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BUSINESS NOTICES.

Through a mistake we omitted to send copies of the November number to several of our old and best subscribers. Would all who have not received it kindly inform us and we shall endeavour to supply them. Those who received the November number, but who do not intend to become subscribers, would confer a favor by returning it to address of MONTHLY, Knox College.

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.

Contributed Articles.

ENGLISH CLASSICS—THEIR UTILITY.*

To the Members of the Knox College Metaphysical and Literary Society.

GENTLEMEN,—The duty of an Inaugural Address falls upon him whom you have honored by election to the Presidency of your Society, an office which has for seventeen years been occupied by a succession of names on which there lies an enviable lustre: he will not hope to rival their worth, but will promise to emulate their course.

The English classics include the poetry and the prose of English-speaking genius; for all rhyme is not poetry, neither does all poetry fall into smooth metre. Alongside of Cædman, Chaucer, Spenser, Milton, Tennyson, Shelley, we range Father Bæda, Roger Bacon and Francis Bacon, Sir Philip Sydney, Fielding and Dickens and Scott, Burke and Macaulay and De Quincey. And the canon of literature is not closed.

*Inaugural Address by J. C. Smith, B.A., President of Knox College Metaphysical and Literary Society

English literature cannot be studied apart from English history, from the formation and upbuilding of the nation. It is a rich composite. Greece, for example, was a hermit people, and the foreign influence upon the style of thought was very slight. The earlier literature of Rome was modelled after the masterpieces of Greece; and although Roman arms were borne over almost every nation of Western Europe, yet the national character was too fixed and too imperious to yield to the rough views of inferior colonies. England is different, however. The early Aborigines, of whom the accounts are so slender, were subdued by the martial energy of Rome. Then the Islanders were broken into two divisions, the Romanized British, who represented the governing power, and the Un-Romanized British who roamed among the marshes and forests of primæval England and who could not brook the chafing yoke of a foreign race. Then when the Romanized British had so far declined that the untamed tribes of the interior were thirsting for war and were likely to overpower them, they called upon the English from the old German fatherland to quell the revolt. The allies, however, became the dominant power, and a long bloody strife for the supremacy ensued between the Saxons themselves. Then when the endless rivalries of the Saxon kingdoms had produced no stated order, the Danes crossed over to figure on the scene, and for a time they seemed destined to subjugate the island. It was during this stormy period of tumult that Rome appears again, as if to claim her earlier sceptre; Pope Gregory sent Augustine to convert the natives to his creed. Then William the Conqueror crossed to Britain, and Britain bowed to Norman rule, and the more distant result was that the leading towns and especially the dependents on the royal court were converts to Norman customs. Speaking ethnologically therefore, Britain is a varied formation. The ruthless, warlike, rugged energy of the Saxons and Danes (who were both of one blood); the law-making, order-keeping, governing genius of ancient Italy; the fire and versatile brilliancy of Normandy; these three distinct elements have blended together in one great nationality. This complete composite of itself promises a magnificent literature.

A closer criticism will discover that our literature in its course of growth has been affected, and that not faintly, by other and perhaps subtler causes.

Far back, when the Catholic Missionaries strove to quiet the turbulent disputes between the Saxon kingdoms in Britain, Cædman appears. His poetry is founded on religion, yet it breathes war. The lines of the verses tramp like the lines of soldiery. The abrupt interjections, the savage imageries, the martial outbursts, the keen joy of revenge, the violent phrases, image the battle-field. Even religion assumed a cruel shape, for the excited imagination was colored by the restless motion and contest of the age. Another colossal figure stands out boldly, Father Bæda, of unlimited scholarship, of religious passion, a prolific writer of treatises, and of a history which is a straight narrative of events, curiously enlivened and interspersed with legends and quaint stories, but wanting that philosophic connection which modern investigation demands in a history.

Literature, like geology, has its definite periods of development; and Geoffrey Chaucer ushered in the second period about 1350. What was the condition of the kingdom? The odious distinction between the Norman and the Saxon was wearing away; the people had wrested from royalty the right of self-taxation, of decisions for war, of control over internal affairs; a new flush of life began to shapen trade and agriculture; the old cast-iron feudalism

was tottering. Society was vivified through these causes, and the verse of Chaucer is the clear echo of the age. It portrays human nature from the fat jolly monk and the sleek, slippery courtier to the unblushing felon and staggering drunkard ; it shrinks from abstruse thought, for scholasticism was withering under the growing dislikes of the people ; it carried story-telling to an extreme in order to pander to the popular taste ; it has, however, a playful and laughing tone. The nation was thrilling and bounding with gladness, and the poet shared and enshrined the joy.

This second period of literary outburst opened and it closed with Chaucer. For two centuries English song is silent. It is a barren, tiresome stretch. Civil conflicts grew stale from frequency. Trade continued, but the nobler elements of life were stagnant. Domestic progress was stunted.

The third and the greatest period dawned when the Tudors mounted the throne. It was verily a new birth. The world started from its dead and dreamless sleep, and saw wonders. Instead of the planets rolling around the earth, Copernicus startled astronomy by proving that the earth was a third-rate body wheeling around the sun ; and the serene heavens suddenly became an infinite miracle. Not only were new skies found but new lands also. Daring spirits rounded the Cape of Good Hope, anchored their vessels in the harbors of India, discovered America and Labrador, pioneered the trackless Arctic seas. Elizabeth's genius for order and passion for peace resulted in improved modes of farming and increased facilities of manufacturing and mining ; and these opening activities drained off the unwieldy mass of querulous pauperism that had been a secret and underlying danger to the state. The tidings of new lands and new races occasioned an unexampled and unbridled outburst of commerce and speculation. The nation was eager and inquisitive. Nothing seemed too marvellous to the uncurbed fancy. The crowning event, however, was the capture of Constantinople by the Turks, and the escape of the scholars to Italy with the ancient classics. Italy's old glory seemed to revive. Students flocked from Western Europe to glean lessons of wisdom from Greek authors. The enthusiasm was carried across to England. The rugged, inspiring nobleness of Colet brought the new learning to play on the reform of church and the planting of schools. Erasmus was the erudite theologian. The sunny genius of More applied it to social and political life. Warham, the Primate, and the more eminent clergy backed the cause, and the result upon the national character when the printing presses of Caxton popularized the movement was almost miraculous. It was a glorious era ; people travelled ; there was a mania for books of adventure ; scholarship was lauded and rewarded.

Naturally, the higher literature broke out. The stately grace of Sydney was rivalled by the noble prose of Hooker. Then sang Spenser, whose whole style is a protest against the closeness of the middle ages ; he seizes and colors a classic myth, or an Italian or Spanish romance ; above all, he revels in a world of ideal creation and beauty, and his writing is resonant with a high moral tone. Then too appeared that miracle of genius—William Shakspeare. His superlative talent casts into the shade a crowd of dramatists—Marlowe, Greene, Kyd, Peele. The theatre was thronged by those who had impatiently flung off the old shackles of convention and authority, and hungered for novelty, for laughter, for sadness, for light wit, for strangeness, in short, *for real life*. Ben Jonson, with Massinger, Ford, and Fletcher, continue the series of literary glory which has no match. When these

splendid impulses had cooled and settled, schools of science sprang up; the sympathetic relish for the beauties of nature changed slowly into an earnest inspection of the laws of nature.

The fourth distinctive period is called the Classic Age. A moral experiment on a large scale had undergone a crucial examination. The Puritans had stiffened religion, and they tried to force the nation to bend under a straightlaced ethics; this was the mistake of those noble spirits. When Charles II. came to the throne the national desire swung to the opposite extreme. The people plunged into sensuous pleasures. The theatres, which had languished under the interdict of Puritanism, were extremely popular. It was the custom, too, to praise vice ingeniously and to stigmatize virtue gently and obliquely. Morality was loose and frivolous. Scepticism was the sign of intellect. The poetry corresponded with the period. Wycherley is a representative of the early outburst of vulgar, poisonous literature. Dryden is a representative of a milder school which instinctively felt that the nation was sickening of its licentiousness, and which, therefore, tuned its poetry to the public taste. There was little creative originality; there were elegant diction, withering satires, classic translations and able criticism. Lord Bacon emerges from the crowd and dictates a higher ethics than the greedy Utilitarianism of Hobbes who, however, voiced the public sentiment. One majestic towering spirit moved amid this period of gross voluptuousness, as the iceberg from the Arctic floats into warmer water, its cold cliffs and rugged peaks glistening in the sunlight; John Milton had outlived cold, austere Puritanism, and now saw a gay, giddy, dancing, social, pleasure-loving society. His very existence, although in solitude, was a rebuke to the land that had come too much under the evil spell of French genius.

Somewhat later, German thought wielded a perceptible influence over English literature. Coleridge and Carlyle chaperoned it into England, and its impression has been permanent.

This is a very rapid and therefore a very meagre sketch of the manner in which our English Classics have been developing through various causes, both native and foreign; and if the account has even approached to accuracy, it will be quickly conceded that our literature is not only national but European; it has been shaping and evolving not isolatedly, but under the hands of every nation of Western and Southern Europe.

