

THE
WOODSTOCK COLLEGE MONTHLY.

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“WHERE IS THY GUEST CHAMBER?”

No one knows better than the student in college how rapidly time flies. When the first days of the present year were ours, we all planned many things that we meant to do ere its close. 1890 will soon be gone forever with the record of how we have spent it. Are any of us satisfied with our work this year? Do we not realize that much which we intended to accomplish has been crowded out for want of time? We can but echo the poet's cry:

“Labor with what zeal we will,
Something still remains undone;
Something uncompleted still
Waits the rising of the sun.”

With the new year before us the question comes, how can we make the best of our time? Each day has its limited number of hours, and no person gains much in the end by turning night into day. Rest is absolutely necessary for all brain-workers. Nature keeps long accounts, and neglecting our health in youth is a sure way of laying up trouble for future years. We must each decide the things easiest to leave out from the programme. We are mentally arranging for 1891. Exercise we must provide for. The mind must rest while the body receives its proper share of attention. Fresh air and sunshine are tonics no student can afford to dispense with. Worry and anxious thought over things that perplex must be left behind us for a little while (if indeed there is ever a proper place in any programme for worry). “Of making many books there is no end” is more true to-day than when spoken by the preacher nearly three thousand years ago. We must make a choice between the books one would like to read and

those essential to the present need of our lives. So with lectures, concerts and other intellectual feasts. Each must decide how much time can safely be given for these things without robbing ourselves of something better. But amid all our thoughts and plans for the coming year, we hear the Master's voice saying to each of His followers, "Where is thy guest chamber?" Is the best place in our hearts kept for the Master's use? Are we willing to consecrate the year He gives us entirely to His service? His grace is sufficient for each of us, and all our daily duties may be done "in His name," and for His glory. Is it not too often the case that we let other things take His place? If we have once heard the knocking at the door of our heart and admitted the Lord, He has promised to abide with us. We can never crowd Him out, but is not the "guest chamber" sometimes occupied by other claims than His whose right it is to be Lord of all? Let us be careful to keep the right place in 1891 for the Lord's work, and whatever is left undone we may be sure of His presence and blessing.

Belle Halkett

OTTAWA.

ELDER BIJAH'S SERMON.

I hope my bred'ring yo'll keep in view
 De tex' I'be choosin fo' yo' to-night,
 "Whateber yo' hand can find to do,
 You mus' keep doin' wif all yo' might!"

Now dis don't 'ply to some hands I know,
 Wot's allus grabbin' deir nabor's corn;
 Or gropin' roun' when the moon is low,
 And leabin de chicken coops fo'lorn!

Dis tex' don' 'ply to de hands dat plant
 Deir knuckles straight in deir nabor's eyes;
 (I hope yo're lis'nin', Ephraim Graut,
 And won't dis sol'm reproof despise!)

Dis tex' am not for de debil's tools—
Dey don' need preachin' to make dem wo'k!
Deir massa knows dey am no sich fools
De 'poyment he gibb dem fo' to shirk!

Dis tex' am jest for the Lawd's belubb'd,
The weakly chil'en and kind o' slow,
Dat need like de oxen to be shubbed,
And gadd'd a little to make dem go!

Dis tex' am fo' eh'ry darkey here
Dat's sated by grace from de 'tarnal woes,
And yet forgets deir great Oberseer
Don' 'low no laggin' atween de rows.

So, bred'ring, mind wot E'clastus says—
When on the brush or de razor bright.
De hoe or bucksaw yo're hands you' lays,
Yo' mus' keep goin' wif all yo're might!

And yo' in de hindmost pews beware—
(I 'prove no mincin') *beware of hell!*
De snickerin's changed to de gnashin' dere,
Where Lucifer and his angels dwell.

Afore de Massa shut to de doah!
Afore His mercy am clean gone doite!
Repent and strike fo' de shinin' shoah,
And baulk ole satin de ebil one!

De application, and den I close:—
Keep fill'n' yo' lamps at de fount ob grace:
Be fai'ful wo'kers: pay wot yo' owes:
Den look de Lawd right squar' in de face!"

M. A. Maudslayi

LETTER FROM GRANDE LIGNE.

DEAR FRIENDS,—Through the courtesy of the editors of THE WOODSTOCK COLLEGE MONTHLY we have the privilege of giving a few items on our work at Grande Ligne.


In spite of much precaution, the new edifice was not fully completed when school opened on Oct. 14th. A band of plumbers, painters and carpenters still hung about, disturbing us with their presence and noise. In three weeks' time, however, things were going on pretty smoothly—the workmen had left and the pupils had settled down to solid work.

At present we have one hundred and twenty-four pupils, eight, or rather seven, of whom are Roman Catholics, for one a fortnight after his entrance, having been allowed to go to his sister's (three miles away) for some clothing, came back a few days' later to pack up his trunk and leave, alleging that he was sick and could not study. It comes to mind just now, that when the lad's father asked for his admission he was reminded that it would be useless to reserve a place for him as the priest would eventually hear of it and interfere. "The priest attends to his affairs and I to mine," was the reply. How far he was right remains an open question. The names of more than twenty Roman Catholics were enrolled on our list this fall and only eight put in an appearance. This was owing very likely to the influence of the priests, who denounce from the pulpit those who send their children to Protestant schools. The ages of our pupils range from eleven, in exceptional cases, to high up in the twenties and the degree of scholarship is even more varied. On the one hand some are studying their A B C's, while others hold the degree of A. A. One class is preparing to enter college next session and a few of the girls are working in view of a diploma to teach in the Province. Whence an almost endless number of classes and a crushing amount of work on the shoulders of the teachers. Mental culture and general improvement is our great aim, but we labor equally to build up the character of the pupils after the Great Model. Knowing that one cannot be a man in the true sense of the word without being a believer in and a follower of Jesus, we strive to awaken in the hearts of the most indifferent one a true admiration and love for

Him who is all love and holiness. The good work is already beginning. May it go on increasing in momentum until every one has been reached!

