

the appalling manifestations of Jehovah's presence." Down the Red Sea 1300 miles, out the Gulf of Aden, past the Island of Socotra, and on for 2100 miles and we come to where the "spicy breezes blow soft o'er Ceylon's Isle." Touching here to exchange mails 1200 miles more of ocean is traversed and we reach Rangoon, the chief city of British India. Among the interesting things here described was the great Shway Dagong Pagoda, which stands on a hill behind the city. This structure is 369 feet in diameter at its base, and 320 feet high, and is entirely overlaid with gold leaf. Again embarking we are carried around the Malay Peninsula to Bangkok, the capital of Siam, having stopped to become acquainted with Maulmain, Penang, and Malacca. The lecturer here gave a full description of this "Venice of the East," its floating houses and the customs of its people. Leaving Bangkok the voyage is retraced around the Malay Peninsula and across the Bay of Bengal toward India. "As we approach the coast, and gaze upon its templed hills, it seems for some reason more venerable and grand than all the other lands of the east. It is India, ancient, mighty, far-famed, gorgeous, India. Its hoary antiquity, compared with which, the nations of Europe are modern novelties—its wonderfully eventful history—its ancient civilization—its royal dynasties of rajahs and sultans and nabobs—its fearless warriors, such as Hadn-Ali and the "Lion of the Punjab"—its literary culture, founded on the sacred Sanscrit—its boundless wealth in pearls and gold—its varied and inexhaustible merchandise—the magnificence of its courts—a land, walled on the north by the loftiest mountain range on earth, having a sea coast of 3000 miles studded with cities—its fertile plains traversed by mighty rivers, sweeping past the walls of hundreds of towns—a land of palaces and temples and mosques—it seems invested with a dignity that no other land possesses." Speaking further of India the lecturer said in closing, "what has she not except christianity? She has government, commerce, education, modern improvements, but while her false religion lasts with its blinding, debasing, idolatry, its monstrous superstitions, its corrupt morals, the people must remain as they are; and the day is surely coming when from the snowy peaks on the north to the wave-washed shores on the south the light of christian truth shall shine, and redeemed myriads shall walk in that light."

Such a Synopsis can convey to our readers but a faint idea of the character and worth of the lecture. As Mr. Boggs proposes soon to sail for India, and re-engage in the work to which his soul is wedded, we cannot expect soon again to have the pleasure of listening to his words. But should we never hear his voice again, he will we feel assured long be present to us in memory. We bid him a *bon voyage*, and trust that he may be spared for many years of usefulness in the sphere for which he has heretofore shown himself so well adapted.

THAT MATCH.

THE *Dalhousie Gazette* is agitated over it; not satisfied with a two column report, the sapient quibbler of the exchange department drags it in and there expatiates. It would, perhaps, have been fully as interesting to the public had the latter withheld his views, (profound as they are), since one merely serves to show the incongruities of the other. The reporter certainly is not deficient in presumption. After saying that the statement of the ATHENÆUM reporter, viz., "that Dalhousie's peculiar interpretation, etc., is positively untrue," in another elegant English sentence he continues, "there was no dispute about the interpretation of any rule but one, and that only applied once." Quite correct; there was *but one*, and that only applied *once*, but that same *one* and that *one* application were just as stated in the ATHENÆUM report. The Dalhousie reporter admits this, and yet with a logic all his own, with an acuteness and coolness quite original and refreshing, proceeds to call the ATHENÆUM reporter a liar. The reporter did say this concerning Dalhousie, again says it, and will continue to do so, notwithstanding the danger his reputation undergoes by his veracity being questioned in the way this brilliant muddler has undertaken. The Exchange man evidently did not compare notes before he gave to history his consistent version. Dalhousie gave no interpretation, says the scribe. Here is consistency now surely; common sense and consistency verily shaking hands. If the writer had used his brains (we speak hypothetically) he would have seen that an interpretation must have been given the rule before the dispute occurred at all, since the team played contrary to our interpretation and contended they were right. The case was thus:—Prescott affirmed that he was right, and produced the rule proving it. Dalhousie's umpire ridiculed this as being made in "the year one"; when asked to produce another he gave the quite, indefinite and ambiguous answer, that he "kept it in his head." In spite of protests the referee gave his decision against us, although contrary altogether to the rule, and the game was only continued by Acadia yielding the point. It was admitted by one of the Wanderers best players, who was on the field at the time, that our contention was right; but he excused Dalhousie on the ground that there was no penalty for breaking the rule; they had not been accustomed to playing our way, hence no attention was paid to it. The matter is certainly small, but to have your report of it denied point blank, with not a tittle of proof to back it, is not so much so. Dalhousie should be the last to say anything about lying on the ball; it is an innovation belonging to her team, practised both this year and last. It acted first-rate so long as it was confined to their side, but became a crime immediately upon the other side taking it up. It is rather remarkable that the reporter did not notice that "moving the for-