of practical religion, and soon, we hope, may the religious educational institutions of our land follow in this example. Christianity does not enervate the muscles nor destroy the mental energy of a man; neither does Christian thought and missionary consecration conflict with the keenest scholarship and the greatest scholastic attainments. Our University has true culture as its end. The logical processes and the philosophic reasoning must be interfused with the warm heart throb of the devotional life if this great end is to be attained.

The atheist may be an acute reasoner and a man of large parts, but he stands like the mountain crags, an object of wonderment to the people, but devoid of the uplifting power which humanity needs. McMaster, through her founder and endowments and faculties, endeavors to give to the world men who by the power of the Spirit may be able to help mankind. This Society is a witness to this fact.

Sometimes societies exist in name only. The Fyfe Missionary Society has "gone to work in the world" for 16 years. The seed of the gospel has been scattered in the by-ways and thorny places, and the Holy Spirit has brooded over it, and gathered fruits have gladdened the hearts of the workers. God has blessed the work done, His was the work. His is the praise.

The Society and its work to-day is more promising possibly than ever before. Its members number about 180. It has 6 missions in full working condition, manned by some 25 student

missionaries. These are in the most needy parts of the city, and are in a very encouraging condition.

Also a great number of the members are actively engaged in missionary efforts during the summer months. The following is an estimate which will give you some idea of the work done.

Students preaching	60
Churches supplied	84
Additions to churches	330
Sermons preached	2,700
Visits made	6,000
New stations opened	5
Evangelistic services	25 weeks.

Dec. 14th, 1897.

Time forbids us to enter into the details regarding any of the particular work, while we praise God that his blessing has been so abundant during the past summer months work. But for a brief moment let me direct your gaze over the wide wide world, and behold the Fyfe Missionary Society fulfilling the great commission, "Go ye into all the world." In the far East we have such men as Brock, Chute, Smith, McLeod, Stillwell, Laffamme and Priest; an heroic band of self-sacrificing men upon whom we look with pride and rejoice that we can call them our sons. Before their consecrated living and inspired preaching the Gibraltar of Paganism must finally fall, and the light of Jesus must permeate those dark places of the earth.

Cast your eyes to the West, and you cannot fail to see the marks of such men as Vining and Vansickle, Trotter and McGregor, upon the rapidly forming life of British Columbia. Scattered amongst the towns and villages of our home land, there are men whose number is legion who are facing the difficulties of life and standing firm in the hard places, who have gone forth from our halls and have enjoyed the inspiration of this society.

And to-night we rejoice that we can bid our sympathizers look to the far South, where as yet the flash-light of the Gospel has never been turned on the human heart, and where the song of the nativity has never been heard by understanding ears. We to-night point you to Bolivia and we rejoice that one

of our members, Brother A. B. Reekie, is very soon to plant the banners of Christ on the citadel of the enemy. We rejoice in his mission, we wish him God-speed. All over the continent are traces of the Fyfe Missionary Society. It has done a noble work, and sent out great and good men. To-day her thought is as it ever has been; her energy is more abounding; her horizon is broader and brighter; and may we not also pray that her harvest will be more abundant?

Hoping that to some worthy degree we have enlisted your sympathy and support for this the noblest enterprise of human endeavor, we beg to submit to you this the Sixteenth Annual Report of the Fyfe Missionary Society.

I. G. MATTHEWS,

Rec. Sec.

Editorial Notes.

THE MONTHLY extends heartiest Christmas greetings and best wishes for a bright and happy New Year to all its subscribers and all friends of the University.

Our University is happy in the possession of friends loyal and true. We could wish their number were greater, but we complain not; we know that time will bring us hosts. Among them, however, there are a few who betray a curious timidity regarding the prospects of a certain class of our graduates. Ask these good brethren if they believe in the ideals of McMaster or if they have confidence in Chancellor and Faculty, and they will hasten to deny the suggestion that they are lacking in either faith or confidence. But for all that they cannot help feeling that graduates of McMaster who desire to enter the teaching profession will have but little chance to obtain positions when they are brought into competition with those of older and larger universities. They have no fear with regard to those of our graduates who propose to enter the ministry, law, medicine, journalism, business, or, indeed, any sphere in which the real merits of a man have an influence upon success; but they are abnormally doubtful about those who wish to teach and who must depend for obtaining positions upon the whims of school trustees. It is of little use to argue with these good, but timid, friends. Tell them

that real merit counts even with school trustees and they will smile at the innocence of the suggestion ; they know the members of the school board in their particular town and do not need to be told the influences that determine their choice. Ask them to consider that all students, whether from large or small universities, are on an equal footing at the Normal College, and that their standing there will have a great deal to do with their prospects ; they will reply that that is all very fine in theory but it does not work out in practice. Be so audacious as boldly to assert that small colleges may afford better training for teachers and that, consequently, in course of time the graduates of these small colleges may be more sought after than those of larger ones, and they will give you a look of pained surprise, as much as to say that your enthusiasm has run away with your judgment. And yet all the time these very same people speak highly of McMaster, and believe that she is doing good work in the cause of Christian education. It is a strange phenomenon. How is one to deal with it ? Plainly not by argument. Only by stating facts will it ever be possible to convince them that they are wrong. In the very nature of the case the doubters have the advantage, because of the absence of facts. McMaster is a young university, and has sent out only four graduating classes. Only a few of these had the intention of entering the teaching profession ; and only four all told have attended the School of Pedagogy, now known as the Normal College. The absence of facts is therefore not a matter for surprise. Our contention has always been that time would change all that, and the event has proved the correctness of our position. We proceed to state the facts.