There are what may be called literary importations. Most German and French works have been translated into English. The ancient classics have competing translators. And when our learned Bachelors of Arts do not blush to own that they cannot decipher the Latin on the rough parchments, it is a clear sign that Greek and Latin are losing that undue value which was not long ago accorded them. Nor is the day very distant when young ladies will read Homer and Æschylus and Virgil in plain English—as most unscrupulous undergraduates find it very convenient to do! The greatest work which has been thrown into our tongue is the Holy Scriptures. It is the right boast of those who prize it that even from a literary point of view its natural eloquence; its intellectual melancholy, as in Job; its poetry, as in Moses, Isaiah, and the Apocalypse; its historic simplicity, as in the Gospels; its ratiocination, as in the Pauline works; its lyric tenderness, as in the Psalms; its pastoral quietness and loveliness, as in Ruth, are unequalled. It suffers from one disadvantage, however; it is in a book called "The Bible," and prejudice against the book dims the blaze of its excellence.

(To be continued.)

INSTRUCTION IN ELOCUTION.

THE prevalent methods of teaching this subject are wrong in principle and fatal to spontaneous expression. There is a right method, but if we are justified in judging of the principle of the teaching by the effect produced upon the student, we conclude that the true theory is not generally known.

The least we may demand and the first quality we should look for in a speaker is naturalness. This it should be the direct tendency of the method and the constant care of the teacher to preserve and fortify. It is well-known, however, that those who have been taught are quite apt to be forced in vocal expression and mechanical in gesture. Instead of assisting the listener in the interpretation and realization of the thought and allowing his mind to dwell exclusively upon the sentiment, his unnatural manner calls attention to itself, thus destroying the proper effect of the speech.

The presence of that element in the expression which attracts the attention of the audience is owing to the fact of the speaker giving conscious attention to his manner of delivery. We do nothing well, if at the time conscious of how we do it, and this consciousness on the part of the speaker is the cause of his unnaturalness.

For this, wrong methods of teaching are responsible. A pupil in reading, mis-pronounces a word. His attention is called to it and the necessary correction is made. After the next reading he knows the word was correctly pronounced, because he was conscious of just how he did it. But, while thinking of the pronunciation, his mind was not upon the sentiment. He was therefore unnatural and the attention of the audience was diverted from the thought. After being criticised for a wrong emphasis we always read the passage in a clumsy manner and with a sense of awkwardness. The same effect is produced when our minds are directed to incorrect inflection, improper grouping, too rapid or too slow rate, or to any other fault of vocal manifestation. The application of this same false principle of criticism to gesture, on the basis of which students sometimes go so far wrong as to mark passages as requiring certain movements of the arm or body, is equally fatal to natural expression and true effect. The gesture in all its divisions of arm and hand movements, facial expression and movements of the body, as well as all elements under voice, should flow unconsciously from the inspiration of the truth.

If oratory dealt with abstract facts simply, this consciousness of the manner of expression would not be so destructive of the end of public speech. But the facts of oratory have an emotional side which demands expression as emphatically as the fact itself. This part of the truth the orator expresses by an actual experience of the emotion in the presence of the audience. To accomplish this it is necessary that his whole mind be given to the facts by which the feeling is excited. If the attention of the speaker is diverted from the thought no adequate feeling will be realized, the truth will be but partially expressed, and there will be no oratory.

The fundamental error in teaching consists in the attempt to produce true oratory by dealing directly with expression, instead of with that upon which it depends, impression. If a wrong word is emphasized it is because the reader does not comprehend the object of the sentence. The teacher should correct the wrong or inadequate impression. In doing this, it is unnecessary and wrong to make the student conscious of the particular manner in which the wrong impression was manifested. The correction of all mistakes arising from

lack of comprehension must be made on the same principle. Those faults which are due to imperfection in the mediums of expression, voice and gesture, are so remedied by such a course of gymnastic exercises, apart from sentiment, as will render them spontaneously responsive to the conceptions and feelings of the speaker. Those which may be traced to the inability of the student to conceive and realize the truth, may be removed in two ways: by added culture of the pupil or by giving him truth that he can appreciate.

Instruction in elocution has destroyed more orators than it has made, but it was the fault of the method. There is a science of oratory which it will be necessary for most men to embody in their personalities before they can be true successful orators. Orators and mathematicians are "born," but in each case special education is necessary. If the same attention given to other professions were given to the training of orators, there would be as many orators as preachers. We learn everything but oratory; that, we think, was born with us. The pulpit and bar are full of "born orators." but mostly in undeveloped germ condition.

SILAS S. NEFF.

AN EVENING IN THE MISSIONARY SOCIETY.

It is seven o'clock, and the bell is ringing the signal to put away books etc., and to take a speedy walk to class room No. 1. Soon the room is well filled with eighty or ninety young men. It is a meeting of Knox College Students' Missionary Society, which comprises all the students of the college, both in the theological and literary classes. The President takes the chair and announces a psalm which is heartily sung, then he reads a portion of Scripture, after which all engage in prayer, led by the President or by one of the other students. Devotional exercises over, the Recording Secretary reads the minutes of the preceding meeting, which being approved and signed, business is proceeded with.

Students, who have been doing missionary work under the care of the society, read reports of their summer's labors. A report usually consists of a short account of the journey to the place of labor; a further account of its physical features, including its extent, character of soil, and natural scenery, followed by a specific statement of the separate stations, giving the average attendance at preaching, bible class and sabbath school, mentioning the sums contributed for the support of ordinances, and pointing out the prospects for the future. The spiritual condition of the people, the interest manifested in the services, and the additions to the church are dwelt upon. The hindrances and discouragements are sometimes mentioned. Thrilling adventures by land and water, and amusing anecdotes occasionally find a place. The whole report is closed with a financial statement, showing a sum due either to the student or to the society, amid the applause of the eagerly listening students, which is especially hearty if a handsome sum is added to the funds of the society. After a report is read, it is *received*, and if the information be satisfactory to all the students, and if no exception be taken to its character, it is *adopted* and becomes the property of the society. When three or four reports are disposed of in this manner, and much information about the land and people in Muskoka, Algoma and Manitoba is gained, the mind is suddenly

drawn away to Trinidad, Demarara, India, or Formosa, by a letter from one of our own graduates, of whose work among the benighted heathen we are always glad to learn. A psalm or hymn is now sung, thanksgiving is offered to God for His goodness to our missionaries and His blessing is earnestly sought upon those fields which may be destitute of the public means of grace, and our foreign missionaries are commended to His wise and loving protection. Communications are next received and considered, and also reports from committees. After some minor items of business are disposed of, the benediction is pronounced and the meeting adjourns. It is evident that such a society cannot fail to do much good. The students become accustomed to the management of meetings, they gain ease and readiness in public speaking, they become more fully acquainted with one another, and especially they gain information about the home and foreign fields, and thus take a deeper and more intelligent interest in the church's great work of preaching the gospel to every creature.

Seventeen students were employed by the society this summer. Five were sent to Manitoba and twelve to different sections of Algoma and Muskoka. On account of hard times the fields did not meet so much of the expenses as was expected of them, consequently the society has fallen considerably behind. A special effort is being made to raise the sum required, and no doubt, it will be forthcoming in due time.

J. L. CAMPBELL.

UNIVERSITY CONSOLIDATION.

ALONG with the question of the consolidation of our Presbyterian Theological Colleges, in which we are all interested just now, comes the somewhat wider one of University Consolidation. And it is quite possible that both problems may be solved together—at least as far as the Theological Colleges of Ontario are concerned.

Two main objects are aimed at in University Consolidation. The first is to secure a uniform standard of graduation, and one sufficiently high to make an Ontario degree the equal in value of a corresponding degree from any similar institution in the world. The other object is to effect a saving of men and money. It is desired that the faculties, the endowments, and the equipments of the various institutions now existing in Ontario should be united, so that we may have some chance of competing successfully with the richly endowed Colleges of the United States. To secure the former of these objects, it is only necessary that the degree-conferring powers of the various institutions should in some way unite. To accomplish the second object, there must be a union of teaching as well—a consolidation of Colleges as distinguished from a consolidation of Universities.

The objects are evidently desirable. To effect them, various schemes have been proposed. Two principal ones have been pretty plainly formulated, and each has its distinguished and ardent advocates.

We have at present in Ontario, besides our Provincial University with its affiliated Colleges, three degree-conferring denominational Universities, each with its faculty of arts. Now, the first proposal is that these denominational Universities should sink their degree-conferring powers in the Provincial University, and that they should give up at the same time their arts faculties—

all the instruction in this department being given in the Provincial University College. The denominational Colleges would continue to exist solely as Theological Seminaries.

