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BUSINESS NOTICES.

Accompanying this number will be found blank forms, which all intending subscribers for the MONTHLY will kindly fill up, and return at once to the Treasurer. It is hoped that our old subscription list will remain complete, and that many new names will be added. The Alumni, and all friends of the College, are requested to assist us in this matter, not only by sending their own names, but where convenient, the names of others as well.

We beg to remind many of our friends who were in receipt of the MONTHLY last year, that they have neglected remitting their subscriptions. Would all such, in renewing their orders for this year, kindly forward payment for both. If any should decide not to give us their names, would they please indicate it by returning the copy received.

We have pleasure in commending to the liberal patronage of all our subscribers, and of the students in particular, the firms that so generously assist us by advertising in the MONTHLY. These firms, representing as they do, various lines and occupations, are all first-class in their respective departments, and thoroughly reliable.

Editorial.

PROSPECTUS.

THE KNOX COLLEGE MONTHLY starts out on the third year of its existence, and hopes at least to keep the ground it has already gained.

The competition in journalism seems boundless. One reason is the number of societies which are springing up, whether beneficially or not, in the state; each organization must have an organ through which to speak out its views and its doings. Each department of culture is pressed to a certain degree, unforeseen by those who opened them. There are also private gentlemen of leisure, and of learning, who desire to lay before the public their sober criticisms on the events of the day. From these and other sources the press floods the world with reading matter almost endless.

The success, however, which this journal has already achieved, entitles its promoters to launch it for the third season with sanguine hopes. Its very function is in its favor; it is the organ of Knox College, and in its columns may appear discussions that concern the institution. The graduates have not, as a rule, availed themselves of this opportunity, whether because they are crowded with work where they are, or because they imagine that it is the duty of the under-graduates to fill its pages, we know not. But the editors are anxious that the graduates should share the organ, and they welcome contributions from them. While the whole tone of the journal is to be religious, the materials may be various. Literary and social articles will stand side by side with articles that handle a topic of divinity. The missionary spirit will never be absent from these columns, for its absence would disgrace it in a day when the world is slowly opening its eyes to the grandeur and chivalry of missions. And it is expected that letters from those who have honored our Alma Mater by undertaking mission work, will not seldom adorn these pages.

A space will be allotted to short and spicy editorials; another to narrating what transpires within the college walls; another to correspondence.

The editors are wishful that this scheme may meet with favor, and that the style and substance of the paper, while at times popular and enlivening, will also repay a careful perusal. It is further desired that the organ will increase the *esprit de corps* alike among graduates and undergraduates. Knox College has not yet been popularized—it is modestly isolated; there are regular meetings of its Senate, and of course of its Examining Board, but not yet does there prevail among the graduates that loyal enthusiasm which is due to our college. What else is the secret of the crawling rate at which the endowment scheme moves forward, in spite of noble exertion? How else can be explained the notorious fact that when a young man turns his face to the Church he often asks about the colleges from his minister, who drily exhorts the youth to apply to the learned Principal for a calendar? There is a scandalous lack of proper interest to buoy up the college, and if the presence of a journal on the minister's desk, and if possible carried to a farm house where a young man may feel as if he was already enrolled with us, enlists the proper and needful interest, much that is very desirable will be effected.

THE subject of scholarships was allowed a small space at the recent Alumni meeting, although a capital paper was read upon it. It is, however, a question of too much worth to fall back into silence. Matters have come to this pass that the mere standing at the top of a list after examination, while it may imply a trusty memory and a rapid hand, does not denote that the proud competitor enjoys more than average brain power; indeed there is frequently a smothered suspicion that the surest mode of winning the highest honors is to receive slavishly what is delivered in order that not a moment may be wasted on independent investigation, lest the chances of a scholarship should be endangered.

The evil is confessedly greater in some branches than in others. In classics a student who is keen for a medal must settle down to close fagging. The students of history are tempted to fall into this vice and to master the index. In some parts of science the eager aspirant prays sincerely for a tenacious memory, as the handiest faculty for his purposes. Theology does not escape this tendency, and the gentleman who possesses to the greatest degree the knack of quick hand-writing, and the facility of recalling the divisions, is not rarely the likeliest to earn a bursary. What of the earnest student who has been narrowly scrutinizing the systems? What of him who has been eager not so much to shine in the class lists, as to search for real truth on which to rest his mind and heart? Oh, he has the fortune of figuring in an obscurer place! This style of things is a scandal to that science which boasts that it is the highest; it involves intellectual slavery; it sets a premium on secondary powers; it is a wrong valuation of worth; it converts a college for intellectual energy into an arena for the hot contest of prizes.

If the results of an examination are to decide the merit of those who compete, it is only fair that the character of the questions should be such as to bring out the students' mastery of the topic: he should be asked to criticize a theory, to show the relation of topics, or to discuss a view. The questions also should be *few in number* in order that the swiftest hand-writing may not win the day.

It would be a step in advance if essays of a critical nature should be handed into a professor who could judge by the treatment whether the writer had sternly grappled with the matter. These essays might be the competitions for prizes, while the annual examination might be sufficient for passing from one year to a higher. Since the competition would likely be limited in number, the professor would not be overloaded with short essays. Whatever the reform, the style of examination should be to test the power of sound theological thinking in the rivals for honors; every other sort is a piece of folly.

It is a question, too, whether the money at present allotted to scholarships might not be better spent in securing another professor, or in enlarging our library, or improving our out-grounds. Would the abolition of scholarships keep off students who are needy, and who welcome the aid of bursaries? We answer that the neediest students do not always win a prize, and yet they loyally cling to the college. There is not so much room for fear on that score, for as a class students will flock to that college which they judge to be the ablest, even without the tempting lure of money.

This is an editorial, and is already too lengthy, but there is a crying need of change in the mode of giving scholarships. And it will be a downright shame if the question is allowed to stand still and unagitated in order that the mud may sink and settle at the bottom. There are serious defects; can they not be rectified?

LEGISLATORS have found it necessary to control the liquor traffic. In the process of legislation different systems of control have been adopted: low licenses and high licenses, Sunday prohibition, local prohibition, and general prohibition. At the present day temperance sentiment is tending towards the total prohibition of the manufacture, importation, and sale of intoxicating liquors. Our own country is at present greatly shaken with a temperance agi-

tation. The Government has agreed, on the showing by a majority of the counties of a desire for prohibition, to give prohibition. The Scott Act is the tentative measure, and is being rapidly adopted by almost every constituency that is asked to vote on it. It has been in working operation in many of the counties of the Maritime Provinces, and appears to have given satisfaction. In one of the counties of our own province it has received a two-years' trial. A few weeks ago a vote for repeal was taken, when, after a pitched battle, in which the best speakers that could be obtained on both sides had entered, it was sustained by an increased majority of one hundred. This decision is of great value as to the practical working of the Act. The county is small, composed of four townships, bordering all round on territory in which the sale of liquor is licensed, and from which it could easily be obtained. Nevertheless the majority was increased by one hundred. Evidently there must have been good results under its rule. The opponents of the Act delight in calling attention to the moral and spiritual forces of the world. They point out what great results have been brought about by them in the past, and they say, "Let these gradually work in society, and they will finally eradicate the evil of intemperance. And one would almost imagine, from the glowing words with which they describe these influences, that when prohibition comes into force they will be abolished. But prohibitory laws, and all other laws, are but handmaids to these moral influences. They are the constables that preserve order while the higher forces are doing the work of civilization. They are necessary so long as there are those in human society who are low down in the scale of life, and who are unable to control their appetites. When society is fully developed, laws will be useless, and will be abolished. But that time is not yet.

OUT of some 250 graduates of Knox College living in Ontario, less than one-fifth attend the annual Alumni meetings, if we may take the last gathering as an index of the whole. We naturally ask the reasons for this thin attendance. Some are always unavoidably absent. The trip is too expensive for many; we would suggest that reduced railway fares be secured in the future. Others think the meetings of little practical value. However pertinent this objection may have been in the past, we feel that the late meeting has negatived it for the future. But we believe that the reason for the absence of the majority, though it pains us to say it, is a want of practical interest in the welfare of the college. Now, this, we believe, arises not so much from indifference as from the absorbing nature of the pastor's work, the very zeal with which he throws himself into this, calling his attention to a greater or less degree from wider interests. But the pastor and his congregation can no more live alone than can the individual man. They must have regard also to missions, to neighboring congregations, to public measures for the welfare of mankind, and surely to the colleges whence the successors and helpmates of those now in the ministry are to come. We need not say then that the college has claims upon the pastor which he should be as ready to acknowledge as those of his own congregation. Now, one important way in which this interest can be shewn is by meeting with those who gather here annually to consult for the welfare of the college. A visit to the college building, and a sight of the new faces in the class-rooms, will keep alive his own interest, as well as encourage others to faithful work. May we see one-half instead of one-fifth of the graduates at the next Alumni meeting.

JUST now the Frenchman is everywhere investing in real estate. In two places at least he is attempting to acquire possession by bombardment. Early in the seventeenth century the French endeavored to colonize in Madagascar by planting military stations. Through the incapacity and tyranny of the commanders, their people were at continual war with the Malagasy, and not once or twice the natives exterminated them by wholesale massacre. Of late the French possessions have consisted of two small islands on the coast, but now they are forcing a pretended claim to a northern section of the Island. Our information from Madagascar comes through French hands, and is scarcely trustworthy. We know that French ships are shelling sea-port towns, that French troops are pushing into the interior, and that nothing short of the overthrow of the present government is intended. We know, too, that the Hovas are brave and capable of strenuous exertion, but not well equipped. They have, it is true, generals "Forest and Fever" to put against French odds, but if France is persistent the result is simply a matter of time. The Christians have already been severely tried, but have borne bravely up, proving that the spirit of the martyrs still lives among them. France's success means the destruction, by the Jesuits, of the work of the English missionaries, its Protestantism, its excellent school system, its civilization, and of all that has cost treasure and hundreds of pure lives to build up. Keelung and Tam-uu in Formosa have been bombarded, and the whole island exposed to the ravages of war. French supremacy here means French Roman Catholicism rampant over a christian civilization which is due in no small part to Canadian self sacrifice. If France is brazen to shame it is to be lamented that other nations permit her very impudence to hide their duty in hindering her aggressions. Have not wrongs, trivial compared with these, before now aroused British anger and been righted by arms? Would that the interests of her missionaries and of christianity were as dear to the national heart as her unsullied honor!