The modern improvements in the building: good heating apparatus, bath-rooms, gas machine, lavatory and drying-room, telephone line between the school and the station three quarters of a mile away, &c., are fully appreciated, especially by the teachers and old pupils. There seem to be but two things still lacking, viz., good books for our library and a gymnasium for the boys. These will no doubt be forthcoming at an early day.

Faithfully yours,



MANUAL TRAINING.

A PAPER READ BEFORE THE PROVINCIAL TEACHERS' ASSOCIATION,
MIDSUMMER, 1890.

Manual Training is a term very general in its application. Strictly speaking, it includes all those departments of training and instruction that have as object their the training of the muscles of the hand, and (using the term more generally) of the arm and leg, and in fact the whole body—for the successful performance of any act. The category of manual training subjects extends, therefore, from the playing of scales on the pianoforte, or the manipulation (if the word may be used in this sense) of the pedals of an organ, to the dressing of a fowl or the garnishing of a calf's head for an elaborate dinner. Penmanship and plowing, drawing and digging, painting (in the fine arts) and the papering of the walls of a house: carpentry, blacksmithing, wood carving, knitting, sewing, embroidery, lace-making, and every description of ladies' fancy work, are comprised by the term. It would have been well had the fact that the term is widely inclusive been always remembered. The advocates of the Manual Training—the extremists who can see no good in any ideals of education other than their own, have done much to injure their cause by assuming that their system of workshop training has the principal right to be called *Manual Training*, and, in fact, that no other department of manual activity—such as agriculture—has any right to the name: although, strange to say, they have spent

much time in the endeavor to prove that the Manual Training school—*i. e.*, the new *Manual Training* school, should receive the credit of all the advantages derived from the study of drawing; this, too, in spite of the fact that, as everyone knows, drawing was on the school programme long before the workshop was thought of as an educational adjunct.

It is right, too, for the *opponents* of Manual Training—in its newer and more specialized sense—to remember that, in reality, the introduction of the work of the shop, or the elements of needlework or cooking, does not imply any change in educational principles. The teaching of drawing, of penmanship, and of the bayonet exercise, can be regarded in no different way to that of the hammer, the saw, or the turning-lathe. Were this fact kept in mind, there would be far less outcry against Manual Training than has occurred. Whether the principle of hand-training be right or wrong, we are already committed to it, and the question, this afternoon, is not whether Manual Training shall be taught, but rather to what extent it shall be taught, and whether we shall go so far as to teach that department of it which, by degrees, is attracting to itself the name Manual Training, *i. e.*, work in the shop.

I purpose, very briefly, to outline the advantage of shopwork as a subject of school study, and to indicate the extent to which it can safely be adopted. In limiting myself to shopwork I would beg leave to say that it would be a great pleasure for me to see introduced into our schools some other department of work in the interest of our girls and young women. A thorough course in needlework—in the widest acceptance of the term—and in cooking, and general housekeeping, culminating in interior decoration and house furnishing, would, I am sure, be of the utmost gain to our girls, and would render it less necessary to parents wishing to give their girls a really good education, to take them away from our High Schools, where, unfortunately, in spite of the strong determination of the teachers, everything is sacrificed to the interests of those who intend to enter the teaching profession. Were some such course instituted, far fewer of our girls would be attending schools outside the national system.

But the thought of this paper is concerned with the workshop. And in stating what I consider valid reasons for the introduction

of shopwork, I would by way of preliminary say that my own heart was won over to the department by its wonderful uplifting influence on neglected boys as seen in that grandest of educational institutions in this Province, the Industrial School at Mimico. For four years it was my privilege to see very much of the wonderful transformation accomplished by the Victoria Industrial School. So surprising were the results that I was led to conclude that the boys in that school are really more fortunate in some regards than their brothers in the ordinary city school. I perceived more and more clearly the educative influence of the carpentry, tailoring, farming and baking, till at last I became firmly persuaded that our boys and girls would everywhere learn more and learn better were they daily to give a part of their time to such work. It was with this persuasion that I consented to accept my present position in Woodstock College, which had committed itself to the establishment of a Manual Training Course. During the past year I have been a very careful observer of the effect of the work on our students at the college. It has been my good fortune to work among the boys, to see them taught, and to note in a quiet but very careful way their progress. I am bound to say that my estimate of the value of the course has continually grown. There have, I think, been minor mistakes, but they are inevitable in what is new and will not occur next year. All in all, most excellent results have been obtained.

But some may argue at the very outset that, whether the results are good or not, it is not the business of the State to teach a trade. We hear too much nowadays in ridicule of "bread and butter" theories of education: for after all we cannot well get along without at least a little of the despised article. Say what we may, the first duty of the school is to put the child in the way of living, of living leisurely and enjoyably if possible, but at any rate of living. On what other ground is the boy taught figuring and spelling, the lad penmanship, the young man law or medicine, if it be not to put him in the way of living? For while it stands true that the best way to teach how to live may be not to deal in the school with the identical things that will surround the student in his later life, but to choose a course that may by discipline strengthen the mind, still, if such a course does not eventually render him capable of living, enjoying life and profiting from life, it has failed in its object.