The other scheme is rather one of confederation than consolidation—at least as far as the teaching power of the various institutions is concerned. It is suggested that the denominational Universities should give up only their degree-conferring powers, and should continue to exist no longer as Universities, but as Colleges in affiliation with the one Provincial University. In its general outlines, the arrangement would resemble that existing at Oxford and Cambridge, though there would probably be some important differences. If this plan were adopted, we might expect to see in Toronto a group of Colleges gathered round a common quadrangle. University College would continue to exist, probably much as at present, and students who preferred to take their course there, might do so. But besides this, we would probably have at least Victoria, Queen's, Trinity, and St. Michael's Colleges. Each of these Colleges, besides its theological faculty, would have its own faculty in arts, or, at all events, professors in those subjects the teaching of which the supporters of that College might wish to have under their own control. Each would have its representatives on the senate of the common University.

The foregoing is an outline, necessarily brief, and therefore imperfect, of the two most important schemes that have been suggested for the consolidation of our higher institutions of learning. As we have said, each has its advocates; and each has its advantages. The first object aimed at, viz., the securing of a uniform standard of graduation would be secured equally well by either plan. For in either case only the one degree-conferring University would exist.

The first scheme has in its favor all the considerations of economy. Evidently, the utmost possible saving of money and men would be effected if all the Colleges at present existing were to completely unite their resources. Then, we would certainly have a competent and distinguished faculty, and one sufficiently large to do justice to the ever increasing number of students. In the matters of apparatus, grounds, and buildings, too, the greatest possible saving would be effected. These are among the strongest arguments in favor of scheme number one.

The advocates of number two offer to the first plan the fundamental and sweeping objection, that its accomplishment is an impossibility. They tell us that the supporters of Victoria, Queen's, and Trinity, will never consent that they should renounce their position as Colleges giving instruction in arts. If, then, an amalgamation with the Provincial University is to be effected, it must be on some such basis as has been indicated in the second scheme, viz., by a confederation, not a consolidation, of the Colleges. In further support of this plan, they urge the following considerations. While most of them would admit that the charge of "godless," which is ever and anon hurled at University College, is unjust and nonsensical, they claim, at the same time, that it is highly desirable that young men going from home should be under some positive religious influences, and perhaps under a somewhat strict and paternal supervision. Except for theological students, this cannot well be secured in Toronto at present. For the various Theological Colleges around our University are supposed to admit as boarders only those who are studying or intend to study for the ministry. But if this proposed system of Colleges were carried out, the Presbyterians, for example, might have a building

in which anxious parents of that denomination might send their sons to live during their undergraduate career. In this Presbyterian College, such rules as might seem best in regard to religious instruction, periods of worship, etc., would prevail. At the same time, by having at least a partial arts faculty, such teaching as might be desired could be secured in Science, Metaphysics, and kindred subjects.

While it is admitted that this scheme would not be quite so economical as number one, yet even by it a large saving would be effected from the amount that is spent under our present divided system. All the more expensive but essential parts of a thoroughly equipped University, such as an observatory and telescopes, the apparatus for higher scientific research, and so on, might be common to all the Colleges. In subjects such as Classics and Mathematics, in which there could hardly be objection taken to any particular line of teaching, one set of professors would suffice.

In the multiplicity of Colleges, too, there might be found an advantage which would more than counterbalance the objection on the score of economy. We mean the friendly rivalry for preeminence at the University examinations to which it would give rise.

In deciding between these two schemes, one cannot help concluding that whatever advantages the first has in point of simplicity and economy, its accomplishment, in view of the attitude of the supporters of the denominational Universities, can hardly be hoped for. If this is the case, and if some better plan cannot be proposed, by all means let us have the second, and that, as soon as possible. Union, for the sake of strength, we must have; and to obtain union all that is necessary is the unselfish and hearty co-operation of all interested in the subject.

ROBERT HADDOW.

A PAGE OF CANADIAN GEOLOGY.

GRANITE, gneiss, and other kindred crystalline rocks are more abundant, perhaps, than any other kind in the Dominion of Canada; they are far more plentiful than in the United States, or indeed in any other part of the world. They are called by geologists Laurentian rocks. The southern boundary of the country where these rocks appear is very clearly marked; the northern boundary is as yet unexplored and probably hid by Arctic snows. Commencing in the east, the southern limit is marked for about 600 miles, from Labrador to Cape Tourmente, by the St. Lawrence River. Beyond this point the bearing of the rocks is about west-south-west, and the boundary passes Montreal about thirty miles to the north; striking the Ottawa River, it runs up its course for a hundred miles as far as the upper end of Lac des Chats, whence it sweeps round in a southerly direction, striking the St. Lawrence at the Thousand Islands. A narrow ridge crosses the St. Lawrence at this point and expands into the Adirondack Mountains, in the State of New York. From this point in the St. Lawrence the formation proceeds in Canada in an almost westerly direction until it strikes Georgian Bay. Thence it curves round Lakes Huron and Superior, and then strikes off to the north, separating the tributaries of the McKenzie River from those streams which flow into Hudson's Bay.

In Quebec the Laurentian rocks form what are called the Laurentides Mountains, which separate the rivers that flow into Hudson's Bay from those

flowing into the St. Lawrence. These mountains are more or less prominent outside of the basin of the St. Lawrence, as they sweep round Hudson's Bay and away to the north. After leaving the basin of the St. Lawrence and before coming to the basin of the McKenzie, they are traversed by two of the affluents of Hudson's Bay, the Saskatchewan and the Churchill, the former of which takes rise in the Rocky Mountains.

The section of country included in this formation possesses most of the natural scenery of Canada. Natural scenery exists on the southern side of the St. Lawrence among the Notre Dame Mountains, along the Peninsula of Gaspé, and down into New Brunswick; but it is not so beautiful and profuse as that to be seen to the north, with its numerous rivers and foaming cascades, its multitudinous lakes strung together into chains by little streams, affording endless opportunity to the hunter in his canoe and attracting the tourists from the cities of the south. The tourists of our own city of Toronto usually seek recreation among Lakes Rousseau, Muskoka and Joseph, some even going so far north as Doe Lake and Lake Nipissing. Probably when the Northern Railway is opened up to Callandar, more tourists will find their way up to Lake Nipissing, which is a large expanse of water, and completely dotted with rocky and green islets. It may be that its shoaly nature, and therefore its disposition to storms, will make it a little unsafe for boating. The well-known Thousand Islands below Kingston, that attract so many visitors during the summer months, also belong to the Laurentian formation.

The visitor from Southern Ontario to this Northern country is struck with the nature of the water, from which there is a total absence of lime, except in a few places, and which therefore appears insipid and tasteless. On remarking this to the native, that usually taciturn individual suddenly becomes a voluble talker. He can point you to a particular spring five or six miles away, by the roadside, which tastes of lime, and he tells you that he never passes there without taking a refreshing draught from its bubbling waters. Going to the shelf in his house, on which stands the clock, whose foundation is hedged about with curious stones, he brings you one which looks something like quartz but is a little softer, and informs you that that is the kind of limestone they have in their country, nothing like the greyish white stone in the south, quite an anomaly in the world; and you are expected to say you never saw anything like it before, although it is a plentiful rock in some other parts of the world. He tells you of a quarry and lime-kiln ten miles distant, where all the settlers go when they wish to obtain lime to whitewash their houses.

This particular limestone which astonishes so many, differs from the massive earthy limestone, in being crystalline. All the rocks of the Laurentian Age are crystalline, and limestone occurs interstratified with granite, gneiss and other rocks.

One peculiar feature of this country consists in its many hills and valleys; and where the rocks are exposed they seem to run in rolling ridges with a direction almost east and west. Over these rocks appear striae, having the general direction of north and south. The ridges are probably caused by the wearing and denuding of moving superimposed matter on rocks of unequal toughness and powers of resistance. This explanation is made likely by the fact that limestone—a soft rock—is interstratified with quartzite and granite—hard rocks—and it is alternately brought to the surface with the latter by the folding and crumpling of the Laurentian strata. The striae indicate that the wearing of these rocks was accomplished largely by glaciers. The beds of our

great lakes were made in the same way that these minor valleys were made—by the wearing process of glaciers and other agencies on a soft rock. Many of the river valleys also are formed in the same way.

But whence these rocks? When did they come into existence, and how did they come into existence?

These rocks are perhaps about fifty or a hundred millions of years old. They are the first formed rocks on the face of the earth. Their probable age is determined: partly by the time observable to be necessary for the formation of the strata, which are piled on top of one another until they are many thousand feet deep, the formation being accomplished by the wearing of moving rivers, ocean currents, glaciers, etc.; partly by the fact that the fauna and flora of the earth's surface have passed through numerous cycles of revolution—species, genera and families of animals and plants disappearing altogether from off the face of the earth and again appearing, and this for many times in succession; partly by the time required by the earth to cool down to its present heat by radiation; partly, proceeding from the known fact that the tides retard the rapidity of the earth's rotation so that it revolves more slowly now than it did a few millions of years ago, it is conceived the age of the crust of the earth cannot be very great, for had it been ten thousand millions of years old the polar flattening would have been much greater owing to the greater centrifugal force at the time when the crust of the earth was formed, when the earth was revolving much faster than now; and had it been less than one hundred millions the polar flattening would not have been so great.

