

The Presbyterian College Journal.

Vol. IV.]

MONTREAL, MARCH 18TH, 1884.

[No. 6.

A PRAYER.

IMITATED FROM THE PERSIAN.

Robert Southey.

Lord! who art merciful as well as just,
Incline Thine ear to me, a child of dust!
Not what I would, O Lord! I offer unto Thee,
Alas! but what I can.

Father Almighty, who hast made me man,
And bide me look to heaven, for Thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in Thy treasury,
I lay before Thee, Lord, with this petition;
My nothingness, my wants,
My sins, and my contrition.

THE NATIONAL SCHOOL OF ELOCUTION AND ORATORY IN PHILADELPHIA.

IN America, at least, elocution may now be said to have a recognized place in the training of every minister. The day has gone by when it was thought enough that a man should have something to say, leaving him to say it as best he could. The results of that old-fashioned system were not very satisfactory. Sometimes, indeed, men appeared who, without training, had the natural gift of easy and effective delivery; but far more frequently the effect was marred sadly by poor articulation, monotonous sing-song, absurd inflections, or ungainly gestures. These were partially, but only partially, counteracted by the earnestness of the speakers, and it was little wonder the feeling by-and-by arose that something better than this might be attained by training, if it were only of the right kind. The truth came to be realized that delivery is a fine art like music or painting; and hence, while as in the case of other fine arts, some have a much greater aptitude for it than others, there was every probability that careful study and faithful practice would greatly benefit the most gifted, and, at least, save those more scantily endowed from their worst deformities. As the outcome of this feeling, no theological seminary now considers itself properly equipped without its instructor in the art of public delivery. This is certainly a great step in advance, and it is to be hoped nothing will ever be done to interfere with an arrangement so manifestly desirable, though there always has been and probably always will be difficulty in securing suitable specialists for this work.

It is, however, no disparagement to even the best teachers of elocution in our various colleges to say that there is yet much room for improvement in the results. This is not due to defects in their method at all, nor has there been any want of earnestness or enthusiasm on their part. But the time usually devoted to it is too short, and

there is too little honest practice on the part of the students to accomplish much real progress. At any rate, we have still far too few good readers and effective speakers, even among our younger ministers who have received the benefit of this training.

In the United States, where far more attention has been given to the subject than in Canada, the unsatisfactoriness of the existing condition of things has been felt for many years, and various suggestions have been made with a view to remedying it. The best organized and most hopeful effort hitherto has been the establishment of the National School of Elocution and Oratory in Philadelphia. This is a regularly chartered institution which has been in operation for about ten years. It has already turned out over four hundred graduates, and now has between two and three hundred students annually. These are of both sexes, and as it is the only institution of the kind on the Continent it draws them from all parts of the United States and Canada. The school has no endowment or public grant, and is, therefore, dependent upon fees for its support, but these are moderate and within the reach of most who care to avail themselves of its advantages. The full course in Elocution is a comparatively short one, consisting of two terms of about two months each. For the last two years the School has held a special summer session of six weeks in Cobourg, Ont., at the invitation of the authorities of Victoria University. This summer they propose having all their sessions in Philadelphia as previously; but there is little doubt that if sufficient encouragement were given them they would hereafter hold a summer session at some convenient place in Canada, or near the frontier.

The writer had the privilege of attending the classes during a portion of the last summer session in Cobourg, and can testify to the great benefit received, both in the matter of voice and of delivery. The special advantages which this School affords over other courses are thoroughness in teaching, and facilities for practice under the most favourable circumstances. One cannot help practising when the whole time is devoted to the study, and the minds of all around are filled with enthusiasm over it. Experience shows that sympathetic companions are necessary, and nowhere is one so sure of finding them as among the pupils of a school wholly engaged in the work. The whole atmosphere is artistic, full of keen, yet kindly criticism that almost unconsciously does its work. The instruction, moreover, is of the most thorough description. The curriculum embraces all the various departments of study that have a bearing on public delivery—voice cul-

ture, articulation, expression, analytical reading, gesture, &c. The staff of teachers is a full one numbering sixteen in all, and the chief members of it are specialists who devote their whole time to one or other of these departments. The classes occupy from three to four hours a day of honest, solid work. In this way an amount of instruction is given and an amount of class drill overtaken which must be impossible otherwise.

Altogether apart, then, from the character of the teachers, it is obvious that the system is one calculated to secure the best results. Such division of labour and concentration of talents has justified itself in all other departments of instruction, artistic, as well as literary, and it may naturally be expected to do so here.

And the staff of teachers is well-fitted to make the most of the system. Mr. Shoemaker, the founder of the school, has passed away, but his successors are worthy of him. They are all thoroughly in earnest, enthusiastic even in their work, and capable of arousing enthusiasm in their pupils. They are masters of their own departments, and at once inspire confidence in their judgment. Prof. Moon is probably without any superior in the world as a teacher of expressive reading. The school does not exist specially for ministers or theological students, but it is, at least, a pleasure to such to find that all the teachers are in the fullest sympathy with the aims of the Christian pulpit, and that every effort is made to maintain the highest moral tone in the institution. During the period of the writer's attendance a devotional service under the auspices of the School was held weekly, conducted by one or other of the ministers in the classes. This was not for purposes of criticism, but purely as a religious exercise.

It is, perhaps, too soon yet to speak in a confident way of the success attending the efforts of the School to improve the standard of elocutionary art, whether in the pulpit or elsewhere. The writer, in any case, is not in a position to express an authoritative opinion. It is significant, however, that out of a considerable number whom he has met, he has never heard any pupil express anything but the fullest satisfaction with the course, while in some instances the improvement has been most marked. It might be thought, perhaps, that the class of pupils has been an especially hopeful one. But this is not altogether the case. It is true they are a self-selected class. The School has naturally drawn to it those who were anxious to improve. But these are not always the hopeful ones. They are often those who have become sadly conscious of their defects by failure—whose defects are therefore of the worst kind, and who find it hardest to overcome them. Almost in despair many such have sought their aid, and always with advantage. In some cases of throat affections even, induced by an improper use of the voice, the success of their method of voice culture has been most striking, restoring to the pulpit those who had feared that their usefulness was permanently injured. It is not to be

expected that all will profit alike. Much will depend upon the natural aptitude of the individual, as in any other of the fine arts. But it is hardly conceivable that any one should fail to receive some benefit from such thorough and persistent drill as the course involves. At any rate, he who estimates aright the lofty mission of the Christian ministry will hardly deem any sacrifice too great, or any training too burdensome which promises, by fair means, to render its message more acceptable, and its work more effective. And one cannot but wish well to an institution which is making an honest and well-directed attempt to increase the power of the pulpit by teaching its occupants to use, in the most natural and effective way, those gifts of expression wherewith God has endowed them.