For my own part I can never give the first place in an educational system to anything save the humanities. The study of literature, ancient and modern, the coming into contact with beautiful and ennobling thought, and the endeavor to cultivate the faculty of noble thinking and right living, must always, it seems to me, be the first and chief part of any system that rises above the beggarly elements: The training of the hand must ever fall below that of the mind which directs the hand, and the training of the intellectual qualities must in turn yield the first place to that of the emotions. Yet we must remember that certain studies must be taught because of the value of the skill acquired or information gained in their pursuit. In every system of education the work must be suited to the needs of the children. What a change would take place in our public school programmes were it to become the general thing for our boys and girls to take a High School Course!

And as to teaching a trade, even if Manual Training really means the teaching of a trade, it is too late for the educationists of Ontario to object. It is now impossible to turn back from the educational plow (at Guelph or anywhere else). We have already decided that it is right and wise to teach trades, or professions if you will, for there is no difference. Witness the new Department of Law in the University of Toronto, in which lectures are delivered at public expense on a purely technical subject. Should it be objected that these lectures have a general educative value, the same cannot be said of the Microscopy, or Midwifery of the Medical Department of the same University. Are young men not taught a trade when they are daily instructed to cauterize a wound, to cultivate Bacteria, or cut a leg off short? Nor can it be argued that it is to the interest of the State to have good lawyers and good doctors. For if doctors, then horse-doctors, and much more dentists; if artists, then architects, then builders and carpenters; if mineralogists, then smelters and blacksmiths. The fact is the State can do anything it wants to do, and if it desires to train a carpenter as well as an engineer; a barber, or butcher, or dentist, as well as a surgeon, who can find fault? And, apart from the rightness and wrongness of the principle, we are in Ontario firmly committed to trade teaching.

And why should the fact that a study proves directly useful in after life not be an argument in its favor rather than against it?

And a training in shopwork does indeed put one into a position of power by its very practicalness. Who has not at times wondered in his heart whether he has not been imposed upon in the purchase of a book-case, or in the charges for a tile drain? Were our public men more experienced in the ordinary every-day things of life we should have better pavements, better sanitary arrangements, and better everything; while rogues and scoundrels would have less facility in overcharging for inferior work. The boy who takes a thorough course in shopwork is able when he leaves school to give an intelligent order to a mechanic, builder or architect, explain it by a drawing if necessary, and to feel himself at the same time able to defend himself against poor workmanship and poor material. It is not, after all, strange that amongst the Jews every boy learned a trade, the thought being that it was a good thing to fall back on, and serve as a protection against unscrupulous men.

But *Manual Training* does not make a tradesman. While it is certainly true that a boy who takes a four-year course in carpentry, wood-carving and turning, forging, machine-work and general construction will rapidly learn a trade, still this is no more an objection than can be urged against the teaching of arithmetic on the ground that it is useful to the clerk in the dry goods store. However, the strong claim of *Manual Training* to recognition to a place on the school programme is based on its educative and disciplinary value.

For in the first place it trains the hand and eye and other physical faculties. Since we are physical creatures this is a very desirable thing. "A sound mind is a sound body" does not imply merely brawny muscles and well developed chest—the world is running wild to-day over athletics—but it much more implies, it seems to me, an eye trained to notice and to distinguish, and a hand capable of doing just what is needed.

But shopwork trains and disciplines the mind as well as the hand. When I say this I am conscious that it daily grows more difficult to distinguish between what is mental and what is physical, for every physical act is to some extent a mental act, and is not only brain-effected but also brain-affecting. A person engaged all the time in one simple monotonous act is not likely to be possessed of brain power that belongs to the person whose occupation leads him to vary the character of his daily toil. This is probably the reason that the play-ground is so valuable educationally, not per-

haps so much because the brain is rested by the change as because by the variety of exercise it is fed and strengthened—altered in its arrangement and material.

Moreover, apart entirely from this, the workshop is one of the best places to train in habits of order, neatness and method. The bench, the chest of tools, the tools themselves, the material used and the machinery, all afford easy and unfailing opportunities for the teacher to foster the habits mentioned. To keep things in their places and to take exactly the right steps in performing an operation can be acquired in a workshop better perhaps than anywhere else. The very tangibleness or materialism of the things used makes it possible for a student to arrange and rearrange, and thus of his own self to correct, improve and perfect much better than in dealing with abstract things, which he cannot so well keep in view.

And again, I have noticed that thoroughness can be better taught in the workshop than almost anywhere else. It is so easy to make a mistake, and it is so visible when made that students become very careful, especially when they know that imperfect work is absolutely refused. The perseverance and watchfulness thus developed are most desirable qualities in a lad; and boys that have been given up as worthless in ordinary school work have, by their success in the shop, been encouraged to take an interest in their other work.

Moreover, there is a sense of power begotten in dealing with substances so easily altered and shaped as wood, red-hot iron and molten lead: and the boy is at the same time brought into contact with the most ordinary things and learns to take an interest in them. Thus all things become new. The car wheel is examined to see whether it is made of metal or paper, the bridge to discover the nature of its support, the bookcase to learn the way it is jointed, and so with everything. The boy is taught to sympathise with the great busy world around him, and what is even more important retains that curiosity, that spirit of investigation which is so characteristic of the child in those younger days when it learns so much, but which I am afraid is often destroyed by the routine of our schools.

Of still more importance is the training imparted in planning and creating. In Manual Training Schools the student is required to

make a drawing to a scale of the object he wishes to construct, and then to work from it. In original work there must be first in mind a general conception of what he wants, then comes the thought of the exact form and size, then follow measurements and calculations, and then the drawing is made and worked to. I know of no more valuable training than this, but lack of time prevents further dwelling upon this point.