All evidences go to show that the crust of the earth was formed about one hundred millions of years ago; and then the rivers began to flow, and the ocean waves to roll and the clouds to sail across the sky. Previous to this the earth was a heated, fluid, mineral mass that had been gradually formed by the cooling and consequent contraction and consolidation of the original nebula, or chaotic cloud of heated vapor.

This cooling and consequent contraction has been going on ever since, causing the sinking of large sections of the crust of the earth, and probably entering as a factor into the production of mountains, earthquakes and volcanoes.

On this primitive crust of the earth with its great age, the first sediments were deposited in deep layers which were destined in time to become transformed into what in Canada are called Laurentian strata. These sediments probably originated in two ways: first, by the forming of precipitates, mineral, calcareous, and otherwise, in the cooling waters on the heated surface of the globe; second, by the mechanical wearing on the earth's crust of rivers, waves and ocean currents, as they swept about, eating out channels and valleys over the land, levelling down the cliffs on the ocean shores and scattering the loose drift material over the ocean beds.

But how different was the world then from what it is now! Through the slow and silent centuries the universe has been gradually progressing, splitting up first of all into the planetary system, differentiating into individuals and developing along the individual lines.

In this Laurentian Age there was no life upon the face of the earth. In the dark waters of the ocean there floated no fish: the finny tribe of the deep had not yet been born. On the rocks and cliffs, on the hills and the valleys and the plains of this world there grew no grass, or trees, or flowers. Through the silent centuries of this period all was one vast boundless desert,

without a single flower to deck the plain, without a single tree or shrub on the hill-tops. No bird sang, no squirrel frisked and played. From the valley came up no sound of lowing cattle or bleating sheep. Through the long years the only sounds that could come upon the ears would be the moaning winds and the breaking waves, with now and then a clap of thunder, and the occasional rumbling of an earthquake and the occasional burst of a volcano. The first day was beginning to dawn and God was about to begin His work of creation of life, that work which went on through millions of years silently and quietly until man appeared.

At this early period of the earth's history, too, there were no ice-bound regions. The earth was too warm for the existence of ice. But as the earth began to cool, the water in the polar regions, away from the sun, began to congeal; the vapor rose and hung between the sun and the earth, obstructing its rays, and the process of ice-formation went on, so that many of the rocks formed in the Laurentian age are now covered by perennial suows.

Allowing sufficient time for the deposition of sediment over the ocean-beds twenty or thirty thousand feet deep, geology recognises since then many changes. These sediments were consolidated by superincumbent pressure into sandstone, clayey shales and limestones; and these were subsequently altered by water, pressure, heat and other agencies into their crystalline equivalents: quartzite, gnessoid and micaceous schists, and limestone. The lower gnessoid rocks have probably also in many places suffered extreme alteration, losing all their fissile character and passing into amorphous granite.

The Laurentian strata in Canada seem, in most parts at least, to have remained clear of later formations, always holding their heads above drift of whatever character, until the arrival of the glacial age. About the Thousand Islands they have probably been denuded of superincumbent strata. The rocks are now generally covered with sands, gravels and clays; and there form in most places arable and agricultural lands.

Laurentian rocks also crop out along the ridge of the Rocky Mountains in the west.

W. L. H. ROWAND.

Missionary Intelligence.

MISSIONS IN MADAGASCAR.

(Continued from last number.)

AGAIN there was a lull in the storm. The queen probably thought this awful blow heavy enough to end the need of repressive measures. They were favored, too, by the continued protection of the princes. During this interval the queen even permitted a missionary to visit the capital, and convey to the christians the sympathy of christian England.

Not many months after this missionary's departure the *last*, and, if possible, the most awful persecution broke out.

It was brought on by a Frenchman who had ingratiated himself with the Prince Royal, plotting to dethrone the queen in his favor. Along with

motives that were purely selfish he no doubt was prompted to this through sympathy with the oppressed condition of the people, and of the christians in particular. The plot was soon detected. The foreigners were compelled to leave the island. The natives involved were summarily put to death. Among these were a few christians who had certainly known of the scheme, and hoped for some relief through it.

But the queen was persuaded that the christians as a body had shared in the scheme, and were thus retaliating for her cruelty. She now resolved that the hated religion should be crushed for ever. The christians were ordered to accuse themselves. Few did so. The queen became exasperated. Large relays of troops were sent to scour the country. Orders were given that all pits and caves should be searched, that bogs and rivers should be dragged, and that villagers sheltering christians should be put to death. So great was the terror of the people that the inhabitants of whole villages fled. Those who were captured, and those who gave themselves up, were brought together. Now think of another great assembly with its military pomp, its thousands upon thousands of people—a day of terror. Think of the christians again marched out in order, and listen again to the reading of the dread sentences. New punishments—it was thought they were more terrible—were inflicted. Twenty-one were stoned to death. Others were hurled over the cliffs. Fifty drank the tangaena, of which eight of them died. Fifty-seven were chained together in fives and sevens, a massive ring surrounding each neck, and bars stretching between. These were banished to distant parts, where more than half of them died a lingering death. Whether we regard the number, the sentences, or the position of those who suffered, this was the most bitter year of the persecution.

And now one draws a breath of relief when he is told that the "time of darkness," as the natives call it, is ended. The queen died soon thereafter, and a king favorable to the christians ascended the throne.

It may be satisfactory briefly to summarize here the causes of the persecution, and to state its results.

Causes.—(1) The queen was despotic, armed with resistless power, and awfully cruel. Christianity seemed aimed at her absolute rule, and therefore she strove to crush it. (2) There was some degree of sincere belief in the power of the idols. They allowed full license to the passions of man's fallen nature. Christianity therefore aroused fanaticism and hatred. (3) Covetousness helped on the persecution. The informer received half of the goods of the person condemned.

Results.—During this period probably over 200 people laid down their lives, and several thousands suffered "cruel mockings and scourgings, bonds and imprisonments," as well as loss of rank, and property and liberty. Yet at the end of this twenty-six years of bitter suffering, not only do we not find the christians diminished in number, but—wonderful fact!—increased about twenty fold. But the result is not to be measured by mere numbers so much as by the depth and power of faith in the heart, by the width to which the truth was scattered, and by the grand proof given to the Malagasy and to the world of the truth of christianity.

We close the persecution by emphasizing a few of its peculiarities.

(1) One signal feature was that the Malagasy were left alone with the Bible. They had not even the counsel and encouragement of aged christians. They were brought to faith in Christ one day, and the next were left with their

Bibles amid the wild tempest of cruelty. That this mere handful should have increased twenty fold is surely a grand proof of the working of the Holy Spirit. Mr. Ellis says, "I often felt a solemn awe come over me when conversing with them, the Spirit of God seemed so evidently present working in them."

(2) The wisdom of the founders in teaching the people to read was proved by the persecution. Its bitterness scattered readers with their Bibles like seed over a field which at the same time was being prepared for its reception.

(3) The spirit shewn by the christians toward their persecutors was truly admirable. It was a signal triumph of the gospel, for the Malagasy are by nature revengeful and unsparingly cruel.

III. Progress.

From the death of Ranavalona to the present time, the history of christianity in Madagascar has been one of steady progress.

The new king at once set free those who were in chains, and brought back the feeble and emaciated christians, whom all supposed had long since perished.

The opening of this reign was bright with promise, for it was commonly believed that the king was a christian. But soon dissipated companions led him on so far that the people in indignation dethroned him, and set up Rasohernia as queen. At this coronation the throne was surrounded by some constitutional safeguards, chief among which was the preservation of religious freedom for all classes.

During the five years of this reign, the mission made steady progress. Finding neither hindrance nor help in the government, it enjoyed a quiet time of *real* growth. The district around the capital was organized, classes were begun to prepare a future ministry, a monthly missionary meeting—a genuine missionary meeting with an attendance of above 3,000—was commenced. The regular services were crowded, and interest was intense.

On the death of the queen, Ranavalona II. ascended the throne. Almost her first act was to inform the missionaries that their privileges would be preserved. She enjoined the observation of the sabbath. She had a missionary conduct worship in the palace. At her coronation, the queen openly recognized christianity. On the canopy covering the platform, such texts as "Glory be to God," "Good will among men," were written in letters of shining gold. The crown and the bible were placed side by side. Such unqualified recognition of christianity by a popular sovereign, at a time, too, when there was a general movement in its favor, produced a profound impression on the public mind.

The missionaries felt the danger that now threatened them, from the very popularity of their cause. They earnestly prayed that prosperity and patronage might not imperil the highest interests of the mission, while persecution had signally failed. They, therefore, exercised all the greater watchfulness over their charges, and trained more carefully all applicants for admission.

As an evidence of the growth of the mission at this time, think of two facts. One hundred congregations were looking to the missionaries for help to build churches. The missionaries on their first visit to the Betsileo tribe to the south, found already churches built, congregations gathered, meetings regularly held for worship, and everywhere the cry for instruction in divine truth.

The queen continued to favor the mission. At the national festival, formerly connected with idolatrous ceremonies, she said, in addressing the people,

"I have brought my kingdom to lean upon God, and I expect you one and all, to be wise and just, and to walk in the ways of God."