We are glad to see that steps are being taken toward the establishing of a Presbyterian Publishing House. We have seen the "Prospectus" issued by the provisional board of directors, and feel confident that, if the scheme proposed would only meet with public favor and support, it could not fail to succeed and become a means of great good to the Church. A great want is felt for suitable literature among certain classes in the Church. Especially the minds of the young are not satisfied with too much dry matter-of-fact literature, but demand something of a more inspiring character. The Methodist Book Room and their excellent Church paper, the *Guardian*, are doing an immense service for their Church in circulating books and literature in every form. There are very few Methodist families in which the *Guardian* is not found. Now, why should not the Presbyterian Church have a similar institution, with a similar periodical, and thus circulate among our people a suitable class of literature? Many feel that something of this sort must be done, if we are to hold our own in this age of competition. There is no use of holding on to practices of a bygone age, or trusting to the so-called "genius" of the Church. We must recognize the demand of the times in which we live, and try to meet it as far as possible. This can easily be done by letting go some old prejudices, especially when no principle of religion or honor is involved.

WE notice that there is a decided increase in the number of theological students this year. In the third year are *fifteen*, in the second year *seventeen*, and in the first year *eighteen*. These are purely theological students, and do not pass under that name, when, as in some other colleges, they are only taking some single department of theological study along with their literary and preparatory work. The preparatory classes in the university and special literary courses are equally large. This increase of students is very gratifying in two ways. First it comes as a reward to our painstaking and scholarly professors. It is felt that they are doing good and satisfactory work, and that the public are placing confidence in them. Second, it is peculiarly gratifying at this point in the history of our country, when our home mission field has been widely extended through the settlement of the North-West Territories. From all those who know that country and its needs we are receiving earnest and urgent appeals for help. More money is wanted; more missionaries are needed. The cream of Canadian youth are to be found there, and they need to be surrounded with good influences and inspired with a strong controlling power such as christianity, which will keep them in the paths of righteousness. The country must be leavened with the gospel, and then there will be formed in those vast territories a strong and noble nation. In order to do this, young men of strong heart and brain power, and with high motives in their breast, must be willing to devote themselves cheerfully and enthusiastically to the service of Christ among their fellowmen. They may have to forego many of the pleasures of life, but they will be brought into correspondence with far higher and more satisfying pleasures. There are not enough students in our colleges yet, and every young man, about to choose a profession for life, should sit down and consider what is his duty with regard to the spiritual needs of his fellows.

Contributed Articles.

THE MISSIONARY SPIRIT IN KNOX COLLEGE.

THERE was a chord struck at the meeting of the Alumni this year when reference was made to the missionary spirit which has infused our graduates, which found vibrations responsive in many lands.

The graduates of Knox may be deficient in that *esprit de corps* which expresses itself in wearing parti-colored ribbon around their hats, or in boastful after-dinner speeches, or in large assemblages at the annual gatherings; but they have never shewn themselves luke-warm when laborers were required for service, either in the home or foreign field.

The earnest christian workers of Toronto recognize in our students some of their most efficient and zealous helpers in jail, prison and hospital work.

The needy outlying fields in many parts of Ontario have been indebted for gospel ordinances to our Missionary Society, while our Foreign Missionaries are scattered over every continent. Scarcely a year has passed within the writer's recollection that has not witnessed the farewell greetings to some worker departing for the far west, or more distant east. In the early years of his remembrance, Dr. Frazer went off to Formosa, and Hugh McKeller to

the Indians on the Big Saskatchewan ; Wilkie followed Smith to India, and Marling banished himself to the coast of Africa.

After this there was a lull in the foreign field for a time, for Manitoba required all, and more than could be supplied. In response to this call Baird went to Edmonton, isolating himself from the world in which he had such a warm interest ; others went to various points more or less remote, to enable the church to overtake the great field thrown on its hands by the tremendous influx of 1881-2. The emigration to that field lessening, has brought the foreign field prominently before our graduates again, and last year Builder, Wright and Jamieson went forth to their respective fields of labor in India, Trinidad and Formosa, while this year, Gibson goes to Demara, and W. A. Wilson joins our forces already in India.

At such a record Knox may well be proud, and with such a spirit animating past graduates, we may confidently expect enhanced zeal in those at present pursuing their studies. The Students' Missionary Society, as at present maintained, gives some scope, and in some measure feeds this missionary spirit, and it is among the most pleasing reminiscences of college life to recall the evenings spent in listening to the reports of the summer laborers. The young and enthusiastic had carried all before them, routed their enemies with dreadful slaughter, and laid waste their strongholds once and forever ; the older and more experienced, quietly telling of labors done, and steps taken for the future welfare of their fields. But it is not to indulge in such reminiscences that I write, but to briefly lay before the students the system that is in vogue in the U. P. Hall at Edinburgh, and to point out some advantages it has in developing mission zeal, and diffusing a knowledge of mission needs, and to question whether it may not be superior to our own.

At the close of each session the fields for the future year are brought before the Missionary Society, which embraces all the students. It is open to any student to advocate any field, and the one that gains the most votes is the one upon which the whole energies of the society are concentrated for that year. One advocates Africa, another India, and a third Manitoba. The special advocates of each scheme endeavor to acquaint themselves thoroughly with the wants of the particular scheme they advocate, and they emulously and lovingly contend for it before the assembled society. By this means the whole body of students reap the reward of their industry, and before the course is ended gain a tolerably accurate knowledge of the needy fields of the church, while the special advocates gain matter which is most beneficial to themselves and most useful to the church. It is scarcely necessary to add that year after year the missionary recruits are largely drawn from those who are foremost in pleading for help. But the advantages do not end here. Some scheme having been chosen, men are drafted to plead for it. Correspondence is at once entered into with the pastors of congregations for permission to plead in their pulpit, and to arrange suitable days, and such permission is rarely refused. The advocates go forth well equipped with facts and figures, and thus a knowledge of the requirements of the needy fields of the church is spread wherever they plead, and the pleader himself is trained to present his scheme in such a manner that it will appeal to the people, and find a ready response in their hearts, and a large one from their pockets.

The advantages accruing from this system, (1) To the special pleader, in giving him a broader and deeper knowledge of the fields, and in training him to place those skilfully before his audiences ; (2) to the society at large, in

giving its members a wider knowledge of missions, and adding zest to its meetings ; (3) to the whole church, in disseminating mission knowledge, and this continuously ; these advantages, it seems to me, ask, at least, for question whether this system may not be better than our present one, for arousing missionary zeal, and diffusing necessary knowledge to enable our people to respond intelligently and liberally to send forth the future graduates of Knox in increasing numbers to do the work of the Master.

OCTOBER 21st, 1884.

C. T.

CONVERSATION.

Conversation is commerce between minds, and like commerce it has undergone marvellous developments.

In the remote times when the population of a country was necessarily sparse and scattered, conversation was extremely confined. The ancient woodman awoke in the morning ; swallowed his plain breakfast with very limited table-talk ; trudged to the woods or half-cleared fields to go through the out-door routine of the day ; whistled or spoke to his dog ; mimicked the wild birds that screamed overhead, whiled away lonesome hours with singing or humming tunes ; dragged himself, when the shadows began to lengthen, to his rude home with a heavy axe over his shoulders, and fell asleep at sundown. This was patriarchal simplicity. His knowledge was crude, and his observation grew dull from the sameness and the solitude of his surroundings. When these robust ploughmen crossed each other's ways their welcome was hearty and sincere, but they had little use for their tongue because their stock of ideas was very spare. Poetry throws a beauty upon these primitive scenes, and almost blinds the eye to the facts ; but although they enjoyed pleasures then, these pleasures were very limited and their condition was wild and unfavorable.

The world has changed. The infant struggling settlement has enlarged to a crowded society. Forests have disappeared, leaving only slight stretches of woodland. Scientific inventions have completely transformed commerce. The people are busy, utilitarian in sentiment, shrewd, eager in trade and prolific in organizations, cunningly greedy, sensitive, social. The press deluges the people with infinite information.

What a difference there is between early and modern society ? The head of a house is so wrapped up in his business that he never fails to come to breakfast with a paper in his hands ; he stops eating in order to read aloud a piece of interesting news, the others around the table speak out what they think ; the subject branches out, and several kindred points are vigorously discussed by the junior members of the family. This is social speech. Ideas are rapidly circulated, scandals become the materials for heartless gossip. Politics is a favorite theme outside of the parliament, and the harsh nicknames that are born of discussion are sometimes ingenious, but usually the asylums of those who are short of argument. The market gabbles. The world is under the reign of speech, and the universal hum is audible.