In connection with the mental value of a course in shopwork, I would direct attention to two things: 1st. That in this, as in everything else, boys may be improperly taught; hence the necessity of putting the work in the hands of teachers of experience, and not in the hands of mere mechanics or machinists, no matter how skilful they may be. At Woodstock we are fortunate to have on our staff men who naturally take to mechanical work. This last year three of the teachers were engaged in teaching in the shop, and we are arranging for teaching help from others of the staff. Thus and thus only will it be possible to make our course valuable educationally. 2nd. That in addition to the mental advantages already enumerated as resulting from workshop practice, this is to be kept well in mind: the workshop should be regarded in its educational relations more as a mathematical and physical laboratory than as anything else. This has not always been kept sufficiently in view by the advocates of this branch of school work. It is, however, being more and more recognised as its chief function. It can be easily seen how wide a scope is offered for the application and explanation of mathematical forms and principles, and for experiment in physics.

But most important of all is the moral effect of a course in shopwork. It has been urged against our schools that they alienate the affections of our young people from the farm and the workshop: and while this alienation has perhaps been over-rated, I am myself aware of boys who have entered school hoping to get a training that would the better fit them for farm life, who have lost their first love as they have proceeded with their work. No boy can undergo a course of training in a shop and all it implies and fail to learn to regard manual labor as most honorable.

It was my intention to outline a course of work from the Kindergarten to the University, but this I cannot do for fear of proving burdensome. Suffice it to say that well-planned and carefully

graded courses are now provided in the schools in which the work is taught. Of necessity some time must be spent in learning how to use and care for the ordinary tools of a carpenter. With us the object is to make the boy discover for himself these things. Then a graded course of exercises is followed out, intended to give skill in the use of the tools, a knowledge of the properties of wood, and the most advantageous way of utilizing material. After the ordinary carpentering come wood-carving, blacksmithing, casting, machine work, and construction of machines and engines, illustrating the departments of mathematics and physical science.

The question is often asked: "To what extent can the system be used in our public and high schools? While experience seems to show that a boy younger than twelve years cannot profitably begin the use of tools, there should be in every public school a bench or two with as many complete sets of tools. Now, when a really good kit may be procured for \$20 or less, there should be no difficulty in securing these. The older boys might profitably use them and follow out the plan of work generally adopted. An hour a day will accomplish wonderful results. In the junior classes preparation should be made for tool work. The Kindergarten, clay modeling and drawing will give sufficient work, and will, if carefully taught, lead right up to the use of tools.

In the High Schools it is not too much to hope for a complete workshop with twenty or thirty kits of tools and an instructor capable of teaching the work. Any teacher who is of a practical turn can, in a few months, acquire skill and knowledge enough to teach the carpentry, and a special course during the summer vacation in a machine shop or in a factory alongside a good workman will enable him to acquire sufficient skill as a wood-turner, or carver, or blacksmith, to warrant him in adding any of these departments to the course. An hour a day, or even every other day, is all that is necessary to make the course profitable.

In the University the shopwork will grow into the study of machinery, the enquiry into the heating power of fuels, the expansive powers of vapors, the generation and storage of electricity, the study of architecture, the application of chemistry to the various industries: in fact there is no limit to the development of the work from the beginnings already made in the School of Science and the physical laboratories of Toronto University. As yet, how-

ever, it is impossible to outline what such a course should be, and we must be content to hope that it will not be long before the same unanimity in regard to the advanced course may be found as now exists with reference to the work in its earlier stages.

W. H. Huston.

STUDENTS' QUARTER.

SNOW.

Mid soft and gentle flutt'ring breeze it fell,
Fell in the night,
Draping the sylvan hill and deepest dell
In purest white ;
Fairest of all the hues fair nature wears,
This robe of light.

Fairer than crowslip mead or daisy hill,
Fairer than they,
Fairer than sunbeam's crest on rippling rill,
Fairer than day :
Too fair for mortal eye this robe divine,
Too fair to stay.

Each glittering star and coronet of pearl,
Perfect in form,
In feath'ry wave and graceful chiselled curl
Made by the storm,
Beauteous alike 'mid gath'ring evening shade
Or early dawn.

Too fair to stay this robe of light divine,
Its festoons gay,
In tears of sorrow in this sinful clime,
Soon melt away,
Emblem of Him who lived and loved and taught
Us how to pray.

All stained, and soiled, and trod beneath the feet,
 Of thoughtless man,
 All unregarded in the busy street
 The torrent ran
 Of tears so copious shed for wrongs, and crimes,
 Of sinful man.

And yet those tears are not unseen by Him
 Who loves His own
 And hears their cry, and though their faith be dim,
 Counts every groan :
 With nature's tears and children's tears is blent
 Contrition's moan.

Hope gently smiling through her tears may sing
 A sweet soft psalm,
 And faith, and love, and joy together bring
 Their healing balm,
 And on the troubled sea of doubt is spread
 Eternal calm.

O. G. Langford.

THE THEOLOG AND ELOCUTION.

Why should it be thought an unholy thing for a preacher to perfect himself in gesture before a mirror? Is it, think you, a reflection on the power of the gospel and the spirit of God? Does it reflect upon the power of Shakespeare's thought that an actor spends hours upon his single sentences?

We are not justified in neglecting any means for perfecting the powers used in public speech, simply because our theme is holy. How often we see brought to the service of Christ a high falsetto voice, untutored gestures, inarticulate expression, a well developed theology and a spinal curvature! If this be right the ploughmen should preach and scholars should go at some more important business, for if the Spirit can do better without oratorical culture, He can do better without an Arts Department or a Literary Institute.

Preachers are fond of the idea that life is a more sacred thing to

them than it is to other men, It is no more so and no less so. In preparing for his work he should master the use of speech as a physician masters his scalpel, a musician his scales, a sculptor his chisel, a painter his brush.