Such proceedings celebrated the fiftieth, or jubilee year, of the mission. But *the* event of that year was the removal, at one blow, of all external obstacles, by the burning of the idols. At the suggestion of the people, the queen committed to the flames the national idols of the Hovas. Quickly a fire was kindled in the centre of almost every village, and soon a heap of ashes was all that remained of the idolatry of the Hovas, and, to some extent, that of the Betsileo as well. Many, however, who had thrown their idols into the flames to please the queen, remained as much heathen at heart as ever.

Their national religion gone, the villagers began to build themselves churches, and to gather in congregations after the fashion of the christians. For the first time in the world's history, congregations were seen meeting without any one even to read to them the word of God. Whatever were the motives that brought them together—they were often unworthy enough—*there they were* ready to be taught. The missionaries were almost overwhelmed at the thought of the thousands of heathen now looking to them for guidance. Immediately a large number of natives from the older churches were sent out as evangelists. The missionary staff was quickly trebled. The press was used with good effect. Training schools and medical missionaries aided in the work.

The statistics for this year present a record probably never equalled in the history of missions. In the early part of 1869, before the burning of the idols, the adherents of christianity numbered 37,000; at the close of 1870, they had increased to nearly a quarter of a million.

The growth from 1870 until the present time, has been almost unparalleled. One writer says, "Within the last ten years, more apparent converts have been gained to christianity, than in all the rest of the world, for a quarter of a century."

For 1880, the statistics are as follows:—Congregations, 1,142; missionaries, 64; native preachers, 4,134; church members, 71,585; adherents, 244,197.

With one exception, that of the Sandwich Islands, Madagascar has been the scene of the greatest triumphs of the gospel in heathen lands. "Behold what God hath wrought."

J. A. JAFFARY.

THE CANADIAN INTER-COLLEGIATE MISSIONARY ALLIANCE.

THE name which heads this paper was invented only in the early weeks of this year, but now it is known not only in the theological halls of the Dominion, but by the majority of Canadians interested in missions. Both the name and the organization were framed after an American model. Some five years ago the students of about sixteen seminaries in the United States united to increase a missionary spirit among themselves. This they proposed to do by annual conventions. So successful has been the scheme that now sixty seminaries send delegates, and the interest is so great that the convention at Hartford last year drew ninety students from Princeton, 150 miles distant.

Messrs. Baird and Tibb, while on their way to Edinburgh, dropped off at Alleghany and represented Knox College at the first convention of the American Alliance. Messrs. Mutch and Smith were sent by the students to represent them in the third annual gathering at Chicago; and Mr. Smith with Mr. Cline, of McMaster Hall, and Armitage of Wycliffe College, attended the fourth at Hartford last year.

The intense enthusiasm which these latter gentlemen brought back, could only find its full expression in the completion of the plan before mooted to establish a Canadian Alliance. There were good reasons for this step. The American Society knew no bounds. This meant long distances of travel for our delegates, little attention to Canadian wants, and a convention in Canada perhaps once in fifty years. It was plain, on the other hand, that we had a sufficient number of colleges for a separate organization, that delegates could meet without great difficulty, and lastly, that we had talent equal to that of our American friends.

The first convention was announced for October 30, in Toronto. The excellence of the programme must have given all interested good hopes of success.

The series of meetings began with a large and enthusiastic public gathering in the Metropolitan Church. Dr. Castle gave a real address of welcome. The occasion and the grand subject, "The Baptism of the Holy Spirit, the need of the Church in Relation to Missions," inspired Dr. Potts to true eloquence. These addresses, together with the interest shown by the public, opened up to view the significance of the movement thus inaugurated. When the students met, after the benediction, at the front of the church for prayer, they felt that they were brethren indeed in a grand cause, and that it was good to dwell together in unity.

The next afternoon a paper on the intensely interesting Zenana work in India was followed by a spirited and profitable discussion. After this came the only biographical sketch on the programme, a noble paper on Henry Martyn.

Although the evening was wet and the audience thin, yet those who were present remember it as one of the best of the series. The words of the Bishop of Toronto were highly encouraging, and the manly, stirring address of the Rev. W. F. Campbell came from the right man in the right place.

No convention can be conducted without some attention to business, and least of all the first of an organization. On Saturday morning, therefore, the members went to work at this and ran through the items with satisfaction. It was a good principle endorsed when it was agreed that the Convention Committee should transact the chief business so that the Convention should be turned aside from its real aim only to confirm the acts of the Committee. We are glad that the constitution is so simple: may it never grow complex! May the Alliance always keep wide of constitutional quibbles, the sepulchre of many societies!

The business meeting pressed down enthusiasm only to give force to its rebound. The first paper of the afternoon brought up the mission work of the North-West. So many had been there and were full of their work and its suggestions; so many had questions and schemes that the chairman was a little puzzled in deciding the right to the floor, and to know when to close the debate. Heightening the spirit wrought up by this subject, came a stirring paper on the Japanese recently born again nationally, and soon to see a higher

birth Discussion here would have been profitable, but a richer treat was in store, for Rev. Mr. Craig, a Baptist missionary, fresh from his work among the Telegus in India, was present, and was now called to the platform. His earnest pleading with the young men to consecrate themselves to work in the foreign field, and especially in India, was touching. That afternoon was one not soon to be forgotten. After a brief prayer the members adjourned to meet in McMaster's Hall in the evening. The spirit of this meeting was somewhat more subdued. The history of "Missions in Madagascar" was very sad. More was thought than said. After some earnest timely words from Prof. Clarke and Revs. Wells and Stewart, the students strolled around the splendidly equipped college, and afterwards sat down in little chatty groups to partake of the hospitality of their hosts.

On Sabbath the members of the association formed a manly, thoughtful band as they sat in the front seats of the different churches where special sermons were preached to them.

These discourses, both in subject and spirit, formed a fitting climax to the series of meetings. Rev. Mr. Stewart, of Hamilton, dwelt impressively on Christ's devotion as the measure of consecration of the candidate for the ministry of the Gospel, whether destined to go abroad or labor at home. In the afternoon Rev. Mr. Wells, of Montreal, preached in his usual thoughtful and polished style, on Faith as the source of power in this work. The service in St. James' Cathedral, in the evening, was changed to suit the occasion, and Rev. Canon DuMoulin spoke in suggestive stirring words on, "The Harvest truly is Great," etc. At the conclusion of this service the students gathered in the school-room for a last short prayer meeting, which, none who were present will ever forget. After singing "Blest be the tie that binds," etc., the members shook hands, sorry to part but thankful that they had been together.

Such is a brief sketch of the Alliance and its first convention. To say that this gathering was a success is to give it but meagre praise. Many of those who took part look on this convention as almost *the* event of their college life. If the future of the Canadian Inter-Collegiate Alliance was thought doubtful for a time, that doubt has now been dissipated forever. But enthusiasm is not the chief end of any society. Men ask for practical results. We shall specify some of these.

First, there is an increase of brotherliness among students of different denominations. They find that the doctrines on which they differ, although the subjects of libraries of books and weeks of lectures are worth little compared with the broad certain truths on which they agree, but which for that very reason are little dwelt on in college. They meet on this common ground. They meet to consult on a work of pure love. The best in every man's heart is drawn out. The petty differences are covered up, and men are drawn together by the radiance of the beauty of their common christianity. Now, for its very self, what result is more desirable? But this charity may help in the solution of that great problem now perplexing the minds of all interested in higher education,—the economy of our educational forces by confederation or consolidation. The next generation, we make bold to say, by reason of this organization would have less difficulty in dealing with this problem than is at present found.

Again, there is an increase of the missionary spirit. By a missionary spirit we mean a spirit which forgets self for the elevation of the lost, whether in Africa or Toronto. But one asks, does not the very act of man devoting

himself to the ministry say that he has that spirit? He does not give himself to Christ's service for Toronto or Canada, but for that place which needs him most. We reply that this ought to be the spirit of every candidate for the Gospel ministry, but no class of men, not even candidates for the ministry, are perfect, and that spirit of self-sacrifice which has led men to seek this office may be made nearly pure in almost every heart.

Now these meetings do this. The facts presented, the mission field brought in concrete form before the mind, the enthusiasm of the speakers, the magnetism of a number seeking one end, these are means that powerfully quicken that spirit.

We do not affirm that the alliance will give us more missionaries for the foreign fields. Probably it will, but that is not a necessary result. All other things being equal, a truer missionary spirit is required to consecrate a man to work among our city slums than to go to China.

But it must not be supposed that there are no dangers lurking in ambush about a society of this nature. That arising from the co-operation of sects will grow continually less, and can be avoided by the good sense of the committee and the charity of all. There is danger that the very enthusiasm on which the success of a convention depends may soon chill into coldness after its dismissal. If, however, the enthusiasm have a rational basis, little need be feared from it. Smaller dangers connected with the working of the convention, such as those arising from long papers or disputes about business, will be guarded against by the good sense characteristic of Canadians.