Conversation is an immense force of the age ; it is growing too. This is clearly shown by the gradual reformation in oratory, which is one department of speech. When the people were primitive, simple, passionate, the most telling eloquence was almost savage. It fired the intense feelings, it traded

on prejudices; it was rounded, figurative, soaring; it scrupulously omitted cold calculations with which passion could have no patience; the arms were swung around, the eyes glared with fire, and the foot stamped to show fury. These are the chief characteristics of the red Indian oratory—it is pompous, vehement, gesticulative. When during the Saxon reign the emissaries of Rome (who were noble in many senses) travelled through the treacherous marshes and rough woods of England, they wielded this style of speech with resistless effect. This method was suitable at that stage, but it would be useless and very ridiculous to-day. Social tastes have been revolutionized, and the highest excellence in speaking is very generally admitted to be a chaste and natural conversation with an audience. It is the very antipodes of that stilted, swelling oratory, with its pompous climaxes and formal efforts, and set, stiff phrases, which was once welcome, but is now distasteful. When this ideal is carried out, it will sweep off a world of false passion and ludicrous bombast and crying cant from platform and pulpit.

But, to return, the question arises: If conversation is a prominent power, how shall it be educated?

It is obvious that the subject must be defined. For there is conversation relative to business as in the counting room and market, short, pointed, exact; there is conversation of a professional nature, as in the court room, where lawyers strive for their clients; in the colleges, where professors convey their lessons to shaping minds; in the parliament, where legislators try their mettle over public measures; in the pulpit, where preachers tell the gospel; there is conversation of a more strictly social nature, e.g. around the table, in the drawing room, during the leisurely stroll. It is in regard to this last department that this essay throws out some thoughts necessarily desultory as the subject is too large for systematic treatment in so short a space.

If we may venture to class the numberless kinds of social conversation, it would be as follows:

(1) Conversation—a mere social entertainment.

Several persons meet and they know that their interview is to last for a regular time, and therefore their chief duty is to amuse and please each other. They shudder at a lengthy silence. If the hours steal and driel away with laugh and jollity, their ideal is reached. They ignore and overlook any deeper utility as to the widening of information or as to moral strengthening. This is the besetting vice of the parlor. The friends weary of each other too quickly, and it is a part of the plan to move from one another in order to vary the evening. The result is that some stale observations are passed upon the weather or a recent marriage, events probably devised by a kindly providence for colloquial convenience! Commonplaces are uttered with a sober and serious tone, and the saying process keeps on!

There is a high form of this practice that softens its faults. The swift repartee, the short story, the respectable pun, the sharp observation, the brisk criticism, certainly are capital qualities. Sheridan, the orator and statesman, shone in this respect. The genial play of versatile wit, the delicate sallies of humor, the changing tones of voice, the knack of seizing that side view of a topic which was most likely to engage the attention, the whimsical pun, the clever timely eulogium, were witchery. He was the darling of society. Lord Brougham shared this talent. He could carry along a listener with happy syllogisms that could not stand the criticism of calmness, but the points were mustered so rapidly in succession that the ladies and gentlemen around

him had no chance to stop and criticise; they were captivated, very willingly too, by the quick play of mind which charmed them, even while it frequently swindled and misguided them; it was an agreeable deception.

There is therefore a scale of merit even in this class: the common, dull talk at the bottom, and the acute, lively, yet shallow talk at the top. The mischief, however, is that there is no solid result; indeed, the very swiftness with which subjects have been handled may produce a careless and onesided habit of judgment. And a person does not need to be a stoic to feel that this beguiling of the time without any lasting profit is rather an irony on those who would feel insulted if it was insinuated that they were not intelligent.

(2) The opposite extreme is occupied by those whose ideal evening is spent in the pursuit of learning. If the first fault was that of the French, of the Italians, of the Spaniards, this fault is that of the Puritan, of the Stoic, who would reduce the world to a religious soberness, without allowing an hour to pass without increasing in learning and morality. It would be impossible to realise this ideal. Picture an evening in which Plato and Aristotle, Galileo and Newton, Darwin and Tyndall would be vigorously discussed; when books of reference in science and theology should be lying open in the laps! oh how heavy!

There are several phases of this class that must be noted. Take the case of Coleridge! He possessed magical powers of conversation; but he was sullenly silent unless he was allowed to continue without interruption. He loved to stretch out his legs, and lean back in the arm-chair, and "have his say out." His eloquence was so rich, and the thoughts which flashed forth were so original, that society indulged him in this respect. This is not conversation, however; it is oratory. He lectured.

De Quincey undertakes to defend this style. He says that the interchange of ideas in the strict sense cannot be of any value, because both of the parties must stand on the same level, and if both are equal they cannot improve each other. The fallacy of this view seems to lie in the conception, that exact equality of mind is necessary to proper conversation. It is not. A person, whose gifts are of a very high order, may suit himself to another whose abilities are average, and yet benefit him. In the first place, there is the rare talent of being able to *draw others out*. This is a splendid quality; for the majority of people enclose themselves; they are reserved. If the superior person learns to open up others, he learns a useful thing. In the second place, the person of meaner power may yet be noble underneath, like the pure brook running beneath the shelly ice; and there is no person who cannot raise his own mind by sounding the mind of others. This is the science of human nature. It is possible, therefore, for an exalted intellect to interchange opinions with an inferior, and both reap benefit.

Carlyle rather liked to govern conversation. He was by birth a czar, and the circumstances of his life fated him to be a gloomy, sour pessimist in whose humor even there was a little sarcasm; and therefore he quietly condemned the vast masses of people, and in the parlor he naturally expected to donquer; his opinions were of so much weight, that people ought to be quiet when he opens his mouth. This, however, is not conversation, it is lecturing. Addison, too, perhaps the noblest, quietest spirit of his time. "carried no small silver," it is said. He was in his element when within a select circle of congenial spirits, to whom he spoke without any break. It was a luxury to listen to him. He, however, could not accommodate himself

to general talking. He was beyond the vulgar range, and he could not stoop to it.

It is a misfortune when intellect proudly scorns the lower people; it is a harm to both classes. The upper are narrowed, and the lower are prejudiced against culture, which seems to breed conceit. Man should be helpful to man; what is opposed to this simple principle, is opposed, not only to the gospel, but also to the genius of modern science. Centuries ago, who thought it right to popularize science, philosophy, culture for the rabble? To-day the person is almost scouted who opposes it. Astronomy, geology, poetry, history, politics, sociology, biology, theology, are popularized. Plato would almost be shocked if he arose from his grave and found the populace thinking! Since conversation is so powerful a medium for conveying knowledge, the world owes thanks to those who mingle largely in, and at the same time are the friendly teachers of society.

(3) The proper idea of social conversation lies between these two extremes.

On the one hand, a number of persons should never meet together for a couple of hours without solid mutual benefit. There should be utility underneath it, or its frivolity ought to sink it.

On the other hand, every element of proper pleasure should lighten the gathering. If there is not this bright gladness, its grave heaviness will spoil it. Is it possible to unite these seemingly contrary elements? It is.

An historic case will throw more light than abstract reasoning on this subject. There are few loftier figures in history, than that of Anselm. He was a gigantic thinker, one of the subtlest metaphysicians and theologians of the middle ages. He was a born teacher. And his renown was so brilliant that thousands of eager students flocked to his lessons; they followed him. The love of scholars for master was equalled by the love of master for scholars. His lectures were conversations. Their feeble grasp only called forth his teaching genius. He gave full play to wit, to anecdote, to grim humor, to kindly feelings, to poetic insight, and yet he never dared to express a view that sinned against sound logic, or to propound a theory that was not grounded in philosophy. His was a high spirit!

Another fine nature was that of Thomas More's, the colleague of Colet and Erasmus in introducing classical culture into England. His was a broad grasp of intellect; there are germs of thought in his "Utopia" which have been slowly worked out to use; he was at home in the old classics; he knew the court. On the other hand, he was noted for his urbanity, for his sympathy with working people and paupers. He took, perhaps, a keener interest in the rabbits and pigeons than his children, whose pets these were. His was a sunny, well-rounded nature, and it was his delight to break down the theories of classics or sociology to the apprehension of plainer minds.

The classic example of Socrates might be cited, who was a giant in the school, but who was also a man of the people. Luther, too, was popular, jocular, mirthful, and yet the leader of the Reformation cause. It is a prejudice when a popular man is concluded to be a superficial man, or a person is thought to be profound because he is unpopular; and it is a danger if science speaks only in our colleges with her technical terms, or if higher culture confines her lessons to those who stand high in the scale!

The essay is not blind to the difficulties of working out this ideal. In the first place, some company is too giddy-minded to relish intellectual culture, and

the shortness of the time prevents any formal treatment of a theme. In the second place, many who are literate do not care to condescend to mix the higher things of science, or philosophy, or theology, in the lower things of social talk. In the third place, if moral improvement is aimed at, there will be a breaking out of cant: everybody will lengthen his face and sermonize and moralize. These are often difficulties. But these do not imply that we should not strike for a high mark in practical action. Further, look at the hopeful side! In an age when the seas are being investigated, when new planets are being discovered, when electricity is lighting up the world, when first-class novels are issued in cheap form, when the pulpit is educating the people in theology, when the questions of woman's rights, of wars, of franchise, are openly discussed, it is a shame that conversation should be forced to fall back on fugitive things in order to keep itself going. It is quite easy to fortify another's character without cant, without even alluding to ethics or religion formally; the spirit of a man will shine out in his eyes and tones and views. On the other hand, it is more than possible to temper this soberness with pleasantry. There are thousands of things that are comical. Charades, readings, music, enliven an evening. The warm glow which is always helpful is in place with heavier qualities. When Dickens reformed school life with a novel that is humorous and entertaining, it is possible to combine profit and pleasure in social conversation. And when this is aimed at in social life, the church will rejoice with science, and women shall not need to launch out of the home in order to have a noble sphere of action, where too much talent will be impossible!

THE EDUCATION OF THE MISSION FIELD.