In the first place all of our graduates who have attended the Normal College have passed their examinations at that institution. We doubt if this could be said of any other university sending up candidates. Yet we are not at all surprised at the success of our graduates, for we are of the number who honestly and emphatically believe that the training McMaster gives is particularly adapted to prepare men for the teaching profession. Whether right or wrong in this belief the fact remains that our graduates have all been successful at the Normal College. Furthermore, the number of young men and women who come to McMaster for the training necessary to enter the teaching profession is increasing year by year. The continued success of our graduates at the Normal College will add to that number. In this connection it may be worth stating that McMaster's graduates are received at that institution on exactly the same conditions as those of any other university. Our students can qualify for every examination required at the Normal College.

In the second place several of our graduates have been appointed to positions, the competition for which was open to graduates of any university. A little over a year ago an instructor in chemistry was required at the Dental College in this city. Out of a large list of applicants representing several universities, a graduate of McMaster, Mr. Wallace P. Cohoe, B.A., was chosen for the position. He has, we understand, given entire satisfaction. In pursuance of his duties he has compiled a work on Experimental Chemistry for dental students, a notice of which will be found in our Book Review column for November. Others from among our graduates have been appointed to positions in American colleges. Miss E. P. Wells, B.A., is instructor in English in Pelham College, a large and prosperous seminary for young ladies near the city of New York; Mr. H. H. Newman, B.A., son of Dr. Newman, is professor of Latin and Biology in Des Moines University; and Mr. F. J. Eby, B.A., is a teacher in the academic department of Chicago University, situated at Morgan Park.

Finally, and upon this we set great store, two of our graduates have received signal honor at the great University of Chicago. At that institution a limited number of paid fellowships are annually awarded to the best students in the various departments. The students are drawn from all over the continent and come into the keenest competition for all honors to be awarded. There, at least, men are put to the test of real merit, and are judged by their ability rather than by the age or size of the college from which they have come. At the last distribution of fellowships two were awarded to graduates of McMaster. Mr. Wilson R. Smith, B.A., was appointed Fellow in Botany, and Mr. George Cross, B.D., was named as Fellow in Theology. For these two gentlemen to win this distinction is no less gratifying to their Alma Mater than honorable to themselves. We are sure they are worthy of the honor and that they will reflect credit upon McMaster.

The above facts are significant. He who runs may read what they spell. For the time being we present them to our sceptical friends as an achievement of the present and as an earnest of the future.

The University of Toronto has announced the establishment of a course of studies leading to the degree of Doctor of Philosophy. This is a very important step in the educational affairs of our country, and therefore demands thoughtful consideration from all interested in the educational welfare of Canada. In the very nature of the case such a step was inevitable. The time was bound to come when our young graduates should have the opportunity not only of pursuing their post-graduate studies at home but also of receiving the legitimate reward in

the shape of a degree. Hitherto those who have desired to proceed to the degree of Doctor of Philosophy have been obliged to go abroad to attain their object. In many respects this is far from being an un-mixed evil; the experience and enlargement of view gained by two years' study at the larger American and German Universities in every way repay the expenditure of time and money. There are many, however, who from various reasons are unable to go abroad, but who are quite as desirous and capable of pursuing their studies as their more fortunate brethren. Nor is there any fundamental necessity for them to do so, any more than for American, English or German students. There will always be a large number who will be able to take advantage of the opportunities for culture afforded by study abroad, but a much larger number will have to rest satisfied with the opportunities offered at home. For these a Past-Graduate School had sometime to be established, and the only question was how, when, where, and by whom was it to be done. This question is no easy one to answer.

A Graduate School may be closely connected with a large undergraduate college, as the Harvard Graduate School, for example, or it may be an institution doing purely graduate work, as, say, Clark University. Were it possible to have here in Toronto such an institution as Clark University, wholly distinct from any of the undergraduate colleges, we should think it a "consummation devoutly to be wished." Among other things the question of confederation would be miles farther on the way to the solution some educationists desire. It seems improbable that we shall have a purely Graduate School, and consequently we shall be glad when we shall have a fully equipped school in connection with some undergraduate college. Of the several Ontario colleges which one ought to offer past-graduate work and degrees? Admittedly the one best supplied with men and money; the one best equipped in respect of libraries and laboratories; the one that is able to give the members of its professoriate proper remuneration and that at the same time is not compelled to overwork them; the one that is doing its undergraduates work in the very best manner possible; and, finally, the one that has so many capable and well-paid professors and lecturers that a good portion of their time can be spared from the mass of undergraduates to the select few pursuing graduate work. This may appear to some to demand too much of a college as a pre-requisite to the establishment of a Graduate School. We do not think so, if any regard be had to the quality of the work that ought to be done by the students of such an institution. But this opens up another question, the consideration of which we shall be obliged to defer until next month.

THE late Mrs. Yule left a considerable number of poems in manuscript to be used as her literary executors saw fit. Many of our readers have read and enjoyed her published poems, and they will be glad to learn that by arrangement with her executors THE MONTHLY will be able to print a series of the best of those hitherto unpublished. We begin this month with one appropriate to the season.

Book Reviews.