In closing we venture a few suggestions. More returned missionaries should be secured to address the students. What a splendid chance for a missionary to make his visit home profitable! Again, the largest possible attendance of the public should be secured. Missionary interest will be increased. Young men will be brought to think of the ministry for their life work. We think that something very practical might becomingly follow this convention at once. The folly of different denominations multiplying services at a few points on the poorly supplied mission field was dwelt on more than once. Now, cannot our college societies act on this without delay! This evil could be avoided without difficulty by consultation before appointments are made for the vacation, and by directions to the missionaries to avoid it on the field. Then, could not this scheme be used to interest our congregations more in missionary work? It is often lamented that our people feel so feebly about missions. Is the reason not this, that they know little about them? Supply them with facts, and interest will be aroused. Now, in order to do this, could not half a dozen neighboring ministers hold similar conventions in their own churches. Get before the people the great living, throbbing mission field, and let them see there one great end for which they as a Church exist to-day. Could they but be brought to feel this and act upon it, surely it would bless them, not less than those to whom the Gospel would thus be sent.

EXTRACT FROM LETTER FROM MR. BUILDER.

I WILL now give you an account of the Dasehra, one of the greatest Hindoo festivals. It took place on Monday. If I do so by giving a narrative of my movements, and what I saw on that day, you will best understand it, as it will be plainer. I went by train to Indore, and fortunately had the company of an educated Hindoo, of Brahmin caste, who has repudiated Hinduism and become a Theist. He explained the Dasehra as follows:—

The word means ten-headed, also ten sciences. Rawan, king of Ceylon, in ages gone by, was the possessor of the knowledge of ten sciences, and was called Rawan the Dasehra. But at the word means also ten-headed, later generations ascribed to him ten-heads. This king carried away by force Sita, the wife of Ram, an exiled prince of Oude, who by Brahmanical imagination has been exalted to an incarnation of Vishnu, the second of the Hindoo trinity. Ram obtained the aid of others to regain his wife, amongst them one Hanuman, now called the monkey god. He performed extraordinary feats, aided by the monkeys under his command. They brought stones from the Himalaya mountains and cast them into the sea to form a bridge between India and Ceylon; the distance is only sixty miles. Ram gained the victory over Rawan the ten-headed, and the Dasehra day commemorates his victory. There was some historical basis for this story doubtless, but marvellous things have been added, and are now believed by the people.

After reaching Indore, Mr. Wilkie and I mounted our ponies and rode to the city to see the celebration. The streets were crowded with the people in holiday attire, and we made our way with some difficulty. First, we went to the Chatreya Bagh, or the tombs of the kings. Here we saw large stone mausoleums with marble images, enclosed in the centre and guarded by Brahmins. Mr. Wilkie asked if they did worship to the images. He said, yes. Then he asked if they supposed that the kings or princes after death became gods. His reply was amusing. He said, "Well, to tell the truth, when we get order we have to do accordingly, the command is command." This place is surrounded with a garden, wherein are dozens of grass huts inhabited by begging Brahmins. It is a place of shelter provided for them by the Holkar. Next we went to the Lal Bagh, Holkar's summer residence, surrounded with a garden after the English style. Here Holkar is building a new palace of immense strength. The inside walls between the rooms are four feet thick; and within sight of this he has two other palaces built at an enormous expense. The idea of many is that they are intended in case of emergency to serve as forts.

A short distance from this the celebration of the victory was to take place. We rode away to the ground, and saw drawn up on both sides of the road long lines of infantry and artillery. From a careful estimate the number of the infantry soldiers was 4,000, and guns, sixty. About dusk Holkar came from the city on an elephant richly adorned with gold cloth. He was preceded by companies of cavalry, and followed by a number of elephants and more cavalry. As a military display it was good, very good for a native prince, and would suggest that probably in case of difficulty they would prove no mean opponents of British soldiers. Holkar moved on to the place where the religious part of the affair was to take place. On arriving he dismounted from his elephant, signed some paper, worshipped Ram, who was regarded as

in a tree set up for the purpose, plucked the leaves from it, giving them to the persons about him as tokens of good luck, was carried to a tent near by, then to an open place where a buffalo was tied, and lifted a sword and struck the animal, which was dispatched by the others around, then there was a scramble to dip their hands in the blood of the poor victim. This ended the affair, and was the signal for the booming of cannon, volleys of musketry, and fireworks, which lasted for about three quarters of an hour. The last part of the affair, namely, the killing of the buffalo, seems to have no connection with the victory of Ram over Rawan; but is an invention of the Brahmins to commemorate the slaying by Ram of some demons.

FROM REV. HUGH MCKAY.

THE following are extracts from a letter written by Rev. Hugh McKay, and dated Broadview, N.W.T., June 13 :

You will pardon me for writing without ink, as I have none and am twenty miles from town. I often think of my old home in Manitowaning and wonder how you are all getting along. * * I am feeling very well and have had good health this summer. During the past two weeks I have been camping. Left Okanase, in the Riding Mountain, to visit the Indian reserve west of Broadview. We had a very pleasant drive, travelling perhaps twenty or thirty miles a day and then camping for the night; the second night brought us to Birtle and we camped on the banks of a beautiful river, the hills covered with bush. It was a delightful evening and we sat long enjoying the beauties of nature, and as I lay down to sleep in my tent I heard, for the first time in the North-West, the sweet notes of the whip-poor-will. That song was familiar to me, and I was in thought once more a member of an unbroken family. But only for a moment; for the spell was soon broken and I found myself a pilgrim from home. But the mind went out to the future and I thought of the re-union at the Father's House; gathering home from the strife and conflict; from the sorrows and disappointments; the war-worn soldier and the weary traveller wending homeward together. We camped on Saturday night on the banks of Qu'Appelle River and spent the Sabbath among a tribe of pagan Indians and had much speaking. The story of the cross was new to them; they had never heard it before. The Indians here are still arrayed in their wild dress; their hair long, faces painted and wearing blankets. They treated us kindly and seemed anxious to hear us. There are two large reserves here where we purpose opening a mission, and school if possible. This is where the disturbance was in the spring; I do not think it was the fault of the Indians. I am busy studying the Cree language and hope soon to be able to preach in it * * Any letter addressed to Broadview P.O., N.W.T., will find me.

STAND UP FOR JESUS.

(Tune: "Morning Light.")

ENGLISH.

Stand up! Stand up for Jesus!
 Ye Soldiers of the Cross;
 Lift high His royal banner,
 It must not suffer loss;
 From victory unto victory
 His army He shall lead,
 Till every foe is vanquished
 And Christ is Lord indeed.

Stand up! Stand up for Jesus!
 The trumpet call obey;
 Forth to the mighty conflict,
 In this, His glorious day.
 Ye that are men, now serve Him
 Against the unnumbered foes;
 Your courage rise with danger,
 And strength to strength oppose.

Stand up! Stand up for Jesus!
 Stand in His strength alone;
 The arm of flesh will fail you—
 Ye dare not trust your own;
 Put on the Gospel armor,
 And watching unto prayer,
 Where duty calls, or danger,
 Be never wanting there.

Stand up! Stand up for Jesus!
 The strife will not be long;
 This day the noise of battle,
 The next the victors' song.
 To him that overcometh
 A crown of life shall be;
 He with the King of Glory
 Shall reign eternally.

GREEK.

Ἡμῶν ἴζει Ἰησοῦ,
 Στρωροῦ οἱ πρῶμαχοι·
 Τοῦ βασιλέως σημεῖον
 Ἄρειτ' ἁμίαντοι.
 Ὁ σωτήρ ἀεὶ νικῶν
 Στρατιῶν κυριανεῖ
 Ἔως ἐχθρῶν ὑπὸ πόδας
 Χριστός κυριεύει.

Ἡμῶν ἴζει Ἰησοῦ,
 Σαλπικτήης ἐκκαλεῖ
 Ἐἰς τὴν ἰσχυρὰν μάχην,
 Τὸ σήμερον φωνεῖ.
 Ὡ ἄνδρες, ἀντίστητε
 Καὶ μυρίους ἐχθροῖς
 Θυμὸς τε δύναις τε
 Ἐπέουσι κινδύνους.

Ἡμῶν ἴζει Ἰησοῦ,
 Ἐν αὐτοῦ δυνάμει
 Ἡ σαρκὸς ἴς μάταιος,
 Ἦμετέρη λήξει.
 Πανοπλίαν ἐνδύσασθε,
 Μένετε δεήσει·
 Ἦ δέον ἦτοι δεινόν,
 Ἦθου πάρεσσι ἀεὶ.

Ἡμῶν ἴζει Ἰησοῦ,
 Ἦσιν ἐς μακρὸν πάλῃ
 Τῆδε πόνος τε κραυγὴ
 Ἀρμίων θρίαμβοι·
 Τῆς γὰρ στέφανος ζωῆς
 Τῷ νικήσαντι ἔσται,
 Σὺν βασιλεῖ ἐνδόξῳ
 Ἄεὶ βασιλεύσει.

Correspondence.