In Canada students receive an education in the mission field as well as in the college. This is a factor of education that is almost unknown in the colleges of the Old Country. There home missions are comparatively limited; here they are widely extended. Our Province of Ontario is skirted with a sparsely settled country which is necessarily a mission field; and in the North-West Provinces we have an almost illimitable mission field. To the work in these sections of country the students usually deem it a duty, and at the same time a privilege, to offer themselves for the summer months.

What are the advantages of this work?

They are several. An acquaintance with the nature and needs of different sections of our country is gained; knowledge of human nature is deepened; taste for natural scenery is developed.

Our age is a practical age, and our Church is more and more assuming a practical character. The needs of every part of the world are being considered, and whenever a suitable opportunity presents itself of accomplishing good it is seized upon. While foreign missions are carefully considered home missions are being diligently attended to.

The home-mission work which the Canadian students engage in throws them into a direct line with the spirit and progress of the age; they are put into sympathy with the missionary feeling of the Church. In the missionary societies of the different colleges the needs of the different fields, and the probabilities of success are carefully considered. Will it be wise to take up any new ground? Will it be wise to cut off some of the old ground?

Then the students go out to the different fields, to the limits of the Provinces. They see the evil effects of a want of gospel ordinances, how quickly the uncultivated field is overgrown with evil weeds, and how difficult it is to supply gospel ordinances to sparsely settled districts. They realize fully the great labors and self-denial of those who devote their lives to work in rough and undeveloped countries. In this way, going to different fields in the different vacations, listening to the reports of others with their tales of successes and difficulties, before their college course is finished they come to have a pretty accurate knowledge of the nature of a large section of our home missions. As a result also, they can by their awakened sympathies appreciate more fully the nature of the work in the rest of the home mission field. In after years, too, when their counsel is needed with regard to mission work, they are prepared to speak out of the wisdom of experience. Moreover, we think that this student mission work has somewhat to do with the fact that more of our graduating students are offering themselves for foreign fields. It comes to be a matter of duty with them to consider where in the wide world they can do most good. Shall I settle down in a town of two or three thousand inhabitants where there are several Protestant churches, or shall I go to a heathen city where the name of Christ has never been heard? The tendencies of mind and character derived from college associations are often the clue to men's actions in later years.

This missionary work also deepens a man's knowledge of various human nature. It takes him to different communities where different habits, ideas, superstitions, weaknessess, etc., prevail. In England or Scotland, if you pass from one county to another you will come across a people greatly different in dialect and character. This, it is well known, arises from the fact that the people move about very little. In our country there is more movement of people; but on the whole, different communities assume different characteristics, and among them different ideas prevail. If the place be a railway centre or a seaport town, then a foreign element is usually introduced, which gives a person the advantage of studying various human nature while staying at home.

The student who offers his services to the missionary society is sent to different parts of the country; and it may be, in fact it would generally be the case, he would never be able to visit these places if he were compelled to depend on his private resources. It may be that he is sent to the North-West, and there he sees all the commotion of *settlement* and *speculation*, when the insincere and worldly, in their avidity, venture out of their shells of respectability, and show themselves in all their true colors. Like the electricity which breaks up the compound showing its component parts, or like the magnifying glass which makes all the features stand out more boldly and clearly, the intense strain of the settlement of a new country usually has the effect of bringing out the hidden nature of man. The student who is so fortunate as to be sent to such a country at such a time has excellent opportunities of observation. Also, he may be sent to work among the laborers who are constructing a railway. Here he will meet all phases of character: the staid Englishman, the volatile Frenchman, the phlegmatic German, the superstitious Italian, the warm-hearted christian, the hardened infidel, the degraded debauchee, the careless easy-going man of the world and the fawning hypocrite. He will be received by some; he will be rejected by others. And as he learns the stories of their troubles his sympathies will be awakened, his heart will be enlarged. How are we going to sympathize with the drunkard,

and how are we going to speak with force and feeling of intemperance? In no other way so well as by going down into the gutter, getting acquainted with the drunkard, learning the story of his life, of his resolutions, and endeavours, and failures, and by trying to help him out of his difficulties; and when we read the Bible we will do it to find not truth absolute, but truth relative, truth in its relation to the needs of mankind. Thus the man who goes to the mission field is developed symmetrically, his heart as well as his head is enlarged; and if he has a great heart he will find himself very firmly anchored into christianity.

Furthermore, in the mission field a knowledge of the thoughts and feelings of the aged and sick is obtained through the intimate relation with these which a missionary is brought into. Nothing in the world will so inspire a man with a desire for christian virtue as to meet and converse with those whose duties in this world are done, and who are waiting and watching for the hour which shall call them home, and who can read very clearly, with the eye of faith, the things of the eternal world; and one feels that although they are in this world they almost belong to the other world.

But the greatest advantage of all, perhaps, is the knowledge that is gained of the burdens, difficulties and trials of the poor, and the sympathies that are aroused with that great section of the human race. When John the Baptist was in prison, and doubts had overcast his mind as to the Messiahship of Christ, who seemed to be making very slow progress in the world, he sent some of his disciples to Him to ask if He were *the Christ*. The answer given is very significant: "Go tell him of those things which thou seest are done—the lame are cured, the sick are healed, the dead are raised, and *the poor have the gospel preached unto them.*" If any one thing more than another was calculated to convince the judgment of John, and remove his forebodings, it was this, that the poor, those who had been regarded somewhat as the beasts of burden in the economy of human affairs, and who had been ground under the whips and scorn and tyranny of the rich and great, should be made the objects of peculiar care and solicitude. The students sent out of our missionary societies are almost invariably sent to labor among the poor, those who are struggling for an existence; and the needs of these people are vividly branded on their minds, and living sympathies for them are awakened.

It is a great problem at the present day, to know how to gather into the fold of Christ, the neglected poor of our cities; and to solve this problem, it is necessary to know the difficulties of the poor, their prejudices, and the swellings of their hearts towards the rich and influential. To acquire this knowledge it is necessary to mingle with them.

It is also a difficulty so to preach that your sermons will be adapted to the capacities of the most illiterate of your congregations. A knowledge of the human nature of this class, and therefore a keen sympathy with them, will furnish principles of rhetoric, stronger and clearer than any lectures on Homiletics can give.

Lastly, we notice the great facilities afforded us as students of natural scenery in these missions to different parts of the country.

The heavens declare the glory of God, and the firmament sheweth His handy-work. The earth is full of glory; it is written all over with truth, and he that runneth may read.

It may be that the student is sent away north into Muskoka, where are wide forests with scattered settlements of back-woodsmen and hunters. The

country is hilly, and in the hollows are many lakes. He steps into a canoe and sails out on one of these lakes. In the clear waters beneath are abundance of fish. In the woods round about stalk the stately deer, coming down in the mornings to feed in the grassy bays, and to quench their thirst. Booming up from the distance may be heard the cry of the loon; and feeding among the water-lilies and reeds, about the shore, and along the banks of approaching creeks, fringed with cherry and willow and poplar, may be found the duck in abundance. The feeling steals over one—how liberal is the hand of nature, and how innocent and peaceful are its creatures. The idea of purity comes into the mind from the deep clear waters underneath, and from the pure bright sky above. What painter can represent with his brush the matchless beauty of the heavens? It stands before him as a high ideal, after which he may strive, but cannot reach. The student of nature is permitted to look upon this masterpiece of art, more beautiful and sublime than that which any human hand has ever produced.

You step out of your canoe and pass into the depths of the forest, along a pathway indicated by "blazed trees." The track is frequently blocked up with trees, and often you are compelled to clamber up the rocky sides of a steep hill. The loneliness is intense, and one would be inclined to think that the only characteristic of a journey in the woods would be dreariness. But, on the contrary, there are many deep joys in the solitude of the forest. The mind is left to meditation, and the surroundings furnish subjects on which to meditate. Now and then, as you pass along, a partridge whirs out of the dense underwood by your side. Now and then through intervening trees your eye catches a glimpse of a silvery expanse of water. Your track leads you down into a valley, and suddenly you come upon a stream. Round about you are gnawed stumps of trees. The trunks are lying athwart the running water, and are filled in and covered over with brush and clay, and the water is turned back. It is a beaver dam, and the path leads over its broken and shaky surface. Your thoughts turn back to the ages of the past, when those woods around you were alive with wild animals, and you think of the wonderful intelligence some of them possessed, how they formed colonies, and how they seemed almost to have a rude civilization. You cross over and pass along the line of "blazed trees." Wearied with your walking, you emerge out of the woods and sit down on some lonely hill-top, where the trees have been blown down with the wind, and the berry bushes have grown up in their stead. The genial sun bathes you in a warm and kind atmosphere. Underneath your feet is a rich carpet of grass that has sprung up. Right before you lie the woods out of which you have come. It is autumn, and they are clothed in yellow and orange and purple, in rich and glowing colors. The soft breeze is gently playing around you. You find yourself in nature's mansion, more gorgeous and beautiful than the sumptuous palaces of the rich and great; and you wonder at the lavish gifts of nature. Your heart is touched with a sense of the love of God.

Lathic to leave such a spot, you rise up and pass on into the forest again. A gentle accompaniment to your steps is furnished at one time by the whishing of the leaves overhead, and at another by the susurrus of the pine trees. Soon you hear the tinkling of a bell, and the ring of the woodsman's axe. Then the clear fields appear, and you emerge at a settlement—your destination.

Having finished your duties at this place, you pass on to the next station, into the woods again. This time the upper air is in a commotion, the trees

are bending and dipping their heads like the tossing waves of the ocean. The giant branches of the sturdy oak are twisting and writhing in the strong, impetuous, unwearied breeze. The broken limbs are falling round about. Quickly and silently the feeling steals over one,—what is man; how great is this world; how powerful are the forces of nature, with their hidden springs of action—the mind tries to grapple infinite strength, and comes away with a feeling of sublimity.