THE EPIC OF PAUL.*

This volume is the sequel to the author's "Epic of Saul," a book that has gained enduring rank. Such critical authorities as *The Spectator* (London), *The Independent* (New York), and such writers as Boyesen, Moulton and Genung have awarded to the earlier work unstinted praise. A religious Epic must to a certain extent invite comparison with the productions of Milton, and though less rich in imagery, there are in this poem's stateliness of versification, severely classic grace and Hebraic strength of thought not a few of the elements of power found in the Miltonic Epics. At times, the treatment of the theme, in its subjectivity and psychologic insight, is reminiscent rather of Browning than of Milton. Something, too, of the former's disregard for melody is apparent; but Professor Wilkinson's verse does not lack in metrical harmony, a quality more adapted to his Epic style than a lighter music.

There is evinced on the part of the author a keen insight into the historical environment of Paul's career, its racial, intellectual, and religious conditions. Though the well constructed story embodies many imaginative details, the perspective of the Biblical narrative is never distorted, nor its spirit marred. The same epic skill that in the earlier work elaborated the character of Saul and conceived those of the Satanic Shimei and the noble Gamaliel, now presents the transformed Paul, the inhuman Nero, and Krishna the Buddhist. By the introduction of the latter an admirable opportunity is secured for a contrasting of Christian and Oriental character and thought. In this respect we are led to a comparison with the poems of Sir Edwin Arnold. Professor Wilkinson does not give the fully elaborated, if too idealistic, present-

*"The Epic of Paul," Svo., 722 pp. By William Cleaver Wilkinson. Funk & Wagnalls Company, New York. Price \$2.00

ment of Buddhistic teaching contained in "The Light of Asia." Still he presents with dramatic fidelity the character of the Oriental philosopher, and with a judicial calmness lacking in Arnold's over-colored writing. The following lines are from a soliloquy of Krishna after his conversion to Christianity—

"Nirvana that I erst befooled myself
To deem desirable, what dreary doom,
Were it!
 To lose this power to think,
And suffer, and enjoy, to quench in night
Utter, unending, reason's starry lamps,
And hope's, and memory's, and be naught at all!
I shudder backward from the crumbling brink
Of such annihilation of myself,
Imagined only, and I eager spring
Endeavoring upward toward that different good,
Assured to me, and native now I know,
The prospect of eternal life with joy."

An Epic with nobler purpose has never been written, and few volumes of distinctively religious verse contain so many of the essentials of literary interest and high poetic value. To speak of the poem as being in the front rank of Christian literature is, we think, only to voice the opinion of every candid critic and thoughtful reader.

S. R. T.

THE PHILOSOPHY OF KNOWLEDGE.*

This work, dedicated "to those who by serious and prolonged inquiry, however sceptical, aspire to approach the truth," deals with the "nature, limits and validity" of knowledge. We must sooner or later face the question concerning the nature of knowledge and the power of the mind to know reality. We believe we do know. What are the grounds of this assurance? The author accounts himself a "pioneer" in the attempt to solve the epistemological problem, although one might question whether any writing on this subject at this late date can be really a "pioneer" work.

The first three chapters are occupied with the history of the subject, followed by the psychological view at the present time. There are twenty one chapters, each of which is suggestive and characterized by comprehensive learning. Some of the more valuable chapters are those on: "The Degrees, Limits and Kinds of Knowledge"; "The Impli-

*The Philosophy of Knowledge, by Prof. G. T. Ladd, pp. 614; price \$4.00. Charles Scribner's Sons, N. Y.

cates of Knowledge"; "Truth and Error"; "The Teleology of Knowledge"; "Ethical and Aesthetical 'Momenta' of Knowledge"; "Knowledge and Reality"; "Dualism and Monism"; "Knowledge and the Absolute." Everyone familiar with Prof. Ladd's previous works will read this latest product of his ripe scholarship with interest. Probably, "The Philosophy of Knowledge" is, so far, his most important work. We could wish, however, for a simpler and less diffuse style.

T.

HISTORY OF RELIGION.*

This book is a most excellent sketch of the religions of the world and appeals strongly to the students of comparative religions. Part I. discusses "The Religions of the Early World," the beginning of religion, the earliest objects of worship, the earliest beliefs, religious practices and the rise of national religion. Part II. presents "Isolated National Religions" as of Babylon and Assyria; of China, including the state religion of ancient China and the doctrines of Confucius; of ancient Egypt, its ancient worship, its gods, and the doctrine of the spirit in the underworld. Part III. deals with the Semitic group of religions. Where was the home of the Semites? What was the difference between the Semitic and the Aryan religions? The student of the Old Testament will find much to assist him in the chapter on the Canaanites and Phœnecians. Israel came into close contact with these peoples, whose customs and religious practices proved a constant source of trial and sin on the part of the Hebrews. A sketch of the religion of Israel follows, in which the relation of the Israelite and Canaanite religion is reviewed. The characteristics of the religion of Israel in contrast with other religions is discussed and the ethical development noted. The great Mohamedan religion is taken up next and a sketch of the founder's life is given; the points of similarity between Judaism and Islamism are noted, and the duties of the Moslem set forth.

Part IV. is occupied with the Aryan religions. Where was the home of the Aryans? What of their civilization and worship so far as known? One of the most interesting chapters is that on the Greek people and their religion, which is traced in art, poetry and philosophy. Roman religion is differentiated from the Greek. It is shown how the Greek and Roman religions became confused and finally fell into decay. The religion of India is quite satisfactorily treated. Then comes the religion of Persia and the life and call of its founder. Part V. presents Christianity as the universal religion. Christianity has received much

*History of Religion, by Allan Menzies, D.D. Charles Scribner's Sons, N.Y.

from the Jew, the Greek and the Roman. The different religions of Christian nations imply a common i. e. a universal Christianity. In the final chapter it is shown that the course of religion is from the tribal through the national to the individual form. There are periodic advances in religion, a study of which reveals the conditions of religious progress.