Miracle will never supply what folly or ignorance throws away, unless a man's audience is miraculously stupid. A gardener who neglects his field, has few or poor potatoes in his bin : a preacher who leaves undeveloped his oratorical faculties will have few appreciative listeners in his pews. Baptisms of the Spirit, or theology, will never make up for carelessness in this matter. When there are five thousand people to five loaves and two small fishes, we may justly expect to hear of a miracle. But when you have lungs, larynx, perfect teeth, symmetrical lips and five feet eight of manly stature, and yet you fail, it is not because the Spirit has deserted you, but because you have wrapped your talents in a napkin. You have neglected your instruments of expression. If we sow to indolence or sanctimoniousness in this thing we will of the Spirit reap a very small crop.

Every school that offers to prepare men for public speaking, for the churches of the country, should have a teacher of elocution. I do not mean a Frenchy, flippant, nimble-toed, ex-dancing master, but a manly teacher of this manly art of right speech.

The King's business demands accuracy. Some public speakers on the stage, or at the bar, or in politics, gladly give years and strength to secure a success in their sphere, while scores of the prophets of God bring to the service of their master a theological tin-toned voice, an indistinct articulation, a modulation monotonous as a cradle lullaby, at the sound of which the most restive hearer falls into Morpheus's arms as though touched by the wand of a wizard.

"Take my feet and let them be swift and beautiful for thee?" For ninety-nine per cent. of men who preach, the answer to this prayer is reached by a careful, patient, thorough mastery of written and spoken rhetoric.

As you value your thought give it a worthy expression. As well might Paris have wrapped his Helen in rags or Paul thus have dishonored his Virginia, as that a thinker should clothe his best thought in poor expression. A man's thought is his treasure. Nothing can exalt or impair it. A thought is soul. But you look

for a diamond not on the muddy finger of an urchin, but on the jewelled hand of a princess, Because of the respect you bear your audience, because of the value you place on your thought, your diction and your action should be worthy of conveying the thought which they combine to tender.

B. Grigg.

McMASTER HALL, TORONTO.

CHRISTMAS :

“Christmas !” The same old, dear, familiar name !
 What memories fond within our bosoms wake !
 What eager eyes ! -What laughing faces glow !
 As to our several homes our ways we take.

A student's Christmas is the height of bliss,
 The time when all his many woes depart,
 Euclid and Latin books are thrown aside,
 And hasten all away with merry heart. •

Yes, even those exams. are now despised,
 What reck we of those everlasting pests ?
 A nobler aim awaits us than to grind
 Out Latin roots and scientific tests.

A nobler aim ! Plum-pudding, 'tis, in sooth
 And large mince-pies, and turkey-gobblers young,
 Tobogganing and skating o'er the ice,
 And harkening unto Christmas carols sung.

So now farewell ! ye Woodstock College old ;
 In thee I've spent full many a happy time ;
 In thee true education have I found,
 And comrades, too, from many a distant clime.

A merry Christmas to you all, my boys !
 Remember Christmas comes but once a year,
 With all its hopes and all its mirth and joys,
 But when it comes it brings with it good cheer.

G. H. Clarke.

OUR LECTURES.

LAND TENURE AMONG THE JEWS.

We have been favored with another lecture on the land and labor question, different from, and in many senses of the word better than, any other we have heard.

Rev. Mr. Burton of Toronto delighted his hearers with a new phase of this old subject. Many of the leaders of public thought and advocates of social and national reform would be amused at the idea of calling in Moses, Israel's ancient law giver, to advise in these modern difficulties. Yet the Bible is the only statute book that solves the difficulty and points out the way of permanent redress. What the combined oratory and statesmanship, learning and philosophy, wit and satire, of the great thinkers of our day have failed to accomplish could be settled easily, satisfactorily and expeditiously, by simply following the teaching of the Inspired Word. This the lecturer ably pointed out.

The line of argument was as follows:—

In Isaiah V., 1-4, 8, 11, 22, we read:

“1. Now will I sing to my well-beloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

2. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

8. Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

11. Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

22. Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink.”

Here we have set forth in striking language the land and liquor question. Many centuries have rolled away and the same two questions are agitating the world. When Israel departed from Moses' law, suffering and misery followed, and we still have suffering and misery the direct result of an infraction of the same law.

In the great cities of the old world, more especially in London, this suffering, distress, squalor, wretchedness is heart-rending. Side by side with the finest churches, the richest cathedrals, the wealthiest homes is misery indescribable. Walk the streets at midnight and in the dark recesses under bridges, hidden away in every conceivable corner, under the twinkling canopy of benignant heaven, cold, hungry and destitute the poor may be found sleeping. Rouse the sleepers and you will find in many cases, *no work! no work!* is the cry. Can it be wrong to wish that these palatial churches would swing wide their ample portals and shelter these shivering souls for whom Christ died. When will the day arrive of which the inspired historian and prophet spoke in Isaiah XI., 1, 2, 4, 5, 6, 7, 9, and in chap. 35., 1, 3, 4, 5, 6, 10 :

1. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots :

2. And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5. And righteous shall be the girdle of his loins, and faithfulness the girdle of his reins.

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together : and a little child shall lead them.

7. And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox.

9. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

1. The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose.

3. Strengthen ye the weak hands and confirm the feeble knees.

4. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence: he will come and save you.

5. Then the eyes of the blind shall be opened, and the ears of deaf shall be unstopped.

6. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

10. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Have we no right to look forward in joyful hope to these brighter days? Must we believe that this universal strife between riches and poverty must go on forever? Is it not right to believe

“There’s a good time coming, boys! a good time coming?”