On again, until you strike the road of the lumbermen. This leads you down to the bank of a river, over which you cross on a floating bridge. A little way up the stream, where it bends out of sight, is a clear spot. The lumbermen tell you that there was the home of a Jesuit missionary, who had labored long ago among the Indians. Immediately your mind is carried back in sympathy to the age in which those devoted men had lived. You wonder at their unselfishness, and reprove yourself for your own selfishness. And so to him, whose eyes are open, all things are full of lessons: lakes, streams, forests, winds, clouds, sunshine, waves, storms, everything. And he who studies nature much, soon learns to love it, and would gladly say with Wordsworth:

“And oh ye fountains, meadows, hills and groves,
Think not of any severing of our loves!
Yet in my heart of hearts I feel your might;
I only have relinquished one delight,
To live beneath your more habitual sway.”

W. L. H. REWARD.

Missionary Intelligence.

GORE BAY AND VICINITY,

THE Manitoulin Islands are part of the limestone formation which traverses our Province from Niagara northward. The main island, which is entitled to be called the Grand Manitoulin, is about eighty miles in length, and from ten to twenty in width. The coast is rocky and precipitous, and the surface rough and rugged. High ranges of limestone traverse the island, making its settlement and development in some respects rather difficult. But wherever workable soil is found, it is generally of a good quality, and yields abundant returns to the settler. The fires which in recent years have swept over the island have destroyed vast quantities of valuable timber, which would have been a source of wealth to the settler. These fires have also done great injury to the soil, in burning off the surface loam, and leaving the bare rock, or hard clay bottom. This clay subsoil is rather difficult to work, and requires a few years' exposure to sun and frost before it becomes naturalized.

It is computed that about one-third of the surface is arable land, one-third rock, and one-third under water. But the numerous, little lakes, which are scattered over the island, are by no means waste. They abound in fish; and in dry seasons are the principal water supplies on the island both for man and beast. Living springs are rarely met with, and in many cases water cannot

be obtained even by boring through the rock. These lakes also form one of the most pleasing parts of Manitoulin scenery. Some of them are exceedingly pretty.

But notwithstanding the rocky character of the island, it is rapidly opening up. Through the liberal grants of money made by the Government, good roads are being constructed between the principal points. The settlers have really none of the hardships to endure which the early settlers in other parts of the Province had to go through.

On the island are several thriving villages, all of which have a more or less interesting history. The largest of these is Manitowaning, very beautifully situated on Manitowaning Bay, and which, to a visitor approaching on the boat, presents a very imposing appearance. Leaving Manitowaning, and proceeding along the north shore, the next place of importance is Little Current. This is the principal port on the island. All the vessels trading to the Sault Ste. Marie call there. Proceeding still westward along the north shore, you reach the enterprising little village of Gore Bay, of which, and its surroundings, we purpose giving a brief account, especially as regards missionary labor and prospects.

The village is situated on a pretty little bay of the same name. Perhaps to some of the readers of the MONTHLY its existence will barely be known, and, indeed, this is not much to be wondered at, since it is of quite recent origin. Eight or nine years ago there were only three or four houses, or, rather, log huts perched on the surrounding heights; and the place where the village now stands was a morass. To one visiting the place with its present appearance, such a description would hardly be credible. Instead of beholding a swamp and a few log huts, he would see a comfortable and busy little village of about two hundred inhabitants, in which almost every variety of business is carried on, even to the printing of a newspaper. The inhabitants are energetic and thrifty, and have evidently come with the determination to succeed. In style and culture Gore Bay will compare favorably with many of the villages in the older and wealthier parts of the Province; and indeed is far in advance of most of them.

It is also coming into notice as a resort for tourists. Last summer quite a large number spent part of their time at least there. It has much to attract the attention of the pleasure-seeker, and of those seeking recreation and rest from the worry of business. Besides sharing with the rest of the island in a very healthy and invigorating climate, it also possesses attractions of its own. The bay, for example, is beautiful; the surrounding scenery is rather picturesque; first-class accommodation can be obtained; and excellent roads extend several miles out of the village, furnishing a highway for evening driving, and horseback exercise, both of which are popular modes of diversion. The surrounding country is keeping pace with the village. It is reported to be one of the best farming districts on the island; and, judging from the excellent crops of last season, and from the comfortable circumstances in which many of the farmers are found, this statement may be regarded as correct. However, it must be borne in mind, that owing to the rocky character of the surface a very large farming district cannot be found in any one place. These rocky ranges break the country up, and separate the settlements, though not so much so as to exclude all intercourse between them.

Another very interesting aspect of the place is its character in relation to missionary work. It is encouraging to be able to say that in this department

of labor there is nothing to discourage or cause apprehension to the faithful worker. In the first place, the country is well opened up; the roads, as we have already mentioned, are, comparatively speaking, good, so that the missionary may drive with a horse and buggy to most of the principal points, and can easily reach any of them on horseback. In the second place, the people as a rule, are kind and hospitable, and ever ready to extend a hearty welcome to the missionary. Besides, as a rule, they have a very great respect for religion, and are very easily approached on that subject. In this latter point, Gore Bay differs materially from many others of the neglected fields of our Province, where the people have become cold and indifferent, and very often view the missionary rather as an intruder than a benefactor. Moreover, this moral and religious tone is not confined to any one class of the community, but pervades all the denominations. So much is this the case, that it would be considered an insult to pass by any of them without calling.

Another very interesting feature of the island society is the great diversity of opinion which exists on religious matters, and which cannot fail to influence the missionary more or less in his work. Here he will meet with almost every form of religious thought, from Paganism up to Presbyterianism. But this existing diversity of opinion does not invalidate the statement already made regarding the peace and harmony which prevail among the several denominations.

In the Gore Bay station there are three organized congregations: Presbyterian, Methodist, and Church of England. The Presbyterian is considerably the strongest, and numbers about twenty-five families. The congregation has a neat and commodious church built, capable of seating over two hundred, and entirely free of debt. This church building is a standing credit to the zeal and energy of the Presbyterians of Gore Bay. The Methodists, having no church of their own, use the Presbyterian. It seems rather hard that our people receive services only for four months in the year, while the Methodists have regular services during the whole year, and that in the Presbyterian Church.

The next station in importance is Kagawong, a very small village on Mutch Bay. The steamboats call regularly, and do a considerable trade. There is quite a large mission field in connection with this station. About six miles out there is a very fine settlement of sixteen or eighteen families living in a cluster, and twelve of them are Presbyterian. These people receive very little attention, except from the student missionary during his short stay of four months, and then it is only a week night service. They are very anxious to have an ordained missionary, and promised to support as liberally as they could. Although placing them in the Kagawong station, yet they are almost too far away to attend service in the village. At Kagawong a very handsome church was built last summer. It is called a Methodist church, because its originator, Mr. Henry—who was lost on the ill-fated "Asia"—contributed \$500 toward its erection, and desired it to be called Methodist, but to be, at the same time, open to any Protestant denomination. These are the terms upon which the church is built; and so much confidence have the people in each other that they all with one mind helped to forward the work, and all alike feel proud of the church. These facts may serve to show the unanimity, the good will, and religious impulse, which prevail in the community, and which, it is to be hoped, may long continue.

Whether in this district the Presbyterians will ever be able to keep a mis-

sionary for themselves, is a question which time only will answer. It will depend largely on the resources of the island, and also, in no small degree, on the market which may in future be opened for the products of the land. At present there is no market of any account. This is owing to the isolated position of the island. The people have no means of communication with the rest of the Province, except by the lines of boats which trade from Collingwood and Owen Sound to the Sault Ste. Marie. These lines charge very high rates, and, moreover, their trade lasts little more than six months of the year. For the remainder of the year there are no means of communication with the main land, except by travelling over the ice to the north shore. If the C. P. R. would establish a station at some point along that shore, there would be an opening made, and eventually a ready market would be found for the produce. Until this is done much enterprise cannot be expected among the settlers. This view of the case will answer the question as to the prospect of the mission becoming self-sustaining. Until some such opening is made, and a market established, there is nothing to encourage the settlers to develop the resources of the island, and things must remain pretty much as they are. At present it would be too much to ask them to support an ordained missionary. It must be remembered that although some, who have been in for seven or eight years, are quite comfortable, still the bulk of the settlers are only beginning, and struggling with the difficulties incidental to pioneer life. However, there is not the least doubt that an energetic man—one possessed of the true missionary spirit, and able to sympathize with the needs of the people—would be liberally supported, and that \$500 could be raised within a district not disproportionately large. The congregation at Gore Bay alone offered \$300 toward the salary of the Rev. Hugh McKay, who has left his name and labors indelibly impressed upon the hearts of the people. The amount of work gone through, the hardships endured, and the indefatigable zeal which characterized his efforts, are almost incredible. When Mr. McKay came to the island the greater part of it was a wilderness—at least the Gore Bay district. His line of travel lay through miles of bush land, over "slashings" caused by the fire, round lakes, and through swamps, so that it becomes a wonder how he accomplished his work at all. There is no doubt that the respect for religion which characterizes the majority of the settlers, is owing not a little to Mr. McKay's self-denying labor among them. But all this has changed. Even though it is only a few years since Mr. McKay labored there, yet such is the progress made, that the missionary can now drive with his buggy to the principal points, and there is no place which he cannot reach on horseback.