The book has the merit of being clear and easily followed. The reader gains an insight into the connection between religions and discovers a unity in them. But Christianity is the culmination, the fruit, of the religious life of the world, having universal significance and destined to be supreme. T.

Here and There.

L. BROWN, B.A., EDITOR.

President Seth Low of Columbia College, who resigned his position to contest the Mayoralty election in Greater New York, has been asked by the trustees of that institution to withdraw his resignation, and has done so.

At a mass-meeting of the students of Dartmouth College it was voted to adopt the honor system in examinations for a period of three years. The faculty is expected to approve this action, as President Tucker has favored it. With its adoption the members of the college who were expelled last year for cribbing will probably be reinstated.—*New York Evening Post.*

According to the *Philadelphia Ledger* one woman has been awarded a fellowship, and two have been appointed to scholarships in the department of philosophy, University of Pennsylvania, by the trustees of that institution. This is not a new or radical departure, but it is an action that emphasizes the part that women are beginning to take in higher education in this country.

We are in receipt of a very useful little hand-book from Queen's College, Kingston, which is presented to all students of the University by the Arts and Medical Y.M.C.A., and which contains the programme for the year. The different phases of college life are discussed, and all necessary information and advice are given.

A MAN asked Jones the meaning of the Latin phrase, "Cum grano salis." Jones replied that he was informed by an old salt that it was an expression now much in the mouths of Europeans, and chiefly addressed to this country, and that it meant "Come, sell us grain."—*Boston Transcript.*

THE POET AND HIS SONG.

A song is but a little thing,
 And yet what joy it is to sing!
 In hours of toil it gives me zest,
 And when at eve I long for rest;
 When cows come home along the bars,
 And in the fold I hear the bell,
 As Night, the shepherd, herds his stars,
 I sing my song and all is well.

There are no ears to hear my lays,
 No lips to lift a word of praise;
 But still, with faith unfaltering,
 I live and laugh and love and sing.
 What matters you unheeding throng?
 They cannot feel my spirit's spell,
 Since life is sweet and love is long
 I sing my song, and all is well.

My days are never days of ease;
 I till my ground and prune my trees,
 When ripened gold is all the plain,
 I put my sickle to the grain.
 I labor hard and sweat,
 While others dream within the dell;
 But even while my brow is wet,
 I sing my song, and all is well.

Sometimes the sun unkindly hot,
 My garden makes a desert spot;
 Sometimes a blight upon the tree
 Takes all my fruit away from me;
 And then with throes of bitter pain
 Rebellious passions rise and swell;
 But life is more than fruit or grain.
 And so I sing and all is well.

—*Paul Laurence Dunbar.*

LECTURER (about to call the roll).—"Let me know, gentlemen, if you are absent."—*Ex.*

FRESHIE, on reception night: "Miss —— will you please go home with me?"—*Ex.*

A NATIONAL University under the government control is to be established in China. The faculty will consist of foreigners, and the first president, it is said will be a former tutor of Li-Hung-Chang.—*Ex.*

Mr. Kipling was criticised by Canadians for speaking of Canada, as, "Our Lady of the Snows." In "Wee Willie Winkee" he refers to the criticism in the following humorous skit:

"There was once a small boy of Quebec,
 Who was buried in snow to the neck.
 When asked: 'Are you friz?'
 He replied: 'Yes, I is,
 But we don't call this cold in Quebec.'"—*Ex.*

THANKSGIVING.

BY G. HERBERT CLARKE.

Our Father on high,
 For Thy plenteous blessing
 Unto Thee we draw nigh,
 Thy bounty confessing.
 In the light of Thy love
 Let Thy children be living,
 Then with angels above
 We will render thanksgiving.

Then sing of Thy glory
 Ineffably bright,—
 Our song is the story
 Of the Lord and His might,
 The Lord, our strong Tower
 This day as of yore,
 The Lord, in whose power
 We trust evermore.

For the fruits that abound
 Let him that rejoices
 Give thanks to the sound
 Of numberless voices.
 In the Lord we are living
 Whose love faileth never,
 Unto Him be thanksgiving
 For ever and ever!

—*The Baptist Union.*

“THE purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable.”—*Plato.*

SENIOR—Can you tell us why our college is such a learned place?

FRESHMAN—Certainly, the freshmen always bring a little learning here, and the Seniors never take any away; hence it accumulates.

The *Aylesford Union* in one of its recent issues has an excellent sketch and photogravure of Rev. Thomas Trotter, D.D., President of Acadia University. We quote from this article the following extract—“The conviction is general and gains ground daily throughout the denomination, that the new president is the right man in the right place.” We are delighted to hear of President Trotter’s success in his new and difficult field of labor.

THE late Dr. John Ritchie of Edinburgh, a keen total abstinence advocate, was forced by a heavy shower to take shelter in a roadside public house, where he met a number of carters similarly sheltering. He remonstrated with them for drinking, and told them that drink was their worst enemy. Observing the Doctor’s clerical garb, one of them replied boorishly that his kind told them to love their enemies. “Yes,” replied the Doctor, “but not to swallow them.”—*London News.*

College News.