To the Editor of Knox College Monthly :

DEAR SIR,—An article on the question of Scholarships, in the last issue of the Monthly, has filled readers with surprise, not so much by the arguments which it contains, as by its bold assumptions and sweeping assertions. Will you then allow me space to review its contents, lest it be inferred that the writer is speaking the mind of the students in general. The special care he takes to tell us "This is an Editorial," might well seem to convey this impression. True, his utterances may be official, as he claims, but it is also true that he does not, by any means, express the views of those he represents.

While it certainly requires some fortitude thus to oppose the views of an editorial *We*, yet *we* do so, much more freely than he could have done had the article appeared over the signature of the writer who may be, even at this moment, keenly smarting from the demoralizing influence of failing to win a scholarship.

But laying aside the authority due to the authorship, we proceed to examine its arguments. The first point he endeavors to make is, that the winning of a prize implies "a trusty memory and a rapid hand," but nothing more. We almost wonder if this statement was made in good faith. Surely no person in looking back over the years he has spent in college and recalling the names of the prizemen during that time, will say it implies nothing more than has been indicated. On the contrary, most of them were men of "more than average brain power" and acknowledged leaders among the students in their time. If there is any doubt about this, a glance at the list of tutors, all of whom were prize-winners in their respective years, will show the correctness of this statement.

The second argument is rather more emotional than reasonable, and while it may appeal to our sympathy, yet it fails to influence the judgment. "What of the earnest student who has been narrowly scrutinizing the systems? Oh, he has the fortune of figuring in an obscurer place!" If we understand the writer's position correctly it is this, that it is impossible to master thoroughly the amount of work gone over in the class-room, and as a consequence, he who wins a prize, must resort to memory in order to accomplish the task.

Now if the work laid down in the calendar is greater than the writer can overtake, let him say so plainly, and call upon the professors and members of Senate to give us no more than we can "narrowly scrutinize." Let him strike at the root of the evil, (if evil there be), but why make an attack upon scholarships, which have nothing to do with the amount of work prescribed?

But if on the other hand the field of our investigation is not too extensive, then the prize-winner will necessarily be the man possessing the greatest earnestness and diligence.

In passing to the next argument, we are pleased to find common ground upon which to stand. There is no doubt that in almost every examination, the questions are too numerous to allow as full a criticism as we might wish, too long also for the physical endurance of those engaged in them. Who has not often observed the weary and languid look of the students as they left the hall, and who has not often heard the complaint, "the paper was too long, I am completely worn out"?

But all that this shows is, that the knowledge of the rivals for honors might be tested by a much shorter list of questions; but surely it does not prove that the man of the strong constitution and swift hand won the day. Neither does it follow that the questions would be fewer in number even were there no scholarships.

After completing his attack on scholarships in general, the writer proceeds to lay down a new system for awarding them, if they are to be awarded at all. It is proposed that a number of short essays be handed in to the professors for examination, and that the prizes be awarded on the merits of these. While we agree in part with the suggestion, yet the inference which is based upon it, or rather the insinuation following it, seems groundless, viz.: that "the present system does not test the power of sound theological thinking." We would like to ask, is there no thinking in connection with the present method? Do our professors do all the thinking in the lectures, and is it not necessary to exercise reason or thought in preparing the answers for the examination paper? We maintain that it is necessary to exercise these powers, and that no student ever was able to commit the work to memory, and no one was ever able to win a prize without fully understanding what he was transferring to the paper.

The closing suggestion of the article appears to have taxed the writer's ingenuity more than any other part. How shall we spend the money at present devoted to scholarships? He eagerly asks the question, and then proceeds to show how easily this may be accomplished. While we would congratulate him upon his knowledge of finances, still we would advise him to base no schemes upon the investment of the money, especially as scholarships have not yet been abolished; and moreover, no person for a moment doubts that good use could be made with even much more money if it were only within the control of the Senate.

It may be true that the money distributed in scholarships does not always go to the needy student, but it is also true that it sometimes and in many cases does. And if in any case a student is relieved from his difficulties, and allowed to pursue his course, we maintain that the money is well spent. Better far that many should receive who need not, than that one who really needs should want.

This article is already too long, so we will close, in the meantime hoping, if occasion require us to return to this subject, it will be to contend against one writing in his own *personnel*, and not against a corporation, which has neither *conscience*, *soul nor body*.

Yours truly,

J. M. GARDINER.

MANITOBA COLLEGE, Winnipeg, November 19th, 1884.

MY DEAR SIR,—As an alumnus of Knox College, though very closely identified with the life of another college of the church, in sending my subscription to your journal, I wish to say two or three words, which you may publish if you like. I like to look upon Knox College as having been really the greatest pioneer agency of our Presbyterian Church. Its history began in an era of missionary fervor. One of its first class of students laid the foundation of our now very extensive work in the Canadian North-West—I mean the late Dr. Black. One of its earlier graduates, Dr. MacVicar, began the work of Montreal College—so that Montreal College and Manitoba College

are really the children of Knox, and share her honors with her. In opening the new Synod of Manitoba, as I was privileged to do last July, I was proud to be able to refer to the fact that of the fifty or sixty ministers of our synod, upwards of fifty per cent. hail from Knox and her two growing children. However much we may have to struggle for our colleges, you may be sure there is a feeling deep down in our hearts of love for Alma Mater. But the professors, where are they? The memory of Dr. Robert Burns is to me still a constant benediction. I knew him well, and no life has been to me a greater incentive than his. Though appealing to different feelings, I delight in reverie to dwell upon the name of Dr. Willis, one of the ablest dialecticians that ever occupied the floor of our assembly. Delicacy forbids more than a reference to the Principal, who still survives, and who never seems to get older, and to the Professor of Church History with his honored, "almond blossoms," to the Lecturer of Homiletics, who once told me to "beware of moving the stump into the pulpit." These were the men of my day. We still look to "Knox" as the real backbone of our mission work here. The North-West is somewhat shadowed here; it is only an eclipse. We have half a dozen, or dozen first-class vacancies needing your best men. We have scores of mission stations needing men just as good. Knox College must be as in the past, our *Lux in tenebris*. Accept my very best wishes for your journal.

I am, yours truly,

GEORGE BRUCE.

Editorial.

WE congratulate our University friends on the improved appearance of their weekly journal. If the *Varsity* keeps up to the standard which has been raised in the opening numbers of this year, it will rank where it ought—as one of the best college papers on the continent.

WHAT is the best way of conducting a college paper? Should it be owned by a joint stock company, or is it better that it should be owned and controlled directly by the undergraduates as a body? The *Varsity* is an example of a journal conducted under the former method; The MONTHLY is carried on in the latter way. It may be self-complacency that leads us to the conclusion: but we cannot help thinking our own plan the better. And we venture the opinion further, that if the University paper were controlled by the Literary Society, or owned by the undergraduates as a body, and conducted by a committee consisting of representatives from the various years, it could be made quite as successful financially, while its popularity, especially among the undergraduates, would be largely increased. The sense of proprietorship, which this plan would give them, would create an interest which can hardly be obtained in any other way.

It is no exaggeration to say that Professor Young's researches—the results of which were recently laid before the Mathematical and Physical Society and Canadian Institute—constitute the most valuable contributions made to the theory of equations in recent years. Hereafter the name of Professor Young will rank with those of Newton, Lagrange, Fourier, Ganso, and Sylvester. By a rigid demonstration, which is a remarkable example of mathematical acumen, Professor Young has established a beautiful theorem, which contains all that is known about the roots of rational ineducible equations of prime degree, and from which the wonderful laws of Kronecker may be easily deduced. Professor Young has also succeeded in determining an absolute criterion of the solvability of quintics, and in effecting a general solution of all quintics which are solvable. All mathematicians will at once perceive the enormous importance of this discovery, which will, no doubt, attract more attention than the investigation into the properties of the roots of equations of prime degree.

CANADIAN students will, as a rule, be more intelligently interested in the ingenious application of Analytical Geometry to the theory of thick lenses developed by Professor Loudon, who is now recognized as one of the most accomplished opticians on the continent. The justly popular professor of Natural Philosophy in University College, as his wont, was endeavoring to simplify the complicated proofs given in the ordinary books of the properties of lenses; and in a happy moment he saw that, by imagining the object axis and the image axis of the lens to cut at right angles (or at any other angle), all the vast knowledge of Analytical Geometry, and especially of Conics could at once be utilized for the purpose of discussing the theory of lenses, whether thick or thin. The discoveries of Professors Young and Loudon will not only bring great honor to these distinguished mathematicians, but will also add materially to the fame of Toronto University as a seat of Mathematical learning.