A missionary going to labor there for a few years would have a pleasant time, and would undoubtedly be the means of doing much good. He would meet with a kind-hearted and intelligent people, who would do everything reasonable to encourage him in his work. Many of them have come from important centres of the front, and were brought up under some of our best ministers. Such feel the want of religious service much more than others, who were not so favored. Since Mr. McKay left, they have applied to the Presbytery for another ordained missionary. The Presbytery has taken the matter into consideration, but as yet have not secured a suitable man. Perhaps one reason why men cannot be found to take up this field of labor is, because so little is known about it. It is looked upon as an out-of-the-way place, where there would be nothing but hard work without any returns. But this is a great

mistake. The people sociably are all that can be desired. The country, comparatively speaking, is well opened up; and although there will be plenty of hard work, yet there will be recompense connected with it. And, moreover, the work will not be any harder, nor indeed so hard, as that which missionaries going to the North-West will have to endure for a few years, at any rate. The greatest inconvenience is the isolated state of the island after navigation closes. But even then there is a mail received once a week.

It is really a pity that this field is left for eight months of the year without any Presbyterian service. At Gore Bay they have a neat and commodious church, and entirely free from debt. Within this church assembles as stylish and intelligent a congregation as will be found in most of our wealthier country charges. Here would be the headquarters of a missionary sent to the western part of the island. The eastern section have the Rev. Mr. Rodgers as their ordained missionary, with his headquarters at Manitowaning. At present Mr. Rodgers has the superintendency of the whole island.

These are some points in favor of Gore Bay as a desirable field of labor. But while the bright side has been dwelt upon it must not be forgotten that there is a dark side also. The missionary will meet with almost every phase of infidelity and scepticism, as well as having to deal with the common vices of the day. Besides, he will have to be prepared to defend himself against those who profess to be believers in the inspired word, but who twist it to suit their own ideas, such as Disciples, Plymouth Brethren, etc. But this will only serve as a stimulus to renewed activity and earnestness.

But taking all together, Gore Bay will be found to compare favorably with any other place in point of morality, and as a mission field it ought to receive the careful consideration of any who desire to spend a few years in missionary work. The exceedingly healthy climate, the intelligent character of the people, and the desire they manifest for religious privileges are strong arguments in favour of Gore Bay as a profitable field of labor.

MISSIONS IN MADAGASCAR.

In area Madagascar is nearly four times the size of England and Wales. About one third of the whole is rolling moor-like country, standing up 3000 feet above the surrounding plains. This elevated central portion formed the whole island during the second geological period, the hot malarial plains being then under water. Though called "the great African island" it is African only by position. Its true relationship appears to be with a host of islands which once dotted the Indian Ocean. This is apparent from the Asiatic and Malayan affinities of the inhabitants and fauna, as well as from the physical conditions of the ocean bed.

The population, which numbers about the same as that of our Dominion, though divided into tribes has a language substantially one.

It would be unfair to class the Malagasy as barbarous. They are not cannibal. Their tribal instincts are strong. They are loyal, law-obeying, and live in communities under a settled government. If you visit a Malagasy you will find him hospitable, a firm friend, kind to his children and aged father, yet you will discover that he is not very industrious, that he is drunken and polygamous, and relentlessly cruel when offended.

Unlike India, Madagascar has not a complete idolatrous system. Christianity, however, found one in process of development. Its growth is interesting. It was born of fetichism which attributed supernatural power to various worthless objects worn upon the person. Soon one of these charms was demanded to protect the family. It soon acquired in their eyes personality, and the father became priest to it as an idol. Then, as society was evolving along the patriarchal line, the tribe was regarded as simply the family enlarged, and soon had its idol with the chief as priest. Lastly, by certain kings, representing themselves as fathers of the nation, thirteen famous charms or idols were set up to protect the country and the sovereign. The idol was never clothed with any other attribute but power—power to protect, to awe, to kill.

Along with this outgrowth of fetichism we find witchcraft, divination, and the tangena ordeal. This latter was a test of guilt or innocence by drinking a poisonous emetic broth. By it thousands of the people were destroyed every year. Sacrifice is offered in the worship of ancestors, and the rite of circumcision, strange to say, is observed at intervals. These are the decaying remains of the ancient worship of the true God. This is made plainer when we state that the name, if not the notion, of God as "The Fragrant One," and "The Creator," are in common use among the Malagasy. The former title, "The Fragrant One," probably arises from the burning of incense. Besides in proverb and adage they have preserved a considerable amount of knowledge, though now very dim, concerning the character of God. These speak of God as the "Protector of the Helpless," "Avenger of Evil," "Rewarder of Good," and "Judge of Mankind." Yet so vague was the truth expressed in these titles that it was without effect in the lives of the people. The ancient purer worship seems gradually to have been overlaid by fetichism, witchcraft, and divination.

Missions—

I. Roman Catholicism made several early attempts in missionary work, but without success. After Protestants had opened the fields the Jesuits flocked in, not to do aggressive work against heathenism, but to proselytize. They find among the Malagasy, a people by custom superstitious, a congenial soil for their practices.

II. The history of Protestant missions in Madagascar may be given under three heads: Its Planting, its Persecution, and its Progress.

(1.) *Its Planting—1818-1835.*

The way was prepared by Radama, chief of the Hovas. Careless of the honors of chieftainship he aspired to be king of the whole island. The English lent him aid as a compensation for the abolition of the slave trade. This Peter the Great of the Malagasy prized English intelligence and morality higher than her arms and military skill. He desired that his people should be instructed in these. While this door stood open the spirit of missions was breathing upon the dead bones of christian enterprise at home, and soon the Church Missionary Society set apart men for this work. Messrs. Jones and Bevan with their wives and children were the first to reach the coast. This was in 1818. Ignorant of the country they delayed on the malarial plains. Death soon cut off all but Mr. Jones, who now remained like the tree that stands mournfully alone withered and blackened after the forest fire. After recruiting he proceeded to the capital on the healthy high lands, where he was received in high favor by Radama, who encouraged all his plans.

Mr. Jones did not aim so much at preaching the gospel as soon as possible, as at bringing into play a machinery which should work wider and more permanently. He desired to teach the Malagasy to read and to supply them with the Bible in their own tongue. So anxious was he to organize a school system that before he had reduced the native language to written form he began by teaching three pupils in English. Education soon became popular. A school was opened in the royal palace for the officers of the army and their wives to the number of three hundred. Mr. Jones' work soon changed from teaching to the training of teachers for the multiplying schools. In four years the first school and its three scholars had grown to twenty four with 2,000, and in four years more to thirty-two with 4,000 in attendance. Each of these pupils again was a teacher in his home, so that on every hand the people were learning to read. The New Testament was in the hands of these pupils, and being mentally active they soon manifested a deep interest in the facts of revelation, and at the same time began to treat lightly the national religion. The arrival of a printing press was a boon, for hitherto only manuscript had been used, and it was impossible to multiply copies to meet the pressing demand. When public worship was begun the attendance was poor. This probably led the missionaries to trust more to the schools for success.

Such was the beginning. How easy and full of promise, compared with that made in China, where, for long years the missionaries hung despairingly about the shores, or in Erromanga, where they purchased an entrance by yielding up their lives.

The morning had been bright, but now the lowering clouds began to gather. Radama died. One of his wives secured the throne by the murder of Radama's relatives. Ranavalona was a despotic, superstitious woman, and the very epitome of her people in cruelty. Addressing the idols at her coronation, she said, "I have received you from my ancestors, I put my trust in you, now defend me." The treaty with England was discontinued; the schools were limited, and it was felt that the work of the mission might be stopped at any time. This probably would have been done at once, had not the French, who had been trying to win territory in Madagascar since the end of the seventeenth century, again assumed a threatening attitude. When the queen saw the French fleet riding in the harbor of Tamatave, she thought of England's help, and to court favor the missionaries were allowed, for the time, full liberty in their work.

Just then the mission began to assume a most hopeful character. The New Testament was being read on every hand, and enquiry was earnest. The first congregation was divided into several. Twenty-eight publicly rejected idolatry by receiving christian baptism. Some of the royal family made profession of faith in Christ. By the close of 1834 the roll of native christians numbered nearly 200. The people were being aroused, not only in the capital but also in distant villages, whither readers with the New Testament had wandered. The field was rich in promise.

This very success excited the alarm of the queen, and of the heathen party with whom she stood identified. Her opposition arose chiefly from the association of loyalty with idolatry. To cease to worship the idols was to cease to honor her, for her throne and person were defended by them. Besides, she was maliciously told, and affected to believe, that the christians had left the worship of her ancestors for that of the English kings, and were thus plotting the overthrow of her government, in order to establish English

rule. Being exceedingly despotic, her fiercest passions were aroused against the converts and missionaries. The permission to join the christians was at once recalled in the case of the soldiers and those in the government schools, and soon from all the people. Public accusations were brought against the christians, of despising the idols and the national religion. Had it not been that the artisan members of the mission were of evident advantage to the country, the whole staff would have then been sent away. Once the natives had acquired some skill, the queen resolved to temporize no longer. An immense national assembly of 150,000 persons was called. Amid military pomp and display the christian practises were denounced. Forbidding the disrespect of the idols, divination, etc., the queen said, "I detest these things, I tell you plainly they shall not be done in my country."

Those who were guilty of praying were required to confess within one week. If they refused, death was pronounced against them. And it was rumored that horrible cruelties awaited them if they did confess.

Among the Malagasy all emotion is unrestrained, and now the missionaries saw with astonishment the mighty power of the forces they had been instrumental in bringing into play. Alarm and anxiety seized the great mass of the people, for there were few homes in and around the capital, one of whose members did not fall under the accusation.

Under such a trial, some few who had been with the christians left them, but the great majority freely acknowledged their faith.