A. B. COHOE, '98. MISS E. WHITESIDE, '98,
S. E. GRIGG, '00.

PROF.—(enthusiastically): “Now this will be our last lesson in Greek prose, and I noticed on Sport's Day that the contestants always made a spurt towards the end, so I may give you a big lesson.”

Sophomore—(hopefully): “Yes, and after the spurt they took a rest.”

MR. SLEEPY at the table Monday morning:—“I wish Monday came on Saturday and Saturday on Monday, so that I could have a rest after Sunday.”

STUDENT reviewing the Sunday School:—“Now, how did the Israelites cross over the Jordan? Did they go over the same way as we cross a river?”

Several voices:—“No.” One voice:—“Yes.”

Student:—“Well, Jessie says ‘Yes.’ Now, Jessie, in what way did they go over?”

Jessie—(nonchalantly): “Crosswise.”

So CLOSE were the contests on Field Day that at the close Matthews (theology) and Sprague '00 had an equal number of points to their credit. To settle the difficulty thus arising the Executive Committee arranged that both names should be inscribed on the Championship Cup, and proposed that a 220 yard race should be run for the Chancellor's medal. As a result of the race Sprague is now the possessor of the Gold Medal. In reporting the events of Field Day in last month's news a mistake was made in the time of the 440 yard race which should have been 1.00½ instead of 1.15.

OUR Literary meetings are all good, but the one on Nov. 19th was especially interesting. After two original and amusing selections by the Quartette and a humorous reading by Mr P. C. McGregor, '99, the debate, the event of the evening, took place. The subject was, Resolved, “That the legalized sale of intoxicating liquor is less defensible than the slavery of the past.” Miss Bailey, '98, and Miss Gill, '00 supported the affirmative, while Messrs. L. H. Thomas, '99, and R. E. Smith, '00, vainly attempted to meet their arguments. The speeches were all bright and strong, but, as would be expected, a perfect volley of well directed arguments supported the affirmative. Mrs. Newman, who had kindly consented to act as judge, in a clever manner summed up the arguments, giving, amidst applause, her decision in favor of the affirmative.

THE FRESHMEN were "one in name and design" on Thursday evening, the 2nd inst., at their initiation into the mysteries of class rallies. Dr. and Mrs. Newman had kindly placed their home at the disposal of the class for this important occasion. The President, F. H. Phipps introduced the programme with a short address of welcome, and was followed by the class orator, A. E. Gazley, who in a strong and pleasing address vindicated his right to the position. The production of the class poet, R. M. Johnston, was decidedly up to the mark of college verse. The music was furnished by Misses Boggs, Clemens and McLaurin and Mr. Phipps, and added not a little to the pleasure of the evening. The whole evening was enjoyed greatly, by both the Freshies and their friends, and though Year One has an old fashioned name, it is certainly up-to-date in class enterprise.

CHANCELLOR AND MRS. WALLACE entertained the Juniors at their Annual Class Rally on Tuesday evening, the 7th inst. The function was quite informal and thoroughly enjoyed by both the Juniors and their guests. The programme consisted of an address of welcome by the President, D. Bovington, a reply for the representatives of other classes by A. R. Park, Theology, and an oration by the class orator, J. E. Hawkings. Mr. Hawkings, commonly known as the Doctor among his friends, showed great depth of thought and brilliancy of expression in his address. After refreshments were served, the Rally broke up, and everybody went away pleased with themselves and with '99. We all heartily agreed with the Chancellor, when in his remarks in reply to a vote of thanks by the Juniors, he said that one of the pleasantest features of the evening was the fact that Mrs. Wallace was so improved in health as to make possible the entertaining of her University friends.

THE Mathematical Society held its first meeting on Monday evening, the 29th ult. Though it was late starting this term, yet indications point to a successful year. Its numbers have been increased by a large contingent of sophomores—the Professors's pride—who in point of numbers, at least, considerably overtop the other years. The programme was introduced with a few remarks by the President, A. W. Vining, '98, who welcomed the sophomores and outlined the general plan of work for the year. Miss Newman, '99, read a carefully prepared and interesting paper on "The History of the Telescope." It consisted of an explanation of lenses and mirrors, and a description of the principles underlying the different telescopes that have been in use since the time of Galileo. Professor McKay followed with a breezy sketch of Babylonish and Arabian mathematics, as two examples of interesting epochs in mathematical history. The Society is glad to welcome the Professor back again, and feel confident that this year Mathematics will boom as never before.

THE Theological Society held its first meeting for the year on the evening of Thursday, December 9th. A large number of Arts men were present, and appeared to be quite as much interested as the Theo-

logs themselves. After a selection by the Quartette the President, Mr. W. J. Pady, B.A., called upon the Chancellor, who offered practical suggestions as to ways in which the Society could be of most service to its members. This was followed by a very interesting address by Rev. J. G. Cliff, recently of Lancashire, England, and who is remaining temporarily in the city, as pastor of Ossington Avenue Church. Mr. Cliff, in a very humorous and effective address, described student life in England, with special reference to Rawdon, of which he is a graduate. The address was thoroughly enjoyed, and Mr. Cliff may be sure of a warm welcome whenever he visits the Hall.

THE Tennysonian Society rendered a very interesting programme in the Chapel, Friday evening, December 10th. The programme was as follows:—

Solo, Mr. C. J. Triggerson; Oration, "Education," Mr. T. Cornish; instrumental Duett, Messrs. Newman and Watson; oration, "The Sword," Mr. A. Gazley; guitar solo, "Plantation Melodies," Mr. F. H. Phipps; critic's report, Mr. P. C. McGregor. The orations were especially interesting. The Society is in a flourishing condition under President Wood. After Christmas a new organization and name are contemplated. We understand that the aim is to devote more time to debating.