Since the above was in type the writer has learned that the authorities of the School propose to hold their summer session this year, also, in Canada. The place has not yet been definitely determined on, but it is most likely to be Grimsby, Ont. This pretty little town is situated on the Great Western Division of the Grand Trunk Railway, a few miles from the city of Hamilton. It overlooks Lake Ontario, and, of late years, has become a favorite summer resort. It has a large park under the control of the Methodist Church, in which great popular gatherings of a religious and philanthropic character are held each season. It is easy of access and the cost of living moderate. A student could hardly spend six weeks of the summer more pleasantly and profitably than by taking the course.

THE SPELLING REFORM.

THE question of a spelling reform is in no way limited to a little band of enthusiastic educationists, but involves the interests of every person in the English-speaking world, and of all foreigners who address themselves to the almost hopeless task of mastering our language. But for our prejudice, but for our veneration of the past, no one would ever undertake to defend the present method of spelling; it is too capricious, too entangled, too lawless, too barbarous, to admit of defence. This is a strong statement to make, perhaps, but it is one that we are prepared to support by evidence which can be confirmed by the testimony and painful experience of millions of teachers and pupils in all parts of the world.

The simple fact is that there is not a letter nor syllable which cannot be twisted and distorted in half a dozen ways. Space is too limited to allow of any attempt at giving details; but when we remember that some two thousand words are variously spelled by good writers, and that at least ten thousand others are spelled on no plan whatever, is it any wonder that poor foreigners experience excruciating torments in trying to master our language? A sarcastic Frenchman, upon being told that 'ague' is

pronounced as two syllables and 'plague' as one, wished that one half of the English had the ague, and the other half the plague! And it surely *is* provoking that when you lengthen a word of *two* syllables, you find it shortened into a word of *one* syllable; almost provoking enough to condone the use of the explicative, "Plague the whole thing!"—let it go.

And so we would but for our veneration of the past, of what is and has been; but for the strength of the conservative principle in our nature, the ease with which we settle down to stagnation, to doing nothing; for it is always easier to do nothing than to do something. It is obvious that by the universal acceptance of phonetic spelling time, health and money would be saved,—and we might add, under the old *regime*, many a hard flogging for unfortunate schoolboys. That the time of children, and even of men and women is unreasonably and unnecessarily consumed in trying to master the intricate mysteries of the present method, no one will deny. But why this waste of time when a simple, easy method is at hand? Why not fit children to read and write with the utmost rapidity, that they may with the least possible delay enter upon the almost illimitable fields of knowledge open on every side? Do not our learned professions, as well as the course in Arts in our universities, demand a sufficiently long period of study without being obliged to throw away five or six years of the very best part of a person's life cramming his head with this arbitrary etymology? And are not the calls of business loud and imperative enough to correct this folly? Just think of the time which must be spent by a lad before he is fit to enter a bank or counting house; and then of the many awkward and superfluous syllables he must continue to write all his life.

But I have said that health would be saved by the adoption of the phonetic system. What I mean is this, that it would shorten the period of schooldays, with their imperfect sanitary provisions and requirements; and who has not seen children huddled together in badly ventilated schoolrooms, breathing poisonous air, and sitting till their heads swim, and their spines grow crooked, and their lungs become diseased, *learning to spell*; yes, and in the end becoming disgusted with all sorts of learning, and preferring to leave school before they are half taught to spell, and to go through life to be laughed at for the blundering letters they write. And, after all, the noble army of "bad spellers" are not so much to blame as the shocking system which makes them liable to innumerable ridiculous errors.

But while time and health would be saved, money also would be saved, for education would cease to be the slow and expensive process it now is, at least so far as the elements are concerned. It is estimated, that for the money now spent in teaching one child to read and write, we could by the phonetic method, which is so much simpler, easier and more natural, teach ten children.

And in addition to this, phonetic spelling would greatly improve our words in the direction of neatness and accuracy. It is generally acknowledged that by far the best and most definite part of our language is Anglo Saxon, and in this we have the phonetic principle largely carried out. We have small words, usually carrying with them one meaning, of the utmost clearness and precision, such as 'led,' 'in,' 'rim,' 'pin.' What a vast improvement were all our words thus relieved of the incumbrance of unnecessary vowels and consonants. Literary critics are accustomed to visit with just severity a style which is loaded with great, long and loudsounding words of Greek and Latin origin, a style in which, as Mark Twain would say, each word is in itself a straggling procession of syllables that might take half an hour to pass a given point; while, on the other hand, they bestow unmeasured praise upon a purely Anglo Saxon style. Lord Macaulay, for instance, has pronounced one of his grandest eulogies upon our English Bible as a standard literary work, just because it is so largely, and in some portions almost exclusively, Anglo Saxon. He speaks in similar terms of Bunyan's *Pilgrim's Progress*, and blames the literary critics of his day for having failed to see this beauty while humble peasants and artizans were quick to discover it. Now, what is all this but an undesigned and powerful argument in favor of phonetic spelling? By all means let our words be reduced to their simplest form and freed from their present dreadful incumbrances; for it is obvious that, if books were only written in natural and easily understood symbols, the world would be filled with eager and intelligent readers.

The Spelling Reform is not unduly revolutionary in its character, as is generally averred. It is said that its advocates seek to crush out the history of words—their etymology; to trample under foot all that is venerable and sacred and ancient. But this is not the case; for the principles of reform are already incorporated in the language, especially in that part of it which is Anglo-Saxon in origin; and what is now confessed to be an advantage and beauty in many words, we wish to see conferred upon them all. And as to the accusation of destroying the history of words, no such thing is done. What is proposed is to remove their deformities and defects and to clothe them with immortal beauty and honor. Even if some ugly portions of history should be destroyed would there not still be enough of what is true and beautiful left; more than most people will ever master, certainly. And besides, are there not many things which are better forgotten than remembered, many things made to be destroyed; and surely among these are our present nasty twisted ways of spelling.

It is nothing new to be charged with revolutionary principles. So were the leaders of reform in all ages of the world's history; statesmen, philanthropists, philosophers, theologians, and scientists have all suffered under

this charge, and, strange to say, have all survived it, too. The sober truth is that revolution there must be whenever manifest grievances have established themselves in the world. Every yoke of oppression must be broken off the neck of humanity however long it may have rested there. And just as that mighty upheaval in France at the dawn of this century was inevitable, not a thing of chance, so the Spelling Reform is inevitable, and true workers in this or any other cause are not to be frightened and deterred by hard names. Call it a revolution if you will, the commendable object sought is no less than a grand literary emancipation, a literary triumph for the whole world and for coming ages.

I say the whole world, because if our language is to become universal, it must first become phonetic. It is spreading daily. It *promises* to become universal. It is in the schools and colleges of China, Japan and India. It has penetrated into the heart of Africa. It has spread over Europe and Asia. But how much faster would all kindreds and tribes and nations learn it were it free from its startling anomalies and spelled in a rational way. The task proposed is an enormous one, but not ignoble and hopeless on that account. In these days of steam and electricity, when our own grand old city is beginning to shine with electric glory; in these days in which the triumphs of science know not bounds; in which we have learned to tunnel mountains and speak a ross three thousand miles of sea; in these days of discovery, of benevolent enterprise and unwonted energy in every path of life, no task, however difficult, should discourage men; and therefore the widespread movement in favor of common sense orthography is likely to succeed.