At the expiration of the time the queen's message to the assembled people was, "I would have dealt with you, so that you would never have done evil again, had not the entreaties of the people prevented me, *but your lives alone will be sufficient next time.*" About 400 officers were reduced in rank, and 2,000 others fined. The mission was now virtually at an end. The missionaries dare not preach, and even to visit the christians was to bring accusation against them. But one great work of translation and printing was not yet accomplished, that of the Old Testament. To this the missionaries now gave their whole attention, and by distributing it secretly to the converts, conferred on them the greatest boon in their power. This done, and all remonstrance with the government having failed, four of the missionaries departed in June, 1835. Two of their number remained a year longer to issue the Pilgrim's Progress, and a Malagasy dictionary. At the end of this time permission to print was sternly refused, and the two sorrowfully followed their brethren, leaving the young mission, with the word of God in the midst of the wild tempest. Its planting was now at an end, and its persecution had fairly commenced.

(2) *Its Persecution—1835—1861.*

For twenty-six years the christians remained under sentence of death. The soldiers at fortnightly parade were commanded to arrest all found praying. Yet, during the whole of this period the christians met for prayer, and mutual comfort and counsel. Late on Saturday night they gathered for worship in secluded villages, on mountain tops, in caves, and rice holes, parting again before sunrise on sabbath morning. Although the government measures were never relaxed, yet persecution was not carried on with equal severity during the whole quarter century. We shall notice four periods of special trial.

The *first* of these periods was between 1836-38. This was the commencement of real persecution. It began with the accusation of Rafaravavy. This woman was sold into slavery, was twice condemned to death, but escaped,

was hunted like a wild beast for months, and after a series of wonderful deliverances escaped with five of her companions to England. Rasalama was the next to be accused. She freely confessed. After being beaten till her reason had well-nigh fled she was brought out to the place of execution. As she kneeled in prayer the spears of the executioners were buried in her body. Rafaralahy, a young man of twenty-three, when accused said, "I am here, I have done it. Let the queen do as she pleases with me." He was led out and died as did Rasalama twelve months before. About this time 200 christians were irredeemably enslaved. Many of these died from ill-usage.

The inability to extort the names of their companions from those arrested, and the escape of several, enraged the persecutors. The queen, supposing that the christians were defended by some charm, gave orders to bind hand and foot any whom they might find, to dig a pit on the spot, hurl them head foremost into it, and pour boiling water on them till they ceased to live.

The bitterness of persecution drove many from the city to the swamps and mountains. Although the missionaries had never gone beyond the suburbs, yet these fugitives found shelter with christian residents at great distances from the capital.

The *second* time of special trial was in 1840. Some seven fugitives who had been concealed for two years were now joined by nine more. Mr. Griffiths, a former missionary, now a trader, planned for their escape. In travelling to the coast they were betrayed and captured. Eleven were at once condemned to death. Two of these escaped. The other nine, too weak to walk, were borne on poles to the place of execution, and there, amid a vast multitude called for the occasion, died in simple faith like those who had gone before. Shortly thereafter two natives who had gone as missionaries to a distant tribe were captured and put to death. Three more without a title of proof were executed for nailing up a text of scripture.

The storm, because of its very fury, seems to have spent itself the more quickly, for now follows a period of comparative calm. This rest was in some measure due also to the favor of the prince royal and his cousin, who, if not christians themselves, were humane enough to pity their sufferings.

We may here remark that a profound impression in favor of the belief of the persecuted was being made on the native mind. Their lives were blameless, and everyone felt that the innocent were suffering. All were awed by the fearlessness with which they met death. Besides the rule of the sovereign was oppressive in the extreme on the people at large, who were thus drawn towards the christians by their common woes.

Though the severest penalties were still threatened, a native preacher, whom they aptly named "Fearless," gathered congregations and revived the spirits of the disciples. They were astonished by the accessions from the heathen. The branch had been pruned, and it brought forth more fruit.

This period of rest was, however, but a fitful gleam of sunshine. The clouds blackened, and the storm came on again fiercer than ever.

This *third* period is called *The Great Persecution of 1850.*

The great number making profession of christianity was certainly the cause of this outburst. The Queen, in justifying her conduct, said, "Had I not ordered the followers of the new religion to accuse themselves they would overturn the country, and all the people would follow them."

The persecution commenced by the destruction of the places of worship. A week later the christians were ordered to accuse themselves at appointed

places. At some of these the judges ceased to receive confessions lest all the people should profess themselves christians.

On the day appointed to execute the sentences, all the accused were marched out, the preachers, teachers, readers, and private christians, in separate divisions. It was truly a spectacle to behold there between 2,000 and 3,000 men and women standing firm in their convictions of the truth against a government that knew no climax in its cruelty. But the most affecting sight was the little band of nineteen who were that day by their death to witness a good confession.

The Queen read the sentence: 1,700 were to be sold, 117 were to be enslaved, 105 were to be flogged, four nobles were to be burned, and fifteen were to be hurled over a high precipice near the city. Amid the booming of cannon and the beating of drums the four were bound to the stake, and died amid a slow fire several times quenched by rain. Slowly the remaining fifteen were taken along the public roads through the agitated, deeply affected crowds to the Tarpeia Rock of Madagascar, singing as they went,

"Grant us, Saviour, royal blessings
Now that to our home we go."

From the top of that rock they were hurled down on a mass of broken granite boulders one hundred and fifty feet below.

To be continued.

Correspondence.

GREETINGS, Mr. Editor, at the beginning of a new session. Returning to college again we are led to think of how much we are privileged to enjoy within its walls, and with the increasing wealth of the college we hail with pleasure its increasing advantages. We look forward, too, with a kindly jealous eye, on the probabilities of the future, and the new advantages to be bestowed on students of coming years. A logical inference is that we have not all we need to make us thoroughly contented. But our seeming discontent, we hold, depends upon a real want. There is surely no questioning the value of the knowledge of the Oriental languages, especially to those whose life-long work is to be based on the understanding and handling of the living word of God. The idiomatic force, the careful and accurate wording, and the peculiarly sharp distinctions in meaning, often not possible of notice in an English version, are very necessary to those who are "rightly to divide" and strongly to defend the word of God. It may be said that the English will be sufficient for all practical purposes. But the same argument might be urged against the question of an educated ministry. We take it for granted that that question is settled in the affirmative, and what is now asked for is the best possible education, specially in the departments which are specially connected with his life work.

Now, it is quite safe to say that some of the students who graduate from our college do so without having a sufficient knowledge of Hebrew to translate a moderately easy verse in the simplest part of the Old Testament. Have they themselves to blame?

We will not contend that they are altogether blameless in the matter, that

it would not have been otherwise if they had been very anxious, if they had at all realized the importance of a knowledge of the Hebrew, and the close connection it has with their future work. But it seems evident to us that it has been a question with many, not as to its intrinsic value, but as to its value as compared with other studies, the pursuing of which would at the special time be more pleasant and profitable. This, it would appear, is the reason why so few, comparatively speaking, take advantage of a full course (and a smattering is of little use) in Oriental languages, in their University course.

And it may be added that the time necessary to a thorough study of Hebrew is very great, greater indeed than is required for any other subject, in proportion to its value. It may seem as if we were retreating from our views as to its great value. But it must be left to each one, we think, to determine its comparative value. Only a limited amount can be learnt, and what is best and most easy is naturally sought after first.

It is well known, too, that Hebrew is not compulsory. French and German, which are taught in all our High Schools, and a grounding in which is generally obtained by entrants on a University course, may be and are more likely to be continued than that Hebrew, a new subject, be entered upon. Greek is compulsory to the great majority, and a thorough grounding, obtained in a High-school, and two years' study after entering the University, is demanded in this department, so that a Theological student has a fair knowledge of it. But Hebrew, not being compulsory, is ignored, the impression gaining ground with some that enough can be acquired in the first year of a Theological course to assure a fair examination on Hebrew Exegesis at the close of college. And the examination is not on Hebrew grammar generally, or particularly, so much as on the relations and meanings of the words in a prescribed passage. A fair examination, there is no doubt, can be passed by a diligent use of the mechanical memory. But although a diploma may be secured in this way, an intelligent knowledge of Exegetics, and a possibility of future research in the subject, are both missed.

What then is the remedy? One has said, "substitute the Hebrew for the Latin taught in our own college." Those who have looked into Theological works will see the absurdity of such a substitution. It is very unsatisfactory when, having come in the course of our reading to a passage in Latin (with no translation appended), to be compelled to lose the connection and the increased explanation which our knowledge of Latin would have given us. But this remedy could only possibly apply to a class which we hope is gradually decreasing, and which, indeed, constitutes but a small part of the average Theological class.

It has again been said, "make one year of Hebrew compulsory." That would, at best, but obviate the difficulty slightly, and the request would, in a sense, be unreasonable. If taken in the first year the greater part would be forgotten in the three succeeding years. If taken in the fourth year it would occupy time that is very valuable, more valuable probably than the acquirement of the Hebrew. And that being the fact, the least possible time would be expended on it, and a smattering alone obtained.

The most apparent remedy is to teach it in our own college. Is it not better to teach it in close connection with kindred subjects, than as a single subject for reference in the far future, dry enough to any but natural linguists. Special stress is laid upon the teaching of it in nearly all other colleges, and in strict connection with the Theological department, not at all taking up the

time belonging to any class in that department, but as a preparation for the better understanding of Hebrew Exegetics. But we suppose that our suggested remedy is either not seen to be necessary, the want not being known on account of excellent memory power, or else it cannot be applied in the present state of the college. Probably greater needs hide this one and attract attention from it.

But here we leave the question, hoping that there will not always be silence and want of agitation in the matter.

Yours truly,

J. HAMILTON.

To the Editor of the Knox College Monthly :

DEAR SIR—Among no class of those interested in our college was more delight felt and expressed at the thoroughly practical nature of the opening lecture, delivered by Principal Caven, than among the students. The brief, yet characteristically clear manner in which the wants of the institution were touched upon, voiced perfectly their somewhat imperfect ideas upon this question.