SENIOR (thoughtfully reading Spencer's Essays on Education) 'It is twice blest: it blesses him that trains and him that's trained'— "I say, Mr. X—, do you think that its proper for a man to make a parody like that?"

Mr. X—, B.A. (emphatically) "No: certainly not—no person has a right to make a parody on the Bible—"

And oh my, how he tumbled!

The Athletic Association met on the 13th inst., to discuss the report of the Executive Committee regarding the proposed skating rink for the students of McMaster. The chairman of this committee, R. D. George, B.A., reported that the petition forwarded to the Board of Governors for assistance in this matter was granted. After a general discussion by the members of the association regarding expenses, fees, a motion was unanimously carried, authorizing the committee to go forward with the work of the rink. A very pleasant and successful winter is anticipated by the students and their friends.

FYFE MISSIONARY SOCIETY.—The regular monthly meeting of the Fyfe Missionary Society took place on Friday, 18th ult. The morning was devoted to the far West, P. C. McGregor '99 and Rev. J. H. Best being the speakers; and in the afternoon Mr. Lewis, travelling Secretary of the Students Volunteer Movement and our missionary J. G. Brown, addressed us on Foreign Missions. Mr. McGregor, who has recently returned from B.C., spoke of the new towns so rapidly springing up all over the province, of the extent of vice throughout the country. In view of the fact that the American Board felt com-

pelled to drop the work altogether there was urgent need of the Canadian Baptists becoming enthusiastic and pushing the work with vigor and determination. Bro. Best, for several years pastor of the Rossland church, after recalling student days, directed attention to the outlook for work. He reviewed the wealth and revenue of the country in fish, timber, agriculture and mining, while he emphasized the fact that all these industries were now upon a permanent basis and promised to result in the steady and rapid growth of the country. What are we to do for Christ? Present investment for God's work there meant large returns in the near future.

In the afternoon Mr. Lewis spoke of the awakening of the universities for the evangelization of the world. In 800 colleges student bands were studying missions—while in five years from the British universities alone 1038 had volunteered. Of these 62 per cent. have entered work on the foreign field or are under appointment. As with Paul, so with us in this work, greater emphasis must be placed on being filled with the Holy Spirit rather than with the scholarly spirit.

Mr. Brown then directed our thoughts to the practical side of a missionary's life. The first year in India was trying, both physically, mentally and spiritually; while the second year was still more trying, in that a missionary must start work, with comparatively little experience with the language and with the natives. The special emphasis was given to the training of native helpers, for in the long run this proved to be the most successful means, both of sowing the seed and reaping the harvest.

THE Monthly meeting of the Philosophical club took place on Thursday evening, Nov. 25th, in the College Chapel, Professor Ten-Broeke in the chair. The programme for the evening consisted in a series of papers on the "Origin of Moral Obligation" as set forth by various authors. These papers were excellent and were read by the following members, H. Proctor '99, J. T. Jones '99, D. Brown '98 (Th.), J. H. Hannah '99, A. S. Cross '99, J. H. King, (Th.), A. J. Thomson '99.

ANNUAL MATCH WITH WOODSTOCK. —Our football team, accompanied by a number of old Woodstock boys, spent Thanksgiving day at Woodstock. We had been looking forward with considerable pleasure to this trip, for some of us had taken a full course there, while others were desirous of visiting the College where so many of the best men in the Baptist ministry of Canada and the United States had received their academic training. The main purpose of the trip was to meet their stalwarts in our annual game of football. We received a royal welcome from the Woodstock boys, and experienced peculiar delight in perambulating their halls, in grasping their masters by the hand and in bringing our molars to bear upon their toothsome turkey. The game itself was fast but not furious, being utterly devoid of rough play. The slippery state of the ground hindered the players from putting up their best game. However, there could not have been more evenly-balanced teams, and as both went in to win, a hotly-contested

game was the result. The game, like last year's, ended in a tie, 1 to 1. Both goals were scored during the second half. Notwithstanding the rain a large number of enthusiastic spectators were present. At 6 o'clock a Thanksgiving dinner was served, after which addresses of welcome were given by Captain Zavitz and Mr. Alexander, and responded to by Mr. C. H. Schutt and Captain Ed. Reid. A very pleasing feature of the visit was the evening spent at the home of Dr. and Mrs. McLay, parents of Mr. McLay, our lecturer in English. Altogether we feel we cannot say too much in praise of the efforts put forth to entertain the McMaster boys. Some of our number returned on Friday, some on Saturday, while others for reasons not at all mercantile remained in Woodstock until Monday. The following team represented McMaster:—Goal, P. Baker; Backs, Reid, Daniel; Halfbacks, C. H. Schutt, Pengelly, Torrie; Forwards, Cornish, Ferguson, Sprague, Thompson and Simpson. The following represented Woodstock:—Gaul, Lailey, Backs, Gunn, McArthur, Halfbacks, Mr. Weir, Howell, Kemp; Forwards, Huggart, Zavitz, Menzie, Lang, and Dryden.

