

IN the December number of this paper notice was given of the proposal to establish an INTER-COLLEGIATE LECTURE BUREAU OF THE MARITIME PROVINCES. Since that issue the Chairman of our Lecture Committee has been in correspondence with the sister colleges, and there is now every prospect of bringing the scheme into working condition. A meeting of delegates from Kings, Dalhousie and Acadia has been arranged for at Windsor as the most central position; and at that meeting a basis of organization will be submitted for their approval. We have confidence in the feasibility of the undertaking. A much better class of lecturers can be secured, and at a cost within range of the student's finances. This has been a great drawback in the past. For a distinguished lecturer to travel hundreds of miles to favour one audience involved more expenditure than a college single handed could well afford to shoulder. We hope that the remainder of our Maritime Province colleges will see their way clear to join us in the near future.

NEW Testament Greek has an acknowledged place in classical training. This is, it represents a dialect peculiar to the time when it was written, and in some respects to its authors. Its thought is unique, and native to no other language or period. It therefore is a part of Greek literature, quite as essential to its unity and completeness as the Iliad or the works of Aristotle. But the New Testament in French or German, substituted for Greek in the Modern Languages' Course, does not by any means stand in the same position relative to that branch of study as the Greek Testament does to the Classics. First, as a translation it does not have the same standing as an original composition. Just in proportion as it is a translation and not a paraphrase, carrying over its own idioms whenever possible, and avoiding all looseness of rendering, is its claim to belong to the literature of the time defective. And exactly to the same extent that it has merit as good French or German, does it fall into the inferior category of foreign thought clothed in European phrases, not fairly presenting the texture of the French or German mind.

If the object of its study is ethical, the scheme is self-condemned, for to English students the English version of the scriptures is more intelligible than the Greek, and still more so than the French or German, which they are obliged to re-construct into their own tongue. If, therefore, as seems to be the case, the New Testament has no logical claim to belong to the modern Language course, why does it remain?

Literary.

AMERICAN ABORIGINES.

No. I. THE INCAS.

While various races in the old world were struggling to rise above their primitive barbarity, the dusky dwellers on the undiscovered continent beyond the western waters were making similar search for the light of civilization. Both North and South America showed to their discoverers Indian nations possessing many of the arts of civilized life and systems of government that surpassed in many of their features some of those destined to play a greater part in the world's drama. The one furnishes a noted example in the kingdom of Mexico, which increased in influence and extended its dominion under the stern severity of the warlike Aztecs; the other is fittingly represented by the Peruvian empire, whose people were regulated by institutions moulded by the mild and patriarchal Incas.

The Incas' empire had its beginnings in the security of the mountains and the narrow region lying between them and the coast. Here, protected by the steep slopes of the towering Andes, and fearing no approach by the pathless Pacific, the people that traced their descent from the sun established themselves and declared their mission to be, like that of their genial progenitor, to enlighten their countrymen. The origin of this race of so lofty pretensions is enshrouded in the mists of tradition. A commonly accepted account claims that the great luminary, pitying the benighted condition of the natives, sent two of his children to dispel their darkness. These fixed their abode at Cuzco, which was ever after the metropolis of the empire and the home of the descendants of the heavenly visitants, the royal race of the Incas, from among whom the emperor or Inca, as he was popularly known, was chosen. The site of the capital, as well as the appearance of the country surrounding this nucleus of an empire, was not calculated to inspire a people unprepared for difficulties. The steep slopes of the rocky Cordilleras and the arid stretches of the plateaus promised little beyond a bare subsistence to their inhabitants, while the level tract between the Andes and the sea was entirely barren, except the valleys of the rapid rivers that make their way across it. But nature's barriers