MY FIRST CHEQUE.

WEALTH is said to be a grand thing, and the all but universal traits of men would confirm this view of the subject. But it is possible to have too much even of a good thing, and riches are no exception. The person who is the happy owner of twenty-five cents in small change may be practically wealthy beside the student who has spent the morning in the futile search for change for a ten dollar bill. And when the unchangeable bill becomes exaggerated into a ponderous cheque—but then that reminds me of my first attempt to convert a bank cheque into cash.

Gradually but surely the pleasant jingle had faded away in my pockets, and my financial resources had dwindled down to zero. Now, everybody knows that zero is no more a terminating point in money matters than in the other mathematical affairs of life: no sooner does your purse descend the slippery side of Mons Plus, and reach that chilly point, than it runs up the opposite slope of Minus with equal facility and rapidity. Board bills accumulate, whether you like it or not. Your valued friends,

who have borne the heaviest part of the session's work, have lately given intimations that they cannot hold out longer, and you are obliged to invest anew in a note-book for Church History, perhaps, or Exegesis. That oil can wants retilling. You are expected to take a fair share of the weekly basketful of linen "white as the driven snow," and pay for it too. Pens wear out taking notes, and your inkstands are becoming dry. Your suit of "everlasting tweed" has now passed the incipient stage of usefulness, and is rapidly assuming that state in which its advertised longevity is to be exemplified. Your hand-made boots are becoming ephemeral in their habits. To recover from or obviate the above and other considerations, I wrote at length to my banker soliciting a heavy cheque, which arrived in due time. I only required to get it cashed and raise the siege.

As early as convenient I started out to go to the Bank, carrying also under my arm a pair of boots, whose company was very desirable on a trip to supply a country church next day, but which had fallen into the somewhat vulgar habit of grinning as their master moved about. Leaving them with an operator, who assured me of their complete restoration to a more dignified bearing by the time when I should return, I went down to the Bank. I entered and beheld a number of immense cages arranged in a single row, which fell away at right angles to itself directly opposite the door. In each cage could be seen a man. Stepping up to the corner box, which was labelled "Teller," I shoved my cheque through the bars, and awaited the result with calmness. "Two wickets up," he said, and I passed along. The occupant of "two cages"—I mean "wickets—up," took the cheque, and after a careful glance thereat, entered it in an enormous book, stamped "accepted" upon it, and returned it. "Second wicket down," and I retraced my steps to renew my interview with Mr. Teller. "Write your name on the back, sir," directing my attention to a writing desk near the window. I quickly did so, and handed it in again to my friend on the corner. I was satisfied that he had now exhausted his list of preliminaries, unless he should ask me to stand on my head, and I was certain of the money. But I counted the eggs before they were in my own hand. "I do not know you," he said; "I am not sure that I would be paying this to the right man." This was a new feature, for which I was hardly prepared. A baptismal certificate would not have helped me, as the teller would not be sure that I was the person named therein. "Do you know anyone around here—any prominent business man?" Yes, yes; I knew Mr.—, a well known man on St. James Street. I also knew Mr.—, the well known lawyer. "Just bring one of them in with you, or have him endorse your cheque." I departed in search of one of these gentlemen, but both were out. Discouraged somewhat, I loitered for a time in the office of my St. James Street friend, hoping to see him come in, but he telephoned

that he would not be in before one o'clock. At length his brother chanced to enter, a member of another firm on St. James Street West. I had met him three or four times years ago, and we knew each other's names. At once we struck an alliance, and again invaded the Bank. While I was called aside for a moment to paraphrase my signature, I noticed my ally engaged in earnest conversation with two or three officers of the Bank. Far from being able to personate me, I found him vainly attempting to personate himself. "At which Bank do you keep an account?" "Our firm deals with the Bank due—" somebody or other—he replied. "Well, just endorse this gentleman's cheque, and he can go down to your Bank, and they will cash it for him." He did so, and I moved eastward. Entering the Bank to which I was directed, I placed the cheque in the hands of Mr. Teller. He looked at the paper, then at me. "Why don't you go to your own Bank?" he growled. I meekly explained the inexorable course of events which had driven me to him for aid. He carefully examined the various signatures, and looked me searchingly in the face; smelled the cheque, and I began to doubt whether he would eat the paper, to make sure that the taste was also genuine. "Get the bookkeeper down there to certify to this firm's signature, and I will pay you." After applying at two or three windows "down there," I found the bookkeeper at last, who readily appended the words, "Signature certified," followed by his own. Returning to the teller, I again proffered him the cheque. "I will charge you fifty six cents for this." I instantly demurred. "I guess I will try my own Bank again," I said. "Here's your cheque," snapped the hoary-headed sin—or more correctly ain—t. I returned in a dejected mood along St. James Street. However, I had the inward satisfaction of having proved beyond a doubt that my cheque was no fraud. To refuse the acceptance, for the trifling sum of fifty-six cents, of nearly four hundred times its amount, was a bit of external evidence of authenticity which even the Tubingen School could neither counterbalance nor destroy. But my difficulty lay not in establishing the genuineness of my cheque, but of myself; and one o'clock, the hour at which the Bank would close, was rapidly approaching, when all hopes of redeeming my Sunday boots would vanish for that day. As I moved along the street, my eye fell upon a familiar sign—that of the — Insurance Company, from which I hold a policy. I was also personally known to the manager. If I could secure his signature on the growing list of endorsees, I would feel certain of success. I was courteously received, but his anxiety to serve me was only equalled by the regret he felt in saying that although he was morally certain I was the man, yet he could not claim to have a legal knowledge of my identity. What a change there will be next September, when I shall enter the same office to pay the yearly charge upon my policy. I venture to say that the whole company will be

ready to swear that I am the author of the Ignatian Epistles or Homer's Iliad, if I only demand to have it acknowledged in my receipt.

Failing here, I slowly continued my retreat towards the Square. The only feasible plan that I could think of to make the acquaintance of some "prominent business man," was to smash in a hundred dollar window. But I feared that the emotion called forth by an acquaintance so sudden and unique, would be too violent, and might involve the police. Not that the police of Montreal set much value upon emotion, or need be feared by an honest man. It's very easy, as the schoolboy says, to make them run; the only trouble is that they expect you to join in and lead the way. Rather than let them share in my operations, I would have accepted the offer for fifty-six cents. When about to give up in despair and return to the College, I noticed one of our esteemed lecturers passing up the opposite side of the street. Although we had never met in class, I recognized him, and running up, tapped him on the shoulder. I explained the situation and requested his assistance. "Ah, I have met you before," he replied; "what is your name?" "You met me at the — Sunday School at Christmas, and as for my name, I am trying to show the teller of the — Bank that I am Mr. —." "Well, I do not know the teller, but I may meet some gentleman there whom I do know;" and again we moved upon the Bank. Fortunately, a person was found there who knew our lecturer, and after another name was duly added to the back of my cheque, the formal introduction took place. "Mr. Teller, Mr. A says he can vouch for Mr. B, and I will vouch for M. A."