THE Inter-Year Football matches for the year are over, and the Century class are proud of the team that now wear the Championship pin. Throughout the matches were closely contested—so closely indeed, that each year is still confident that their's was the strongest team, but that they simply failed to score. Following we give the schedule, with the results:—

Monday, Nov. 16, '98 v. '00, score 3 to 0, favor 00; Tuesday, Theology v. '01, score 0 to 0; Wednesday, '99 v. '00, score 1 to 1; Thursday, '98 v. '99, score 0 to 0; Monday, Nov. 23rd, Theology v. '01, score 2 to 0, favor Theology; Final, Tuesday, Theology v. '00, score 2 to 1, favor '00. The Athletic Association is again indebted to Rylie Bros. for the handsome pins awarded the winners in the series.

Thanksgiving Day made a short interruption in the term's work. The boys that went to Woodstock report a good time, while those that went home came back happy, and still others who went away but did not go home, came back 'all over smiles.' However, we who remained in McMaster were not such a 'sorry lot' as one might imagine, since Mrs. Pritchard always looks after the boys that remain at home. We had our annual Thanksgiving dinner, which was decidedly up-to-date in every respect.

OPEN MEETING.—The Literary and Scientific Society held its open meeting on the evening of Friday, the 3rd inst. Our inadequate accommodation was again emphasized by the fact that many were obliged to stand in the hall outside the chapel door. The President, W. W. Charters, filled the chair in a pleasing manner, and after the opening selection by the Glee Club, welcomed the visitors to the Hall. The programme, though long, was well rendered, and much appreciated. The thanks of the Society are due to Mr. Bradley, of the Jarvis Street Baptist choir, and to Mr. Shaw, of the Conservatory of Music, to whom very much of the success of the evening is due. So

popular was Mr. Bradley's singing that he was compelled on each occasion to respond to the hearty applause from the audience, while Mr. Shaw's readings excited an equal amount of enthusiasm. The piano duett, by Miss Fox and Mr. W. S. Fox, '00, was well rendered.

THE athletes came in for a share of honor, and a happy variation was made by the presentation of the medals and pins by the Chancellor. The pins, through Capt. Cornish, were given to the Century Class team, the champions in the hotly contested football matches, while the medals were awarded to Messrs. Sprague, Matthews and Reid, champions of Sport's Day.

The debate was of a strong and interesting character. Mr. M. C. McLean, '98, supported by Mr. A. B. Cohoe, '98, affirmed, "That the British people enjoy a fuller measure of democratic government than do the people of the United States." This was denied by Mr. R. D. George, B.A., and Mr. W. B. Tighe, '99. The clear arguments of Mr. McLean, the terse hits of Mr. Cohoe, the clinching points of Mr. George, and the vigor of Mr. Tighe, held the attention of the audience throughout, although the hour was late.

Professor Mavor, of Toronto University, who had kindly consented to act as a judge, summed up the arguments, and gave his decision in favor of the affirmative. The officers of the "Lit." are to be congratulated on the success of the open meeting.

MOULTON COLLEGE

GRACE BROPHEY, MARGARET NICHOLAS, EDITORS.

MOULTON girl (to McMaster student)—Friday is our reception day, had you forgotten?

McMaster student—He m, h . . . e m m.

Moulton girl (interrupting)—Nervine is a fine cure for all nervous diseases.

OUR regular monthly Missionary meeting was held on Tuesday, December 7th. Miss Thrall gave us a very interesting talk on our duty towards missions. There was a good attendance, and a generous collection was taken up at the close of the meeting.

A VERY enjoyable meeting of the Heliconian was held on Friday, November 26th. The programme embraced the following numbers:—Instrumental selection, Miss Nicholas; Recitation, Miss Thompson; Song, Miss Lyon; Essay on Tennyson, Miss Edwards; Song, Miss Wrigley; Reading of Heliconian papers, Miss Geldate.

Our new and already popular music teacher, Miss Lyon, has shown her interest in the girls by organizing a Glee Club. Its fame has preceded it, for, although we have had but one practise, we have been invited to sing at the open meeting of The Ladies Literary League of McMaster University. If a larger platform be erected for us and one that is not in the midst of the audience we may accept.

THE first recital since Mr. Vogt has become Musical Director of the college, was given on Friday, December 3rd. Judging from the success of this recital, we may hope that they will soon become quite notable in Toronto musical circles. The programme consisted of the following numbers:

- | | |
|---------------------------------------|-------------|
| 1. Sonata for piano and violin, in F. | Greig. |
| Miss Eckhardt and Mrs. Adamson. | |
| 2. Prelude, | Stojoroski. |
| Miss Brophy. | |
| 3. Lieberstraum, No. 3, | Liszt. |
| Miss Nicholas. | |
| 4. Schummerlied, | Schumann. |
| Miss Hume. | |
| 5. Ritournelle, | Helmund. |
| Miss Cox. | |
| 6. Chant d'Amour, | Liszt. |
| Miss Eckhardt. | |
| 7. Scherzo and Humoresque, | Greig. |
| Miss Wrigley. | |

Of these all are pupils of Mr. Vogt, except Miss Wrigley, who is a pupil of Miss Burke. The programme was varied by the singing of a duet, "The Guardian Angel," Gounod, by Misses Wrigley and Hoffmann, and by the excellent rendering of several well-chosen choruses by the choral class, under Miss Lyons' direction.

A VERY appreciative audience gathered in the chapel, Friday, December 10th, to hear Mr. McEvoy, of the *Mail and Empire*, deliver the last of the series of lectures for this term. The subject, "Book and Magazine Illustration," was a very interesting one, and also proved to be very entertaining, as Mr. McEvoy spoke very fluently and wittily. After the lecture, specimens of the plates used in making the illustrations were shown, which added greatly to the interest of the subject.