Every man has a right to existence, to life, liberty and peace but not at the expense of strife, bondage and death of others. Our present society organization seems to sanction violence, oppression and cruelty. Surely something is wrong that can be righted. This is the problem men have been studying, many have decided that the trouble lies in the ownership of lands, but few—very few—have gone to the Bible for direction out of the difficulty.

In Genesis 23rd ch. we have an account of a transfer of land. Abraham buys, not from an individual but from a tribe, a piece of land for which he pays cash. It would seem that the ownership was vested not in one person but in a community and the transaction was made accordingly.

Again, while Joseph was governor of Egypt he bought up all the land for Pharaoh. Who was Pharaoh? The government. He bought out all the vested rights of all the people and paid them liberally. Then he *gave* the people seed corn and asked as a ground rent one-fifth of the produce. Was this a wise plan? Was it economical? Did it not effectually annihilate monopoly? Did it not give all men an equal chance? Can our thirteen houses of legislature be managed short of one-fifth of the produce? If a man has a bad year and his crops are poor, is it better to pay in proportion or be compelled to pay the same tax as in prosperity? Under this system each man was a direct landholder from the

crown and on an equal footing with every other landholder. Was Joseph's plan wise ?

Now it is well known that the Jews were a theocracy, and in Lev. 25, 23 we read : "The land shall not be sold for ever, it is mine, ye are strangers and sojourners with me." God said to men, you did not pack the iron in those deep substrata, you did not build hills of coal and cover them with forest, I did this for your benefit, the produce is yours, the land is mine. Men bought and sold the right of possession for a few years, ten, twenty, thirty, until the year of jubilee, when it again returned to the original tribal possessor.

In Nehemiah 5th ch. we read of just such troubles as are now afflicting us. Rulers exacting too much from the poor, landholders complaining of hard times, then comes a day of general restoration and rectification.

A few years ago a farm near Kingston was mortgaged for \$10,000. In a few years it depreciated in value. The holder finding it impossible to pay the interest, made an assignment. The mortgagee made a rebate on the mortgage of \$2,000 and forgave the holder of the farm the interest. Was this case similar to the one in Neh. 5 ? Was it settled along gospel lines ?

Is it right for a man to be able to say, "I made \$400,000 yesterday on a land transaction," simply by the process of writing off a deed while at the same time hundreds of women in the city of Toronto drag out a miserable existence making shirts for 10 cents apiece.

God says the idle shall suffer hunger, but in our day the idle too often eat the fat and drink the sweet.

If every man, idle and industrious alike, held land directly from the Crown and was taxed in proportion to its value, surely there would be less injustice and less suffering. But this cannot be in a day or a year, yet we should pray and labor for it. The thin end of the wedge could be safely inserted by a more just system of taxation which many are advocating ; but while the monopolist has the reins the poor are downtrodden, luxury and want must co-exist, and all because we have despised the Great Lawgiver and made substitutes of our own.

O. N. E.

EDITORIAL.

EDUCATIONAL ADDRESSES.

"No man liveth to himself" teaches us a truth as applicable to institutions and corporations as to individuals. The saying is not merely a statement of fact but it is also an incitement of right conduct and aggressive life. No educational institution has a right to "campus" its influences and confine them to its own halls. The better the ideal the greater the wrong in placing it under a bushel. We have a strong conviction that the work of McMaster University, in its various departments, will be the means of almost as much good in influencing other Canadian Universities as in influencing its own students. We have therefore read with pleasure a pamphlet entitled *McMaster University: Educational Addresses*, containing the address of Dr. Rand at the opening of the Arts Department, the oration of the Rev. Jno. McLaurin at the unveiling of the portrait of Dr. Fyfe and the sermon on *Perfect Manhood*, preached by Rev. Dr. Goodspeed at the recent Convention. These three papers are all interesting and important as indicative of our educational future, and our aims and methods. We wish we could give them a more lengthy notice, as they are worthy of a place in the denominational memory.

THE BIBLE IN THE SCHOOLS.

It is not often, perhaps, that the Hon. Edward Blake forgets to apply in general the principle he advocates in particular. We think, however, it will be difficult for him to reconcile his speech at the opening of the High School at Bowmanville with his position with reference to Toronto University. Mr. Blake, at Bowmanville, took occasion to enforce in most eloquent language the necessity for not only the devotional reading, but also the careful study of the Bible in our public schools. We do not care to discuss this question of Bible study in our schools. Baptists have made no doubtful declaration of their views on this matter, and we could easily point out the difficulties that such a policy would involve. We have nothing here to say as to the advisability of Bible teaching in our schools; but we would point out Mr. Blake's inconsistency in arguing for definite, systematic teaching

of the Bible in the public and high schools, while at the Provincial University—with whose policy Mr. Blake, as Chancellor, must be well in accord—absolutely no place is given in the curriculum for Bible study, except in the way of linguistics. If the provincial system is so worthy of animadversion in the case of the public and high schools, what shall be said of the University where even less attention is paid to the Bible.

CHRISTMAS!

To say anything new about Christmas is almost impossible and we have not thought to make the attempt. But as we sit in our modest yet cheerful—*simplex munditiis*—sanctum our thoughts are turned to the many homes THE MONTHLY will enter at this joyous season.

We cannot bring ourselves to be content even with the cheery words, "A happy Christmas," for they are so little understood in their real meaning, but with hearts touched with Christian love and to some extent inspired with the beauty of Christ's life with its inexpressible sweetness, its deepest and purest sympathy, its sadness and sorrows and grief never approached by other being, and yet brightened, adorned, glorified and rendered beautiful by the depth of His joy—with hearts made tender by all that He said and did and suffered, we send Christmas greetings: "Let the word of Christ dwell in you richly in all wisdom" and "Grace be to you and peace from God Our Father and from Our Lord Jesus Christ who gave Himself for our sins that He might deliver us from this present evil world."