While paying me the money, the teller expressed his regret for the inconvenience to which I had been put, saying that necessity compelled them to observe the strictest care in such things: "However, I will know you next time." Next time I will present a cheque for five thousand dollars, and expect to have it cashed without a word.

J. H. G.

REVERIE.

ONCE again examinations are becoming uncomfortably near. Gorgon-like, with resistless impetuosity, they are bearing down upon us, possessed of an insatiable craving to see the atmosphere resplendent with feathers. It behoveth us possible victims to prepare for the deadly fray. Let us grapple the coming ordeal with ferocious intent, and, prepared with stoic-like fortitude, declare war against the approaching antagonist. "Forewarned is forearmed," therefore get ready to dive into the depths of subtle theories of varied descriptions, to traverse delectable fields of historic lore, to unearth and dissect the heresies of ancient and modern times.

[The above was found located on the table of a student who is well known to be of a lethargic temperament.]

THE FORCE OF EXAMPLE.

“**M**AN is influenced by his surroundings.” This fact we cannot deny; even literature and science confirm it. If we glance over the literature of the past we find that during every period of our language, our English writers have been influenced by the condition of the country at the time they wrote. Round every great historical event, such as the Reformation, or French Revolution, we find gathered a great deal of literature. So in science we find men actuated by the deeds of those around them to surpass, if possible, latest scientific discoveries. But coming to the events of every day life we find simpler proof of this fact; we must all confess that in order to make life enjoyable, we are, to a certain extent, dependent on one another, we are at times compelled to imitate the example of some friend, or to look to one another for advice. Hardly any one is so self-willed as to discard every advice or plan, except that which he himself has originated. Though some think it beneath their dignity to follow, in any way, the example of those around them, yet, even such persons unconsciously are led by others to do acts which, not likely, they themselves would ever have thought of, had they been shut away from the sight of any human being.

From infancy we are led by example to adopt the habits and customs of those around us. A child before being able to speak is led instinctively to certain actions, but the very first steps in that child's education are molded through the teaching and example of the mother, or those in whose care it is placed. If a child of civilized parents were placed on one of the barbarous islands of the far off Pacific, and brought up by the natives there, is it unlikely to suppose it would grow up as those natives? And coming along down through man's career from childhood to old age, we find no period when a person is not inclined, to some extent at least, to follow the example set down by some companion with whom he may have frequent intercourse. No doubt this inclination gradually decreases as a person proceeds from youth to manhood. The youthful mind is naturally led to follow the precepts of those who are older. Hence the necessity of good example before those who are younger than we. Good example is a duty we owe to our country, as well as to our God. What constitutes man with all the wisdom and facilities which he is capable of possessing? Is it not owing, to a great extent, to the proper training he has received during his youth? Why are we what we are? Why are we a Christian community? Is it not, in many cases, owing to the fact, that our fore-fathers were such? Did not their example and character mould us thus? Yes, no doubt many are indebted to kind friends for the example they set before them in early youth. And that man who has, in his youth, been surrounded by bad example, and who has succeeded in shunning the effects of such, is a credit to himself and the community to which

he belongs, for, how often the habits of parents follow their children. When we come to the period of manhood, we find the same tendency to copy, to imitate; that faculty which was so particularly marked in the ancient Celts, a race from whom let us claim descent. And that faculty of imitating the example of others we must accept; all our life is governed by precepts and laws previously laid down by others, and so perfect have all the different departments of life become that there is left hardly any room to originate anything new, and if a man starts out on something which he fancies new in thought, he is likely to fall into the track of some one who has gone before.

But example has not so much to do with our mental life as our physical. The care of the body is the principal concern of most men, and in this matter we are guided by example. Every man sees for himself what occupation or mode of life would be likely to be most suitable for him, and then adopts that course, seeing that such has proved a success with others. We are living in a time when people look more to the effect produced by any cause, than to the cause itself, and we generally find that any cause that produces a good effect has plenty of followers. Our Christian Religion progresses owing to the effect it produces on its followers, and once people become convinced of the fact that the effect is a good one, once they see the good example of its followers, they become persuaded to join our ranks. So in any department of life, people will follow any good example when they see the effect likely to follow, and on the good example of the members of any Christian society depends the success of that society. And people are so liable to judge all by the failure of a few that it necessitates strict regard on the part of every member to the rules of the society to which he belongs. It may be said, and it is, perhaps, true, that the reason we have so many sceptics in the world at the present day is, because people judge that if every man belonging to a religious sect, does not do his duty, therefore all are alike. This, however, is a wrong idea; there may be good and bad in every flock, and because one man does not do his duty, it does not follow that all are alike.

We see then that man from the cradle to the grave is led by teaching and example to adopt measures most beneficial for his own good. But what is teaching without example? A man may be a teacher or a preacher either, all the days of his life and yet accomplish very little, if he fails to show, by his example, the effect of such teaching on himself. A man must, in all cases, walk in accordance with his profession, if he expects to prosper; if he be a minister of the Gospel, he must walk as becometh a man of that profession. A man in any public position in life must first win the confidence of the people with whom he has to deal, before his voice will have effect in swaying them according to his wishes, and he

must, therefore, in his walk and dealings with them, show that he acts upon true principles. Good example is the first step, in success, towards winning the hearts of men.

Again, example prompts men to deed, of bravery. The general of an army as he approaches the battle-field, remembers the inspiring example of his predecessors, and, casting aside every fear, marches forth to victory, little heeding the dangers that await him. Man's ambition leads him to emphasize the statement, "what man has done, man may do." But in the minor affairs of life we must exercise a little courage. For instance, through the example of others we are led into bad habits, and these habits, although we know them to be an injury, have become second nature, as the saying is, and we find it difficult to avoid them; the body, as it were, has gained power over the mind. Now this is weakness on our part; the mind should rule the body, and, although, it may be difficult at times to do so, yet with steadfast determination we should fight against such evils, seeing the effect that the riddance of them would produce. And it is only when we allow the example of such as are free from evil habit to take possession of our minds that we, with determination, fling them aside. We should exercise courage, therefore, in withstanding the evils that are daily surrounding us, for, truly, this world is one great battle against sin and Satan, and that man is persevering who conquers them.