WOODSTOCK COLLEGE.

S. R. TARR, M.A., D. ALEXANDER, EDITORS.

FROM EXAMS. to Xmas holidays—what a transition! To fortify himself against the former, one student is accused of buying his railway ticket nearly two weeks before the day of closing.

THE Literary societies have had a successful term's work, and an open meeting is talked of for soon after New Year's, which will doubtless sustain our creditable record for high-class entertainment.

THE College welcomes the return of Messrs. A. J. and Wm. Welch, who resume work with the Fourth year. This brings our British Columbia quota up to the full half-dozen.

OPERATIONS are commencing upon our rink, and it is hoped to have it in skating order soon after the holidays. The prospects for Hockey are good, though Ed. Howell of last year's team is no longer with us. The following are the officers of the Hockey Club: Principal McCrimmon, Hon Pres.; E. J. Zavitz, Pres.; M. S. McArthur, Vice-Pres.; D. E. Bagshaw, Sec.-Treas.; J. E. Lang, Capt. The team colors are to be green and white.

DOUBTFLESS, another column will contain a full account of our Thanksgiving Day foot-ball match with McMaster. Suffice it to say here that we enjoyed to the full our visit from the University team, and that we were proud of the Woodstock players on both teams. *Occasionally*, since the contest, it has been remarked: "If it hadn't been for that penalty kick ——!" The team is now about to enter upon its final contest for the season. This will be at the photographer's, and there is no doubt but that the boys will get the better of the camera.

ADIEUX as well as welcomes must find place in College life. We regret that the former have been said to Mr. David Alexander, the student-editor of this department of *THE MONTHLY*, as he has accepted the charge of a mission field at Hartney, Manitoba. His manly Christian influence will be greatly missed in the school, but we trust that in his new work he may find God-given success.

ON Friday, Dec 3rd, the Rev. W. W. Weeks, of Toronto, delivered his lecture on "Guns and Gunning," to the large audience which crowded the College Chapel. When the title was announced, something with fire and energy was expected; and we were not disappointed, for the lecturer's manner of treatment had in it much of the unexpected. His boyhood days seemed to give him the illustrative material for the occasion, and the material weapons of innocent sport became emblematic of the battle of life. As a speaker, Mr. Weeks is a law unto himself; his style is natural, his language choice, his illustrations unique, and his tongue eloquent. His face is sunny, his humor sparkles, his spirit is buoyant. He lives in the experience of what he teaches. He has read men as well as books, and from beginning to end his address was a commentary upon human lives as he has found them. Various types of people were exemplified by character sketches: the "big gun," the "kicker," the "hang fire," the "repeater," and others. With love as motive force, truth as projectile, and spiritual faith to set the life aflame, the lecturer bade his hearers fight "the good fight." The opportunities for devotion to truth and principle are as many to-day as of yore. The future is pregnant with great issues, and the present calls for men of bright hopes and unselfish hearts.

GRANDE LIGNE.

E. NORMAN, B.A., EDITOR.

It is very seldom indeed that we, in our local isolation, have the opportunity of listening to speakers of any other denomination than our own. This privilege was granted us on Dec. 3rd. Under the auspices of the Grande Ligne Church, and by invitation of our pastor, Rev. Professor Morin of McGill University, and lately pastor of St. John's French Presbyterian Church, Montreal, gave us a very interesting lecture on 'La Langue Française au Canada.' He showed the remarkable strength and purity of the language, in spite of the difficulty it had to contend with. Then came a vivid description of the best French Canadian poetry and fiction, and lastly a glance at the historians, with a special reference to Garneau. Professor Morin is evidently master of his subject, which he dealt with in a very interesting way. After the lecture the ladies of the Church gave a supper, to which the students did full justice.

THE past month has had its monotony relieved more than usual by the variety of amusement and entertainment that has fallen to our lot. On the eve of Thanksgiving day the ladies of the school invited the gentlemen to a 'très belle soirée.' This was enjoyed to the full. Thanksgiving day was a holiday and many of the students availed themselves of the opportunity of visiting their homes. At our prayer-meeting on the evening of the same day we had the pleasure of having Rev. Mr. and Mrs. Schofield of Richford, Vt., and Rev. Mr. Lafleur and other visitors with us. Profitable words were spoken by both Mr. Lafleur and Mr. Schofield. Nov. 26th, an interesting programme was rendered by the Temperance Society, when Mr. M. Auger gave us a stirring address on Temperance. On the evening of the 26th, the teachers and visitors enjoyed a concert and tea given by the lady teachers. Dec. 1st, was marked by a visit and address from our new President, Rev. Dr. Dadson, of Montreal. Dr. Dadson is planning for a strong forward movement in undertaking new work in the different mission fields. He remained for our prayer-meeting and gave us a very practical and much appreciated address.

MANY have been the visitors in the past who have wonderingly gazed upon the old log house, in the garret of which Madame Feller first began her missionary work here. For some years past it has been thought that it would be well to purchase this house, and preserve it as an interesting relic. At the same time the Mission has been in need of a place where sick students could be isolated in case of any dangerous contagious disease, such as we have several times had in the past. Combining the two ideas, we have bought the house, moved it upon the mission property, and repaired it considerably, so that it may be used as a hospital in case of need. Unfortunately the repairs needed were so many that the old logs had to be completely covered over. Thus it has lost its old appearance, and few of us would recognize it as the same house. However, it is now in shape to last quite a number of years, while it will at the same time make quite a serviceable hospital.