STATE AID TO MEDICAL SCHOOLS.

That was a manly statement of policy made at the recent annual dinner of Trinity Medical School by Dean Geikie when he declared that his school would never cease to oppose the course of the University of Toronto in adopting as its faculty one of two competing schools of medicine and expending funds thereon. What has the Government of this country to do with the preparing of young men to be doctors? Are the working people of the country to be taxed to give a professional training to be used in a

very large number of cases in making fortunes in the United States?

It may sometimes be right for the State to give aid to special institutions such as medical schools, but it is very seldom, and certainly not when the work is being well done by two schools in the same city and others in other cities. What makes the absorption of Toronto School of Medicine all the more peculiar is that only a few years ago when this medical school was in identically the same position with regard to Toronto University as it now is it was set loose by the latter on the avowed ground that it was not the function of the State to educate doctors. What has caused the sudden change of policy?

NEW DEPARTMENT.

We are pleased to be able to announce that, beginning with our next issue, there will appear in THE MONTHLY reports of the doings and progress of the three other branches of the University, the Arts Department, the Theological Department and Moulton Ladies' College. The existence of this department will tend to bind all institutions together, keeping us out of the ruts begotten of seclusion and at the same time informing the friends of all the institutions of the work being done.

HAZING.

In two of our contemporaries—the *Varsity* and the *Queen's College Journal*—an interesting discussion is going on concerning college hazing. We are sorry to see a slight reaction in these well-known institutions in favor of this relic of the time of the middle ages or an even more barbarous period. We have confidence however that it is only temporary and that the attempt to revive hazing—by a *concursum*, a *muftid throne*, or any other fancifully named mode of interfering with private rights—is the last effort of a lost cause. There is nothing that can be said in favor of hazing, and students are wise always to set their faces against it. One can always estimate the real worth of a principle by regarding the real worth of and character of those who support it. We believe we are right in asserting that an impartial historian of the

course of hazing in any educational institution where it has had free course will give it as his judgment that the leaders are not the best men. They are often clever but they are not the most honest, the most pure, the most sympathetic. To tell the truth hazing is only a combined system of bullying and the most clever and ingenious bullies are generally its strongest advocates. The Freshman who most needs hazing, in nine cases out of ten becomes the leader of hazing in the subsequent years of his college course. We are therefore surprised that a journal, generally so wise in its conclusions as is *Varsity* under its present management, should give any uncertain sound about this matter. Some three years ago the students of Toronto University arose in their indignation and power and decided that no student should be allowed to impose on another by an interference having merely brute force as its argument. We have confidence in the student body to believe that any change of feeling now evident is not permanent.

A NEW PUBLICATION.

We extend a cordial hand of welcome to *The Baptist Visitor*, the first number of which is to hand. The *Visitor* is published in the interest of the Women's Home Missionary Association of the Baptist churches and is a charming little periodical. We would commend it especially for the very simple and very artistic design that ornaments the front page of the cover. The great tendency in artists to-day—that is in second rate artists—is to make a medley of everything whether it be the design of a house or a programme card for a concert. The thought seems to be to crowd conventional Japanese, Chinese, Egyptian, etc., forms together without any thought of consistency or propriety. Hybridism in art is always deplorable and we are glad that the *Visitor* has distinguished its advent by its adoption of a plain, sensible, substantial and artistic cover. The editorial work is well done, though we could wish to be made better acquainted with the history of the origin of the publication. However, modesty is a good quality. Our people are now certainly well served with missionary information. With the *Link* overflowing with foreign news and the *Visitor* graphically describing home enterprises, no one can rightly remain uninformed about our work.

COLLEGE NOTES.

SOCIETY WORK.—The two older Societies, the Philomathic and Excelsior, failing to find employment for all the latent talent in the school, a third literary combination has sprung into existence, subscribing itself the Fyfe Self Help Society. Its members all reside in the east building and the efforts of the society are confined within its walls. This is the second year of its life and its meetings all along have been well sustained and enthusiastic. Recently the society held an open meeting and presented a very interesting programme, the chief feature of which was a mock trial. As far as practicable the regular forms and usages of court were followed. The various parts of clerk, crier, counsel, witnesses, &c., were all well taken, and the whole programme was one of the most creditable and enjoyable of the term. There is some talk of having the trial scene reproduced at an open meeting.

THE LIBRARY.—The Principal has received word from Dr. Rand of McMaster Hall that he is sending to our library Stedman's *Victorian Poets* and *American Poets* with a few other volumes not yet selected. The corner devoted to Canadian literature is slowly receiving contributions from students and others.

THE EXECUTIVE COMMITTEE.—This committee of the Board of Governors of McMaster University met in the College Friday evening, Dec. 5. There were present the Hon. Jno. Dryden, Thos. Lailey, J. Short McMaster, D. E. Thomson, Mayor Karn, the Rev. Jno. McLaurin, and the University Secretary T. F. Webb. The members were very faithful to their duties, it being rumored that they did not adjourn till 2 o'clock the next morning. We cannot vouch for this statement, but it is certain we saw very little of them.

A GRACEFUL DEED.—The Philomathic Society has this year distinguished itself by presenting to the College Chapel a very pretty and serviceable set of globes for the gasoliers. The appearance of the room has been greatly improved, and better still the strong feeling the boys have for the College has been manifested in a way all the more pleasing because of its spontaneousness and lack of ostentation.

Mr. Fradenburg is working with the churches in the Cayuga district.

Mr. W. D. McGee, who was recently called home, expects to return after Christmas.