Example, then, we see, tends one of two ways, either for good or for evil, according as a man uses his judgment in determining between good and evil; between what is most beneficial for himself under the circumstances in which he is placed, and what is not most suitable for him. There are few who are not able to judge between good and evil, and such as are not, of course, are hardly responsible for their acts. Man's natural inclination is towards evil, and, no doubt, he is easier led into evil when he sees others leading the way. At times a man is unconsciously led to do wrong by the example of others, but a man who sees that he is doing wrong and does not try to avoid it, must necessarily fall into the snare.

Again, the example set by one man may be, in itself, good, but not suited for every man to follow. We often see a man led into difficulty by trying to compete with his neighbor in improvement or outward show, while the wealth of that neighbor might sanction his improvement without an injury to himself. Pride often leads a man to judge wrongly. True, all men are not endowed with equal judgment, but to every man are given talents to employ, and in the right use of these talents he can exert an influence for good, no matter what his occupation in life may be. It is not by word alone, but also by deed, that we exert an influence for good in this life, and although we may not see the immediate result of our work, yet if our character has been stamped with true Christian principles, we cannot fail to act in a way worthy of the admiration of those around us. W. E. W.

THE GREAT MISSIONARY SOCIETY.

THE Christian Church is essentially, fundamentally a missionary society. The great object for which she was constituted, the express purpose for which she was established, the chief end for which she exists, is the glory of God in the salvation of the world.

The prophecies and promises of the Old Testament antecedent the Christian Church refer to her as missionary. The Psalms and Prophets especially are full of this idea. Reading the Old Testament we cannot fail being struck with this consideration.

The plain and direct statements of the New Testament show that the Church must be missionary. "Go ye into all the world and preach the Gospel to every creature." "And ye shall be witnesses to me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Jesus Christ was Himself a Missionary, and He has transferred to the Church His evangelistic functions. A missionary is one who is sent, and "God sent not His Son to condemn the world, but that the world through Him might be saved." When Christ withdrew His visible presence from the earth He left His missionary work to the Church. "As the Father hath sent Me even so send I you." He is "the light of the world," and this very title He bestows upon His people:—"Ye are the light of the world."

The history of Christianity confirms the statement that the Church must be missionary. The founder of the Church was Himself the greatest example of missionary enterprise. Those whom He called and qualified to carry on the work He began, filled with His Spirit, and in obedience to His command, went every where preaching the Word. In the first three centuries, Christianity spread over the whole world. The Church continued to be missionary down to the end of the tenth century. In the eleventh century we see the Church without the evangelistic spirit. And what followed? The "dark ages." Why was the state of Christianity so deplorable as late even as last century? Because the Church had no missionary enterprise. The Church must be missionary to prosper and be a blessing. Witness the Moravian Church. As Max Müller says, "Only missionary Churches hold their ground in the march of progress."

Divine Providence in the circumstances of the nations of the world is calling the Church to be missionary. Every part of the earth is accessible to the Gospel. The gates of the nations are open to Christianity. Ethiopia is stretching out her hands to God. The Isles are waiting for His law. And from all over the world comes the Macedonian cry "Come and help us."

The very soul of the Christian religion is missionary, progressive, world-embracing. Christianity without a missionary spirit is an anomaly, a paradox, an absurdity, and anything else unlovely you choose to call it. T. A. N.

The Presbyterian College Journal.

Published MONTHLY throughout each Session (from October to April, both inclusive) by the ALMA MATER SOCIETY of the PRESBYTERIAN COLLEGE, MONTREAL, P.Q.

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Business Managers:
 W. FRASER, B.A., W. M. ROCHESTER, J. H. HIGGINS.

RATES OF SUBSCRIPTION:

For the Session, 60 cts., and two copies, \$1, invariably in advance.
 Single copies, ten cents; Extras to Subscribers, five cents each.
 All communications and exchanges should be addressed to THE PRESBYTERIAN COLLEGE JOURNAL, 67 McTavish Street, Montreal, P.Q., Canada.

MONTREAL, P.Q., MARCH 18th, 1884.

PROGRESS OF THE BIBLE.

Since 1804 the Bible has been translated into 226 languages, and during the last seventy years it has had an aggregate circulation of over one hundred and fifty millions. The receipts of the British and Foreign Bible Society last year amounted to about one million, and those of the American Society, to say nothing of smaller organizations, to six hundred thousand dollars; and it is estimated that in Britain and the United States during the nine years ending in 1879 there were expended upon Foreign Missions alone sixty-seven million dollars, and, of course, a much larger sum upon Home Missions, church work, and various forms of Christian beneficence, all of which are the legitimate outcome of the Word of God. These sums are small, it must be confessed, compared with what the same nations spend on war, tobacco and strong drink, but this only shows how much even Christian people have yet to learn of the meaning spirit of this book. In 1600, or eleven years before the issue of King James' version of the Bible, there were only about five millions of English speaking people in the world to whom it could be offered, while to-day there are at least ninety-six millions who speak our language, and who may receive our Revised English New Testament. Nor should we forget the millions upon millions speaking other languages to whom the Word is made accessible. Ours is undeniably the age of missions and Bible circulation, in which many run to and fro and knowledge is increased. We have vastly better facilities and stronger forces for doing this work than ever before. Steam presses, railways and telegraphs have become the Lord's servants in this connection; and it will be found, upon a comprehensive survey of the history of Christianity, that it has made more progress and achieved greater victories during the last eighty years than during the preceding eighteen centuries. The Bible is not losing its hold upon the hearts and intellects of men, but the very reverse. True, there are a few uppish by-standers who firmly believe in themselves,

and scarcely think it worth while to believe in God, who affect to despise it, and place it down on a level with the writings of Socrates, Plato and Confucius, and the Vedas and Shasters of India. Such talk loftily of the approaching collapse of morals, and the failure of Christianity, but this is only to perpetrate an ignorant travesty upon the plainest facts of universal history. It is also vain to talk of the Bible being upheld only by weak and fanatical pietists. The strongest, purest and profoundest minds in the world are arrayed on the side of God's Word. There never was such a vast army as now of clear-headed, critical, learned men, who are thoroughly persuaded that in holding fast and holding forth the Word of Life they have not followed cunningly devised fables. They know, because they have critically tested it, that the book comes down to them far more fully accredited than any work of antiquity; attested by evidences internal, external and collateral, which are ever increasing in force and conclusiveness, and which have always been to sensible people possessed of overwhelming power.

It is idle to raise the vulgar cry that science is hostile to the Bible and destined to consume it. This may serve to alarm the timid and ignorant, but intelligent people know very well that the searching critical spirit evinced by science is that which is fostered and enjoined by the Bible. It provokes and challenges criticism, and fearlessly says to every man, "Prove all things, hold fast that which is good." There should be no unnatural and wicked quarrel between theology and the other sciences. Let theologians frankly recognize the wisely-directed efforts and brilliant successes of learned physicists. Let workers in the field of the natural sciences by all means push forward the lines of knowledge and discovery far beyond their present limits—let them find out and formulate new laws of the physical universe, and let them assail and destroy all forms of superstition, ancient, mediæval and modern that fall within their domain. But after science has nobly done her work, and sits enthroned in her own beautiful temple, and after she holds a much larger place than now in the thought and confidence of the world let no one be so simple as to think that the Bible is superseded. No. Its domain lies above and beyond the field of the natural sciences, and it speaks upon themes of profoundest interest to the human heart upon which they are and ever must be silent. What can any science, except theology, tell us about a Saviour, repentance, and pardon and eternal life? What can chemistry and mathematics say about the removal of sin in its power, pollution and penalty? What can anatomy astronomy or geology tell us about moral courage, and faith and purity, and all that goes to make up a true and exalted man? But these enter deeply into human experience, and so long as they continue to do so—and that will be to the end of the world—the Bible will be found indispensable to our race.

OUR LOCAL NOTE BOOK.

There are still a few of our subscribers who have not remitted payment. They are requested to do so before the close of this month, as we wish to present a complete financial statement to the Alma Mater Society at its annual meeting in April.

The international lesson scheme committee met in Montreal last month and performed its duties with despatch. Rev. Dr. Worden, of Philadelphia, one of the members, conducted a three days' Sunday school institute in various of the city churches, besides preaching twice on sabbath. Rev. Dr. Palmer, of New Orleans, another member, also preached twice, and delivered the final lecture of the course on "Questions of the Day" in the Morrice Hall. The Canadian representatives on this committee are Drs. Macvicar and Potts.

The second regular meeting of the Celtic Society was held on the 28th ultimo, the president, Dr. Macnish, in the chair. A paper was read by Mr. William Greig on "Our Ancestors," and another on "The Manx" by Mr. J. K. Ward (from the Isle of Man). The latter, in answer to a question, said that the whole population of his native isle accepts the doctrines of the Reformation. Mr. McKillop, the blind bard of Megantic, recited several pieces of original poetry. A number of new members were elected, and a letter was read from Professor Blackie, of Edinburgh, the well-known Grecian, poet, philosopher, and orator, who is an honorary member of the Society and has presented to our library a volume from his own pen. Mr. William Drysdale has also replenished the shelves of the Celtic department. It was announced that Professor Campbell has chosen as the Society's motto: *Dileas d'ar canain' us dileas d'a cheile*,—"Faithful to our language and faithful to one another."

The prizes for public speaking and reading were awarded by the Philosophical and Literary Society on Feb. 22nd. Mr. W. A. McKenzie, B.A., was declared the best public speaker, Mr. J. H. Higgins the best English reader, and Mr. S. Rondeau the best French reader. There was no special competition as in former years. The decision was arrived at after two ballots, in the first of which each member voted for four students whom he considered to have spoken or read uniformly well throughout the session, and the four names gaining the highest number of votes were written on the blackboard. In the second ballot each member voted for only one of the four competitors, with the results already mentioned.

We take the following paragraph from the *Cobourg Acta Victoriana* more as a personal compliment than a general "puff," as the writer on the subject referred to is not altogether anonymous:—"The PRESBYTERIAN COLLEGE JOURNAL has a very valuable article on 'The Fragrant Weed.' Tobacco has been the theme of much bad writing and windy oratory, and very seldom, nowadays, is anything added to the arguments against its use ;

but the JOURNAL treats the old hackneyed question in a new and common-sense style. The article is fresh, vigorous, and practical." The *Montreal Witness* shows what it thinks of Mr. Dey's views on smoking by reprinting them, duly accredited to our pages.

A pamphlet entitled "A Plea for Popular Instruction in the Evidences of Christianity," by the Rev. James Middlemas, of Elora, has, through the courtesy of the author, been distributed among our students. Mr. Middlemas, while at the outset giving the highest prominence to moral and experimental evidence, is yet strongly persuaded as to the advisability of the people in general gaining a more distinct apprehension of the way in which the facts of the Gospel history are proved in common with other historical facts, and of the way in which objections of various kinds can be met. He suggests that attention should be largely concentrated on the resurrection of Christ as proving the divine authority of his preaching, "because it is a fact on which the light of historical evidence shines more fully than it does on any other in the Gospel history."

The promised volume of lectures on "Questions of the Day" is in the printer's hands.

NEWS OF GRADUATES.

'78.—*On dit*, that a handsome French graduate, renowned in journalistic circles, is about to lead a bride to the altar.

'81.—Rev. G. T. Bayne has accepted the call to East Gloucester, subject to the permission of the Home Mission Board.

EXECUTIVE COMMITTEE'S ANNUAL REPORT.

PHILOSOPHICAL AND LITERARY SOCIETY.

Your committee begs to report that the general condition of the Society during the past session has been satisfactory. Much interest and enthusiasm have been manifested,* and a review of the work accomplished shows that there has been no perceptible retrogression in the methods adopted to promote the mutual improvement of the members, but that, on the contrary, and in many respects, there has been a decided advancement. The constitution, as recently revised, was put into effect at the beginning of the session, and in its main features has all along worked in an admirable manner, especially with regard to that section which provides a uniform distribution of duties among the executive. While there may, perhaps, be one or two minor provisions, the wisdom of which is open to dispute, it is still felt that, take it all in all, the new constitution is an exceedingly valuable document, and that the Society is more than ever indebted to the gentlemen who acted on the committee of revision. Upon comparing the reports of former years with that which your committee now submits, it will be found that, so far, at least, as figures are concerned, the history of the Society has never been more encouraging than during the last six months. The number of names at present on the roll of membership is 59, and of these, 18 were added this year. Ten ordinary meetings have been held with an average attendance of 23; and several special meetings, also, were called for the transaction of business; 34 members were present at

*We deem it prudent to remark that this eulogy applies only to the earlier part of the session. As we have observed once before in these columns, the ordinary meetings of the second term were extremely languid.—Ed. P. C. J.

the largest meeting when the roll was called, and to at the smallest. The programmes appointed by the committee were, in nearly every instance, successfully carried out, and it is believed that the number of members who took active part in the meetings is the highest on record, and, at the same time, the available material was by no means exhausted. The following are some of the items:—

English Readings during the session,	-	-	-	-	7
French Readings " " " "	-	-	-	-	4
Essays " " " "	-	-	-	-	5
Debates " " " "	-	-	-	-	7
Violin Solos (exclusive of encore),	-	-	-	-	2
Vocal Solo,	-	-	-	-	1
Criticism by appointed critic,	-	-	-	-	1

In pursuance of a good old custom, the first regular meeting was favored with a formal address from the president, which was printed in full in the first number of the COLLEGE JOURNAL. But undoubtedly, the leading, and, on the whole, most successful feature of the ordinary meetings was the introduction of numerous open debates on subjects of more than passing interest. In these debates the members participated with the utmost readiness and good will, so that, from time to time, all were given ample opportunity to develop their oratorical powers. The question as to the practicality and advisability of forming an inter-seminary society of the Protestant theological colleges in the city, was handled with particular vim; and the open discussion on the attitude of the Christian ministry toward popular amusements proved so interesting that it occupied the attention of the Society for two evenings. Among the subjects on which essays have been read, are the following: "The Trend in History," "Analysis of the Odor of a Rose," "Loyalty to Presbyterianism," "Mens sana in corpore sano," and "Alcohol; In its Relation to Morals and Religion." The arts of music and criticism, as already indicated, although given subsidiary places, were not entirely overlooked. It may be mentioned, in passing, that the executive committee devoted an evening to the compilation of a book of subjects for debates, which materially lightened their subsequent labors in providing programmes, and which will doubtless prove of some service to their successors in office, whom you elect to-night. In accordance with the requirements of the constitution, two public meetings were held in the David Morrice Hall. At the first of these, (November 23rd), the fires of oratory were kindled over the question, "Does the Pulpit afford greater scope for Eloquence than the Bar?" Messrs. Lee and Rondeau appearing in support of the affirmative, and Messrs. Whillans and Lefevre in support of the negative. The speaking, on this occasion, was spirited in the extreme, and, in the opinion of many competent judges, unusually brilliant. The remainder of the programme included a reading and several pieces of vocal music. The second public meeting was a conversation given on the 1st of February, and was, in every respect, as successful as the debate, the arrangements being especially effective in bringing about this result. The programme performed in the hall was exclusively musical in character, and at its completion the greater part of the assembly promenade the corridors and visited the various points of interest in the building. Refreshments were served during the evening in the dining room. At this conversation the members of the Society wore badges of white ribbon, bearing the college crest and initials printed in blue. It is gratifying to be able to report that, in the general work of the committee, there has been little, if any, friction; and while the course of the whole society has run with comparative smoothness, none of its members having been removed by death, it is yet our duty to chronicle the withdrawal from college, and consequently from the Society, of several members owing to shattered health. It is our heart-felt prayer that they may speedily be restored and return, in due time, to our halls to complete their course of preparation for the Great Work. In concluding this report, we would acknowledge, with gratitude, the merciful kindness of an Infinite Father, who has spared us through another session, and granted so many opportunities for spiritual and intellectual improvement through the periodic interchange of information and opinion at the sittings of our Society.

All of which is respectfully submitted.

J. H. MACVICAR,
PRESBYTERIAN COLLEGE, March 4th, 1884. Cor. Secretary.

OUR SCRAP BOOK.

Solemnly, mournfully,
Dealing its dole,
The Curfew Bell
Is beginning to toll.

Cover the embers,
And put out the light;
Toil comes with the morning,
And rest with the night.

Dark grow the windows,
And quenched is the fire,
Sound fades into silence,
All footsteps retire.

No voice in the chambers,
No sound in the hall;
Sleep and oblivion
Reign over all.

—Longfellow.

This is a book-making age. Every man rushes to the press with his small morsel of imbecility, his little piece of favourite nonsense, and is not easy until he sees his impertinence stitched in two covers.—*McGill University Gazette*.

I wonder people are not sick of hearing the oft-repeated falsehood as to great events springing from little causes. It was not the geese who saved the Capitol, but the piety of its defenders, who had refrained, even in the pangs of hunger, from eating those sacred birds.—*T. G. Doehls*.

The largest Presbyterian congregations in Canada are, according to Dr. Kemp's Handbook, the following:—Knox Church, Galt, Ont., (Rev. J. K. Smith), 870 communicants; Central, Hamilton, (Rev. S. Lyle), 738; St. Andrew's, London, Ont., (Rev. J. A. Murray), 705; St. Andrew's, Toronto, (Rev. D. J. Macdonnell), 608; Knox, Toronto, (Rev. M. H. Parsons), 594; Zion, Brantford, (Rev. W. Cochrane), 575; Crescent, Montreal, (Rev. A. B. Mackay), 546; Knox, Hamilton, (Rev. J. James), 530; Erskine, Montreal, (Rev. J. S. Black), 510; St. Paul's, Montreal, (Rev. J. Barclay), 500.

Senator McMaster has presented the Library of the Baptist College, Toronto, with a complete set of the Migne Patrologia, similar to the set in the David Morrice Library. It is said that the price of this great work is increasing year by year. The unbound volumes cannot be had in Germany for less than £200 sterling. The whole price, taking into consideration the cost of binding, would thus be about \$1,400.

The wisecracks who, snug in their own homes in England, are never tired of telling us that the missionary life has sadly deteriorated since the days of Paul, and that now it is all ease and enjoyment, might alter their tone if they knew a little more about the facts of the case. Take, for instance, one incident. There has been an outbreak of popular violence in China. Mr. Wenyon and his family were driven out of Fatslan, and escaped only after the gravest personal peril. But safe at Canton, Mr. Wenyon writes to say that, as he can get no passport, he is starting back to Fatslan "in disguise, to attend to his work at the hospital," because a few sick people are expecting him there. And so he goes back into the jaws of death in perfect and simple unconsciousness that he is doing a noble deed of which heroes might be proud. The age of Christian chivalry is not past.—*Sunday Magazine*.

PARTIE FRANÇAISE.

L'AVENIR DE L'ŒUVRE FRANÇAISE.

"L'Aurore" publie un feuilleton qui touche à certaines questions des plus importantes se rattachant à l'œuvre française au Canada. Qu'il me soit permis, sur votre invitation, d'exprimer mes vues sur un ou deux points. Si le français était mieux compris par nos coreligionnaires de langue anglaise, on oserait espérer que les injustices et les abus que l'auteur cherche à corriger, fissent place à cette impartialité tant désirée mais qu'on retrouve seulement chez les esprits d'élite. L'étroitesse que l'auteur condamne nous cause, à nous Français, assez d'ennui dans nos cours ecclésiastiques d'ailleurs, et bien souvent nous sommes forcés à prendre une attitude d'hostilité qui sied mal à notre caractère, si nous ne voulons pas que nos droits, en qualité d'hommes intelligents et instruits, soient absolument méconnus.

St. Charles fait allusion aux étudiants et aux pasteurs français qui préfèrent accepter des postes anglais, ou qui quittent le Canada pour aller grossir les rangs du protestantisme français des Etats-Unis. Je crains bien que nous n'ayons vu que le commencement de cet exorde. Si le pasteur français préfère une église anglaise c'est surtout par esprit d'indépendance. Il n'est alors soumis à aucun "Board;" il occupe la même position que tout autre dans les cours ecclésiastiques, et il n'a pas besoin chaque fois que son traitement lui est dû d'aller, pour ainsi dire, le mendier. Je n'ignore pas que plusieurs pasteurs français sont membres de nos divers consistoires dans l'église presbytérienne. Mais si cette église veut retenir ses hommes instruits et cultivés, ses hommes de cœur, elle aura à leur offrir un traitement au moins égal à celui que les églises anglaises leur offrent aussi bien que les églises des Etats-Unis; elle aura à comprendre qu'un homme marié ne peut pas consentir à se fixer dans une ville avec un traitement de \$650 et une maison. Un pasteur français s'imposerait volontiers les sacrifices, les privations qui ont remplis la vie des ses vieux parents, nobles pionniers du protestantisme français au Canada, s'il y avait lieu, si c'était Dieu qui le lui demandait, si l'église n'avait pas \$35,000 par année pour cette œuvre. Mais il sent qu'il doit rendre à ses vieux parents ce qu'ils lui ont donné, et leur accorder à l'automne de leur vie quelques moments de repos. Qui est-ce qui le fera, sinon lui? Ce ne sont pas les sociétés qui les ont si largement payés par le passé.

Que voulez-vous que l'église fasse, demande-t-on? Qu'elle emploie moins d'hommes, qu'elle occupe moins de champs et qu'elle récompense un peu mieux le travail de ceux qui ont consacré dix années de leur vie aux études sérieuses; ou bien qu'elle se résigne à perdre ceux qu'elle pourrait utiliser dans l'œuvre française au Canada, et qu'elle se garde bien de les blâmer. J'ai des raisons pour dire que l'église française de la Nouvelle-Angleterre se propose de s'assurer le concours de tous les bons

hommes qui voudront bien aller grossir ses rangs. A nous de considérer les intérêts de notre œuvre.

C. E. A.

JEANNE D'ARC.

L'étrange document qui suit, et dont je donne une traduction, est pris de "Chambers' Book of Days." Il serait bien à souhaiter qu'il fût vrai, car il effacerait la tache la plus noire des pages de l'histoire d'Angleterre.

"L'héroïne française offre un exemple remarquable d'inexactitude historique. Les historiens, se copiant les uns les autres, affirment que Jeanne d'Arc fut brûlée à Rouen en 1431, tandis que les plus authentiques documents donnent le démenti à cette histoire en certifiant que l'héroïne française était vivante et heureuse épouse plusieurs années après l'époque de sa prétendue exécution. Plusieurs de ces documents sont dans les archives de la ville de Mentz et prouvent qu'elle vint dans cette ville en 1436. Les magistrats, pour s'assurer qu'elle n'était pas un imposteur, envoyèrent chercher ses frères, Pierre et Jean, qui la reconnurent tout de suite. Plusieurs inscriptions sur les registres de la ville énumèrent les présents et les noms de ceux qui les lui offrirent à l'occasion de son mariage avec le chevalier d'Armoise. On a même découvert le contrat de mariage entre Robert d'Armoise, chevalier, et Jeanne d'Arc, la Pucelle d'Orléans. Les archives de la ville d'Orléans contiennent d'importants documents à ce sujet. Dans les comptes du trésorier pour l'année 1436 il y a une entrée de onze francs et huit sous payés aux messagers qui avaient apporté des lettres de Jeanne, la Pucelle. A la date 1436 il y a une autre entrée de dix livres payées à Jean de Lys, frère de Jeanne la Pucelle, pour qu'il allât la voir. Le roi de France anoblit les parents de Jeanne, à cause de ses services rendus à l'état, en leur donnant le nom de Lys, dérivé de *fleur de Lys*. De plus les registres d'Orléans s'accordent, en les confirmant, avec ceux de Mentz qui portent que les magistrats de cette dernière ville envoyèrent chercher les frères de Jeanne pour l'identifier. Ces sources d'évidence, indépendantes les unes des autres, se confirment d'une manière encore plus remarquable. Dans le compte du trésorier d'Orléans pour l'année 1439 il y a des entrées de différentes sommes dépensées pour le vin, les banquets et les galas à l'occasion de la visite que firent à la ville Robert d'Armoise et Jeanne sa femme. On y trouve aussi une note qui porte que le Conseil, après mûre délibération, avait présenté à Jeanne d'Armoise la somme de 210 livres pour les services qu'elle avait rendus au siège de la dite ville d'Orléans.

Il y a plusieurs autres documents d'une autorité qu'on ne peut à juste titre mettre en doute et qui confirment ceux que nous avons déjà cités * * * *. Les antiquaires français les plus compétents pour former une opinion sur ce sujet, sont d'avis que Jeanne d'Arc ne fut pas brûlée, mais qu'elle fut détenue en prison jusqu'après la mort du duc de Bedford qui eu lieu en 1435, et qu'ensuite elle fut libérée."

On Thursday evening, March 6th, when the Glee Club was about to conclude its final practice for the session, the Wiman bell began to ring, and a large body of students found their way into the lecture room. The Club having effectively rendered a selection entitled "Come unto Me," the door opened, and Principal D. H. Macvicar entered. Taking the chair, he announced that he had hastened up from a meeting of the College Board in another part of the building to perform a very pleasant duty which had been allotted to him by the musical talent of the college, in whose name he thereupon presented the Club's popular trainer with a valuable ebony baton, chased with fine gold, and inscribed as follows:—

To
R. A. Becket, Esq.,
-- Souvenir --
Glee Club,
Presbyterian College,
1884.

Mr. Becket, though taken completely by surprise, made a neat speech in acknowledgment of the gift. He was pleased with the progress made by the Club, and his connection with it had been uniformly agreeable. He hoped that all present would be spared to become faithful ministers, and reminded them of the influence they could exert toward the improvement of congregational singing by sympathizing with the precentor and his choir. He thought that prayer should be offered from the pulpit for precentors and choirs just as much as for Sabbath-school teachers and other workers.

At the annual meeting of the Philosophical and Literary Society, a report from the executive committee was read by J. H. Macvicar, which is printed in this issue by general request. In the absence of W. Fraser, B.A., the corresponding secretary also read the treasurer's financial statement, which showed an expenditure of \$139.52, with a small balance in hand. The following new officers were then elected by a laborious balloting process:—

President: W. K. Shearer, B.A.
1st Vice-Pres.: A. Currie.
2nd Vice-Pres.: J. A. McFarlane.
Rec. Sec.: George McLennan.
Cor. Sec.: S. Romleau.
Treasurer: S. A. Thomas.
Sec. of Committees: J. McDougall.
Councillors: D. L. Dewar, D. A. McRae,
C. McKechar, J. Naismith, G. A. Blair.

NOTICE. PRESBYTERY OF MONTREAL.

Candidates for license applying to this Presbytery at its meeting in April next will be examined as follows, viz.:

1. In Latin—Augustine's "Doctrina Christiana," fourth book, first seventeen chapters.
2. In Greek—The Gospel according to Luke.
3. In Hebrew—Genesis, chapters 1st, 2nd and 3rd; Psalms, first to tenth; Isaiah, chapters 52nd and 53rd.
4. In Philosophy—Caldwell's "Handbook of Moral Philosophy," or Pellissier's "Philosophie Elementaire."
5. In Systematic Theology
6. In Personal Religion.

The requisite certificates will be called for, and the examination conducted in writing.

JAMES WATSON, *Concener of Examining Committee.*

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