One of the wants specially touched upon was that experienced in the college library. I do not presume, Mr. Editor, to go over any ground so ably traversed in the lecture referred to, but rather, following in the line indicated therein, desire to ask attention to a special want felt in each department in the library.

The manner in which the nucleus of the collection which now constitutes the library was formed, I may be permitted again to state: It was chiefly by donations from the private libraries of friends of the college. Not only was this the mode of the inception of the library, but it has been to a large degree the mode of its growth.

These donations, so kindly and liberally made, were chiefly from those who were themselves interested in theological study and research. Consequently the majority of the works donated were theological in their character. Of this class, therefore, the great bulk of the library is composed.

Now, while no one would deny that a library in a theological seminary should partake largely of this character, yet it is equally true that there should also be a fair representation of secular literature. A college training does not consist simply in the acquirement of a number of hard and dry facts, to be afterwards brought up from the various nooks and crannies of the mind, in which they have been stored, to be utilized in every-day after life.

It also, and chiefly, consists in a broad and liberal cultivation of the mind—it is a training school for the mind, not simply for the memory.

Such being the case, what is more fitted to give this training than a study of the works of the great masters in letters, where mind meets a greater mind describing the phases of every-day life? Were the works of the leading writers in each age of English literature in our library, and thus made accessible to our students, there would be fostered in each, by their perusal, that broad, liberal, yet humble, spirit, so characteristic of a thoroughly cultured man.

But here our library is defective. Few of the standard works in literature are to be found upon its shelves, and most of those found there are inferior copies.

In the department of natural science, through the kindness of one from whom the college has received many practical proofs of a living interest in

its welfare, the beginning has been made of a collection of the many valuable works recently issued. Yet in this department, which approaches so closely to that of theology, there are many standard works not to be found upon our shelves.

Again, in the department of mental science, while the old schools are fairly well represented, the works of many of the men of the new schools of thought are not in our library.

I have already, Mr. Editor, trespassed upon your space more largely than I intended, yet it would be possible to go round each of the departments, and find in each one or other of the deficiencies indicated—either a total absence of standard works, or an absence of the more modern works in each.

T.

Our 'College Letter.

KNOX COLLEGE, Toronto, Oct. 30, 1884.

MY DEAR GRADDE: When I promised you, as we were parting last spring, that I would write you regularly this year concerning the doings in and about the college, I had no idea that my letters would need to travel so far to find you as it seems they will have to do. But I know you well enough to feel sure, that though you are far away from us now, your thoughts often turn to the old college halls, and to the familiar forms and faces that you parted from there just seven months ago. I know that, like Goldsmith, you have "dragged at each remove a lengthening chain," and that you still feel bound to us as strongly as when you were a student here.

But these rather self-complacent remarks are not telling you anything of college news; and of course you want my letters to be newsy, first of all. So here goes for a faithful account of the happenings during the past month.

Wednesday, the first of October, was the day of the formal opening of the college. A large and fashionable audience, as the newspapers say, gathered in Convocation Hall, at 3 o'clock, to hear Principal Caven's opening lecture. The subject was, "The Requirements of our College." I do not need to tell you that there was no exaggeration in the Doctor's statement of what these requirements are. To our prejudiced eyes it almost seemed as though he erred rather on the side of over-modesty in his requests. With both Old and New Testament literature in the hands of one professor; with the two great departments of Apologetics and Church History piled on the shoulders of another; with merely a lectureship for three months in the year in Homiletics and Pastoral Theology; with a comparatively meagre library, with none of those special courses of lectures from celebrated men which the American seminaries enjoy, our position surely justifies us in raising a pretty loud and earnest cry. It is a poor satisfaction to say that we are as well equipped as any of the other colleges in our Church. If this is the case so much the worse for the Church. There is a genuine consolation, though, in this fact, that there are not wanting signs of the times which seem to point to a better order of things in the not very distant future. So we live in hope.

Almost immediately after the lecture was over and the gathering had dispersed, the Alumni Association met in the Convocation Hall, their president,

Dr. Laing, in the chair. Now, I know you are picturing to yourself the benches of Convocation Hall well filled with the thoughtful yet cheery faces of the graduates of Knox, who have come together to renew their old associations, and consult for the best interests of their Alma Mater. But this pleasing picture must be dispelled, and you must imagine, if you can, a little group gathered on a few front benches, not enough in number to dispel the echo in the hall. For our Alumni (alas! that I should have to say it) do not seem to regard their college as a benign mother, to whose welcoming arms they are glad to return when opportunity occurs, but rather as a mill into which they were once thrown as the raw material, freshmen, and ultimately ground out as the refined and cultured graduate. Once they have got through the mill, of course they have nothing more to do with it; and towards it, they cherish no feeling of gratitude or regard. What a grand time for reunion with old classmates, for talking over old college days, and comparing notes on the life work, for offering and deliberating on suggestions for the improvement of the college, for refreshing and stimulating one another by free social intercourse, these Alumni meetings might be made, if they were only properly appreciated and taken hold of.

Do not imagine, however, that we did not have a good time because there were not as many of the graduates in attendance as there should have been. The meeting in the afternoon, to be sure, was of rather a dry and business-like nature. Its proceedings consisted in paying the annual fee and electing the following officers: President, Rev. A. Wilson; vice-president, Pev. R. N. Grant; secretary, Mr. R. C. Tibb; treasurer, Rev. G. E. Freeman; executive committee, Rev. Messrs. Boyd, McKay, Burns, Frezzell, Davidson, and Messrs. Jno. McKay and Jaffary. But after the business meeting came the Alumni supper, and after the supper came the time-honored "feast and flow." As for the supper, I only need to say that Mrs. Fullerton had charge of the arrangements, and you will know at once that it was as great a success, gastronomically, as could be desired. But if the bill of fare had consisted of nothing but "hard tack," the speeches that followed would have helped materially to get it down; for they were all certainly far from being dry, while some of them were really spicy. Two subjects were discussed; first, that of *Scholarships*, and second, *The support of our College in relation to the other Colleges of the Church*. Where all the speeches were good, it would be invidious for me to particularise to any great extent. Two of the most humorous addresses, one on each subject, were by two gentlemen of the same name. The subject of the support of the colleges, very properly, received most attention. Speaking for myself, and in confidence to you. (for I wouldn't like you to mention that I said this) it seemed to me that, in this discussion, there was a little too much of the spirit of "every man for himself, ar J"—you know the rest. So I was glad that, before we closed, we were reminded by one whose words always have weight, that "there is a higher atmosphere than that of strife, a purer and more serene, and nearer Heaven." On the whole, though, I am sure the discussion would arouse interest and do much good.

On Thursday, the second, came the allotment of rooms. So many applications had been received, that, before the turn of the first-year literary and University men came, the rooms were all taken up, and these had to go outside. We have fifty students in Theology alone, this year—more than at any other time in the history of the college. The next demand will be for more room. They do say that there is a prospect of the college being bought up

and removed, on account of its spoiling Spadina Avenue. If this is done, it will doubtless be built on a larger scale next time. It is to be hoped that, at the same time, the arrangement of the rooms will be changed somewhat, and that more ground will be secured for purposes of football, and the other recreations so necessary to health and enjoyment.

That reminds me that football seems to be suffering the inevitable reaction after the "boom" of last year. There is lots of good material still, but the withdrawal of several of the old members from the team seems to have dampened the spirits of the club to some extent. Then, of course, the want of a suitable ground for practice is a great drawback. At a meeting held early in the month, the club decided not to enter the Central Association, but to use their influence towards the formation of an Inter-Collegiate Association. One match has been played—with the University—and it resulted in a decided victory for the 'Varsity.

Our Glee Club has begun practice with quite a large number of new members, and promises to be up to its accustomed standard of excellence; though, as usual, we have rather too many bass voices in proportion to the tenors. Our popular leader, Mr. Collins, is again at his post. It is contemplated that a number of concerts shall be given, perhaps three this term, and three next, in some of the neighboring towns, in order to improve the financial position of the club. The towns that will probably be taken in this term, are Georgetown, Brampton and Weston.

You will be glad to hear that we have secured the services of Mr. Neff, of Philadelphia, as our teacher in Elocution for this session. This gentleman has been connected with the Philadelphia School of Oratory, and is highly spoken of by all who have attended the classes of that institution. And, indeed, Mr. Neff's enthusiasm, and the unselfish ardor with which he devotes himself to his work, are most inspiring. Almost any afternoon this month, if you had paid us a visit, you would have heard the college halls resound with the sighs and groans of aspiring young orators, all anxious to acquire "the abdominal movement."

The Reading Room is to be fuller this year than it has ever been before. The Literary Society has received permission from the Senate to use the amount formerly spent for society prizes, for the benefit of the Reading Room. This will enable us to secure a number of valuable periodicals which we have hitherto been unable to obtain, owing to lack of funds. Besides this, our old and tried friend, Mr. Mortimer Clarke, has laid us under renewed obligations by presenting us with a number of reviews and papers.

In other respects the Society seems likely to do good work this year. Our meetings, so far, have been well attended; the debates have been lively and interesting. The first Public comes off on November 7th. The editors of that somewhat soporific magazine, the MONTHLY, have had several meetings, I believe, and seem anxious to make it more popular and practical than it has hitherto been. The result of their first month's labor will appear about the first of November.

But I must not spin this out any longer, or you will think I am giving you more than you bargained for.

With warmest regards to Mrs. Gradde, I remain, your friend,

*Res. John Gradde,
The Manse,
Frocul.*

A. LOFAR.