A considerable number of applications have been received for attendance next year. The question is, "How will the new students be accommodated?"

THE MANUAL TRAINING.—We understand that the recommendation of the Principal to procure the forges necessary for the work in blacksmithing after vacation was adopted and that the forges will be in their places waiting the return of the senior manual training class. We all rejoice at the thought of the grimy vulcans "making the welkin ring to the sound of the merry anvil."

THE ORCHESTRA.—The College Orchestra, though organized late in the term, has been in great demand. In fact the demand has been too great and several invitations have been unwillingly declined. Their selections at the Reception in Knox church and in the Y.M.C.A. Parlors were enthusiastically received. It was an especial regret to have to decline to appear at the Reception in the Central Methodist Church and at the concert given by the united churches of the town in aid of the poor. But work must be done.

PICTURES.—The photographers down town must be getting rich. It is stated that one Saturday afternoon a certain photographer had sixty college students asking for sittings. The football team, the orchestra and some of the smaller societies have all had group pictures, and a great trade has been done in cabinets.

Checker-boards are all the rage among manual training students. B. W. Merrill, Jas. Pirie, old students, visited us recently.

Our last two meetings of the Judson Missionary Society have been more than ordinarily interesting. On Nov. 20th a paper was read on Manitoba and the Northwest Missions written by Rev. J. Doolittle. The following points were especially interesting: (a) Mission work at home and abroad *our*; (b) ten years history of the Northwest, its speedy development, its fine climate, its fertility, its progress in population, commerce, education, &c.; (c) our commission, "Go in and possess the land;" (d) the splendid opportunity, the great need, the greater responsibility; (e) are we answering the call? O. G. Langford gave an address on "How to deal with souls," emphasizing the following points: 1. No excitement necessary. 2. Faith in God essential, indispensable. 3. The need of a

clean heart, consecration. 4. The use of the Spirit's sword, the Word of God. 5. A right beginning, conviction before conversion. 6. Patience, do not attempt to gather unripe fruit. 7. A deep sense of the value of souls, lost or saved. 8. A knowledge of what it is to be born again. A very interesting and profitable discussion followed, which is to be resumed in the near future. On Dec. 11th Rev. J. B. Kennedy of Norwich gave the Society a very stirring address on the Chinese of British Columbia. Many of us are much more in sympathy with the Chinaman, his needs and his claims upon us than we were before. The chief features of the address were: (a) The great commission, "Go ye into *all* the world." (b) Chinese character, industry, perseverance, sobriety, kindness, reverence for the religion of others. (c) Our great trade with China over the C. P. R. bringing us into constant communication. (d) China's need for medical missionaries. (e) Success of past missionary efforts in China. (f) The grandeur of the work of the missionary, the missionary a true hero.

Principal to Student.—"I'm having my little joke now, one cent, please?" Student.—"For what, Sir?" Principal.—"To send home your report." Student thereupon produces the coin and calmly demands a receipt. Principal laughs heartily and acknowledges the student has turned the joke against him.

Mr. G. H. Williams has left us recently to take charge of the church at Campbellford. We wish him every success in his work. We understand that Mr. Pugsley is to assist him in conducting special services during Christmas vacation.

AT HOME.—On Friday, Nov. 28, the ladies of the College gave an At Home to which were invited, besides the students, a large number of the ladies of the town. A very enjoyable social hour was spent. The buildings throughout were tastefully decorated with evergreens, and when all adjourned to the dining-room and to the number of more than 200 sat down to the enjoyment of the spread prepared by our worthy Steward, the room presented a pleasing and animated appearance such perhaps as it has never worn before. Immediately following the reception came an open meeting given by the two societies. The chapel-room was filled with friends who had accepted the invitation of the students to attend. The leading features of the programme were a dialogue given by the Excelsior boys, *The Oracle* read by J. B. Torrance, and a debate on

the abolition of the Dominion Senate, discussed by Messrs. Nimmo and Stone for the affirmative and Messrs. McCaw and Sparks for the negative. The evening was thoroughly enjoyed by the students and apparently so by the visitors as well, and the one thought and question that found expression at the close was—"When will the next reception be?"

Luckless One (at Latin exam.).—Oh, I say, how do you translate "Puella dicit, 'Ego possum?'" Suddenly an inspiration strikes him and it appears on his paper thus: "The girl says, 'I am Mabel!'"

Mr. Wolverton a few days ago informed the third year arithmetic that the subject for the next day would be exchange and stocks "Change my socks, Sir?" exclaimed a youth in the rear, who had not been paying very strict attention. "Why we don't study that in this school?"

Archie Darroch has recently had half-a-dozen teeth removed. Apropos of this, we produce the following—"And now have I an aching void the world can never fill, but Doc. McLay will be annoyed, for I can't chew his pill."

An awkward calamity befell the College the other night. Scarcely had the boys settled down to work when the gas suddenly went out. Some very ludicrous scenes resulted. One theological student in his search for matches fell headlong down stairs; one professor, whose lady fair had left him to put the babies to bed, was busily at work at his assigned task when the darkness overshadowed both father and sons. At the same instant a score of voices above were heard in clamorous yells demanding, not too politely, lamps—light. Before the necessary lamps could be found the weary babes were crying lustily and the flurried professor was almost distracted. These are among the joys of married life. A few kisses soon satisfied the babes, but not so the boys. Such sudden darkness and but a limited supply of lamps rather demoralized the study hours for the evening. We have the joy however, of knowing that the homes of Woodstock were all in darkness too. Result: Some change in the faculty that runs the gasometer down town.

Proposition omitted by Euclid—"What shall it profit a man if he gain the whole world and lose his own life." Conversely—"What shall it injure a man if he lose the whole world and save his own life."