

THE *Christian Visitor* of the 26th ult., contains an editorial on college government. The first two paragraphs refer to troubles between the faculties and students of Hamilton, Harvard, and Princeton, and are mainly copied. The last has all the virtue of originality as the following quotation will show:—

"Among us, those reforms have been carried out with less trouble. The students are to be congratulated in their success. They have been able to publish to the world in the *ATHENÆUM* that at last the Faculty works *without friction*. How much trouble and pains they have expended to bring about this happy state of things, is modestly suppressed. In olden times the Faculty felt responsible for the friction on the part of the students, but now this matter is reversed."

Such a gross perversion of the paragraph in the *ATHENÆUM* alluded to, would be unworthy of journals of less lofty pretensions than those of the *Visitor*. Our remarks had no connection with college government, but were made in reference to the new departure. Neither in words nor in spirit, did they imply that *at last* there was harmony in the faculty and that the students had brought about that result. We simply stated, that there was no evidence of friction in the faculty, in order that those who anticipated the contrary might know that their misgivings had no justification in fact. As the attitude of the faculty to the "departure" had been publicly discussed we deemed the statement both pertinent and just. We supposed, moreover, that each and all of whatever party, would be glad to hear that the arrangement by which the difficulty was settled was practically succeeding. Subsequent correspondence in the *Recorder* clearly shows that we should have allowed for at least one crank.

We do not take the *Visitor* to be of the same mould; but its ironical and false construction of simple statement might be thus interpreted. If we can read between the lines, the intention was merely to strike somebody. Such an ambition when not wrongly inspired may be innocent and perhaps laudable; but the morality of manufacturing a pretext is very questionable.

As the *Visitor* congratulates the students, we return our thanks for its kind implications, generous sympathy, and noble lessons of verity and wisdom.

#### MICMAC LITERATURE.

THE bureau of ethnology of the Smithsonian Institute, Washington, has opened negotiations with Rev. Silas T. Rand, of Hantsport, Nova Scotia, with a view of obtaining the MS. of his Micmac grammar and dictionary, upon which he has been engaged for over thirty years. The bureau is publishing a Bibliography of North American Linguistics, about one thousand pages of which are in type. We understand that Mr. Rand has three large MS. volumes of his dictionary ready for the press, and the materials for two other MS. volumes, being the remainder, are ready to be copied out.

The following are the titles of the books in the Micmac language which Mr. Rand has already published. The list is worthy of permanent record:—

1. A short statement of Facts relating to the History, Manners, Customs, Language and Literature of the Micmac Tribe of Indians, in Nova Scotia and Prince Edward Island (1880).
2. The History of Poor Sarah, a pious Indian woman (a translation of a tract of 12 pages.).
3. The History of the Word of God. (An original tract of 10 pages.)
4. The Gospel of Matthew.
5. A small First Reading Book. (About 24 pages.)
6. The Gospel of John.
7. The Book of Genesis.
8. The Gospel of Luke.
9. The Book of Psalms.
10. The Book of Exodus.
11. The remaining portion of the New Testament.
12. Four small tracts.
13. A First Reading Book (108 pages) in the Micmac, comprising the Micmac Numerals and the names of the different kinds of Beasts, Birds, Fishes, Trees, &c., of the Maritime Provinces of Canada, also some of the Indian names of places and many familiar words and phrases, all translated literally into English.
14. *Several Hymns* (1) Paraphrase of the 23rd Psalm. (2) A translation of Cowdell's Hymn, commencing: