

The school continued to grow and prosper. Its graduates were everywhere successful; its future was assured, and, oh! how much brighter that future would have been had no untoward events, of which this is not the place to speak, occurred. Cheered by such a prosperous career and full of anticipations he built the present College, and went to Scotland to seek a distinguished scientist whose name would add still more lustre. He returned bringing with him Doctor Lawson, of Edinburgh University, now of Dalhousie College, who took charge, on his arrival, of Chemistry and Botany, and established here the Royal Botanical Society of Canada.

No Anatomical Act existed at that time, and the bodies of those who died in the jails and penitentiaries unclaimed had the benefit of two funerals—one at the public expense, the other at that of the College. Material was necessary and so the unfortunates had to be disturbed in their rest. In these expeditions for subjects, the doctor and his famous black horse "John" sometimes took part. He often said "John" knew more than a first year student, though only when excited.

He gave a little supper to the boys after, to keep them from bad habits. On one occasion he instituted a change. They were all to go home quietly and go to bed, an intimation received in sullen silence. They resolved to astonish him. So after they arrived at the College he was astonished to see them assemble together. No word was spoken, but a dozen flasks flashed in the moonlight; the doctor's health was drunk in silence.

He saw the point and at once said: "Gentlemen, I understand; I will furnish any refreshments required in future; pray never repeat this experience," at which they cheered. On another occasion they had a good opportunity to test his courage. As they approached the cemetery to their surprise they found a force of twenty armed men, wearing the arms and great coats of the volunteers; retreat was impossible, so hastily placing the shovels under their overcoats they boldly marched through the crowd. One of the students knew some of the guard and turned back to speak to them. Just then the doctor's rig was heard rattling at a terrible rate in the distance. They resolved to test his courage and waited until he came up, when they introduced him. Some of the guard were offensive, the doctor explained how matters were and argued with them, so that all were nearly convinced. When the few dissatisfied vowed they would shoot the first man who crossed the fence. An altercation ensued. The Doctor challenged any man in the crowd to single combat, to come off the following day at noon on the market square. The battle never came off, but the boys had faith in the Doctor's loyalty and courage. Many such instances might be cited.

At New Year's when the students called they were treated to a mixture of very agreeable properties, called "Athol Brose." When he moved into the "red clay" he gave a grand ball, which experience did not justify in repeating, and he made a practice of giving to the graduating class of each year a dinner. That was of the most recherche kind, and displayed such elegance and refinement as to leave the most pleasant and agreeable impressions.

No fairer nor more impartial judges than medical students exist. Relief from hard severe study is occasionally found in rough, boisterous jollity. It appears a necessity, as it has always been the case, but they are not to be judged by these. They respect amiability and gentleness. They honor talent and skill and industry, but they love a bold determined fighter, and because the Doctor was ever ready to fight in their behalf, that he had not only the pluck but the necessary means, and that he sacrificed without hesitation advantages and friends when he felt he was right. This course, not always prudent, challenged more than their admiration, at all events impressed with a generous enthusiasm those who came in contact with him as students, more than all their teachers combined. Could he have claimed a brighter laurel or obtained higher praise?

COMMUNICATIONS.

ELOCUTION IN THE PULPIT.

IT is to be regretted that the writer in that bright and enterprising journal, the *Manitoba College Journal*, who undertakes to criticise the article "Elocution in the Pulpit," published in No. 3, Queen's College JOURNAL, has entirely misunderstood and misrepresented it. The critic says the writer of the article "explains the meagre congregations which attend many of our churches, by the preacher's utter ignorance of the simplest rules of elocution." What the writer did say was that his "utter ignorance" to a very great extent explains the meagre congregations.

The critic again says, "a reverent man will not gabble off the scripture. . . . when a man has a message from God to deliver he will find people to listen to him even if his gestures are unnumbered and angular and his voice not thoroughly trained."

If it is true that a reverent man will not gabble off the scripture, then at least 75 per cent. of our preachers are most irreverent. It is a positive and deplorable fact that even a larger percentage than that given do "gabble the scripture" and so twist and misrepresent the truths of scripture, by their ignorance of the simplest rules of elocution that if the great apostolic writers were to hear their writings read as they often are in the pulpit they would not recognize them.

The argument used against "Elocution in the Pulpit" is an old one, which usually takes the form "give the people the word and that is all you can do."

The critic would not relegate the elocutionist's art to an unimportant place. He holds, however, that the criterion by which a preacher's success is judged is essentially different from that by which an actor's is estimated. This is readily admitted. The actor's work and object is to entertain and instruct his audience merely and when he succeeds in this he has done his duty. For this purpose he devotes himself to the most careful study of all the arts by which man masters men. This is often a long process, and not infrequently is it the case that a successful actor is past middle life before he makes a reputation. But the preacher is an instrument in God's