THE Senate of University College has at last consented to admit ladies, and allow them all the advantages of a University education. While not much in favor of co-education, we are, nevertheless, glad to see it receive a fair trial. The parties on either side of the question were pretty well balanced; and the arguments advanced by both parties appear to be equally valid. The only way, therefore, to settle the difficulty, is to give co-education a fair trial. If it prove a success, then there is no reason why it should not be encouraged, and everything necessary for the comfort and convenience of the young ladies who aspire after high educational distinction be secured. But if on the other hand, it be found inexpedient, as it has been in various other colleges, then something else must be done. If coeducation does not prove a success, the only other alternative is to build a separate college. It is heathenish to deny to ladies, wishing to avail themselves of a superior education, the privilege which they desire. They have as much right to demand this privilege of the State as any other part of society has to demand its rights and privileges. We hope that those days are past in which man regarded himself as woman's superior, and therefore thought himself entitled to peculiar advantages, which she had no right to claim. We therefore wish the young ladies who desire a University education all success; and trust that whether it be co-education or separate colleges, everything necessary for their comfort and encouragement may eventually be obtained.

THE Young Men's Christian Association connected with the University College have been all along laboring nobly but against disadvantages. The meeting room has been that used by the Literary Society in Moss Hall, and the absence of any furniture that makes a place seem homelike, together with the necessary noises coming from the gymnasium almost directly below, have been serious obstacles to real success. The want of a reading room is a great blank, not to speak of there being no room where the members of the society could meet frequently for private prayer and scripture study. The hindrances have therefore been very glaring and disappointing. But the students have been enterprising this year, and have launched a scheme of erecting a separate building which will meet the needs of their good and growing work. The University Senate has generously fallen in with the proposal and has voted a site for the erection, and the enthusiasm occasioned by the project has been very stimulating.

It is certainly needless to argue the splendid utility of a Y. M. C. Association in University in order that those, who will necessarily be the future men of leading, may be reached during their University course; this is too obvious to require lengthy argument. And there is no doubt that their work would be greatly promoted if they had a building for that purpose where the students would be tempted to gather, from its comfortable appearance, whereas at present the rooms are so bare and cheerless that even those with no mean sense of duty are disposed to absent themselves from the meetings. What likelihood is there of drawing young men who care not for the truth of God, into rooms which are forbidding and stiff!

We therefore congratulate our friends for their timely and energetic stroke. They require money; but the purpose is so laudable that every well-wisher of the University, when appealed to, will make no stinted response. It must succeed, and, what is more, it will. And those especially who deplore the absence of godliness from our University ought to be the foremost to back the movement with liberal donations. We wish them Godspeed!

It is becoming an interesting question to the Presbyterian Church in Canada, how to manage her colleges. Are we as a church to maintain six separate Theological Halls, or shall we have consolidation, or should some of these colleges be suppressed? The question was brought before the last General Assembly, but nothing definite was done beyond the appointment of a committee to investigate, and, no doubt, if possible, to draw up some lines of procedure by which the college difficulty may be settled. It is acknowledged on all hands that we have too many colleges; but what should be done no one is bold enough to say. A glance at the minutes of the Assembly reveals that they are all doing good work; and the friends of each are enthusiastic for its support.

The question is a very delicate one to deal with. But however difficult it may be under present circumstances to find a basis of union satisfactory to all parties, it seems obvious that consolidation would be a step in the right direction. Two or at most three Theological Colleges properly equipped would be a great gain over our present system. The energies of the church, which are now divided on six institutions, would be concentrated upon two or three. The resources at our disposal are not by any means sufficient to maintain in proper efficiency our present number. And moreover, the uncertainty

as to what steps the church may yet deem it her duty to take in reference to her colleges, hinders many from manifesting their liberality in that direction. Therefore, while all the institutions are doing satisfactory work so far as means and opportunities will admit, yet a great advantage would undoubtedly be gained by consolidation, both financially and in efficiency.

In the maintenance of so many colleges, a little of the spirit of rivalry is often manifested among the friends of several the institutions. We do not regard this rivalry as altogether unjustifiable—for everyone naturally feels a strong attachment to his "Alma Mater"—but believe that a better state of things would be secured were the energies of the church directed to one object. It seems reasonable to suppose that consolidation would be instrumental in binding the several sections of the church more closely together; and then we would have institutions better equipped in every necessary department of Theological study.

REPRESENTATIVES of fifteen great States have just met in Congress, at Berlin. The subject upon which they have been deliberating is one of the most important matters to which the attention of the world is directed, even in this day of great questions. It concerns the opening up to trade, to civilization, to christianity, of what is practically a new world. In the basin of the Congo river and along its tributaries, there live tribes whose population amounts in the aggregate to not less than 50,000,000 souls. When the gates to this great country are being flung open, and when past history would lead us to fear that bloody wars might be the result of the inevitable crowding and jostling that must take place between the rival nations who will be struggling for a foremost footing in this rich new land, it is gratifying to read that the Congress to which we have referred has arrived at such an agreement as this: "In the basin of the Congo and its tributaries, there shall be perfectly free trade among all nations. All powers exercising sovereign rights shall bind themselves to co-operate in an endeavor to suppress slavery, and promote the work of missions and all institutions which tend to the civilization of the natives."

News from Egypt and the Soudan comes slowly. The British forces continue to advance, and the van is well on its way to Khartoum, the bone of contest. In the meantime General Gordon has it in his possession, and is confident that he can maintain possession in the face of great odds, until aid reaches him. The Home Government are to be pitied. They are doing a work the consummation of which is only to be guessed at. Lack of information leaves them in ignorance as to what will be the best solution of the great question. They are not destitute of motives, as their formal aim is to rescue the Egyptian garrisons and withdraw at once. But this is apparently only a humane end that awaits farther developments, good enough and true enough while the path is in darkness, but likely to be included in a greater end when all particulars have been obtained. The seeming riddle, too, of General Gordon's doings and sayings is, no doubt, another part of their embarrassment to the Government, for a people insane almost in their jealousy of what they call the "honor of the nation" rail in their ignorance at what seems to be contradictory and foolish. And even such a paper as the *London Times* encourages such ravings, and seeks to add to the

"atlantean load," which the Government are already bearing, by predicting gloomy things and even by circulating reports without foundation. In another month we hope that definite and triumphant news will have been obtained, showing that the Government were doing the best they knew, which, indeed, was the best for the nation; proving that General Gordon is no energetic fool; and telling us that something had been done to pacify and civilize the peoples of that desert region. Probably it is only the slow lifting up of another of the gates through which the King of Glory is to enter dark Africa, that is being now accomplished.

THE very able letter from Mr. Builder, which appeared in the *Canada Presbyterian* of October 22nd, is fraught with deepest interest to the Presbyterian Church in Canada, and in a special manner to the students of Knox College, since Mr. Builder so recently left its halls. The letter sets before us in a clear and convincing manner the difficulties which our missionaries have to contend with in that part of the world. Such high handed acts of cruelty and tyranny perpetrated by the native princes are hardly credible in a country under British rule; and one can hardly help exclaiming, where is British justice? The Government of India appears to be very tardy in instituting inquiries into these acts of tyranny. But it is to be hoped that since the Government has begun to act it will do something to liberate the missionaries from the interdict under which they are at present placed by the native prince. But amidst all these hindrances it is encouraging to know that christianity is exerting its power and presenting its claims among the masses; so much so that many of the leading men realize that their religious systems are crumbling away. These clouds, which at present look so ominous, will undoubtedly pass away, and a brighter day appear. Indeed, the dawning light appears upon the horizon already, which prognosticates the triumph of Christianity. Let the church at home be mindful of her missionaries abroad; let the missionaries be prudent in their efforts, and faithful in their work, and there is sufficient power and vitality in christianity to gain control over the people of India and commend itself to their hearts and intellects. Mr. Builder, we believe, is the right man in the right place. His acute mental powers, his broad culture, and high character, eminently fit him for carrying on the work in the difficult position in which he is placed. We hope that he and Mr. Wilkie may be successful in their efforts; and we repeat the prayer, "May the Lord hasten India's blessed day."

Our College Letter.

KNOX COLLEGE, Toronto, November 30th, 1884.

MY DEAR GRADDE.—Your letter in reply to mine of a month ago, I received and read with much pleasure. You say that I need not be afraid of wearying you with the fullest possible account of all the college happenings, so you may prepare yourself for a heavy budget this time. In fact I have so many things to tell you about, that I hardly know where to begin.

However, a beginning must be made, so I shall start with what was certainly uppermost in our minds for quite a long time—I mean the Inter-Collegiate Missionary Alliance. I do not need to give you a lengthened or detailed account of this, as no doubt you saw the reports of our meetings in the daily press. Besides, I expect the MONTHLY will contain a pretty full account of what went on. But I may say this, that the convention was successful beyond our highest expectations. The papers, as a whole, were interesting and instructive. The discussions were lively and suggestive. One's heart seemed to enlarge and reach out to the big world, beyond the narrow little sphere in which we live for the most part, as the needs of that world, the pressing and vital needs were presented to us. And what was perhaps best of all, the little differences of our divided christianity seemed to contract and shrivel out of sight, as we sat side by side at our meetings and heard and felt that it was side by side, and shoulder to shoulder, that we must stand and fight in the great battle for the truth. Oh! it was fine. And if I am not much mistaken, the movements in the christian church within the next ten years will show that something more than sentiment is the outcome of these gatherings.

The Literary Society held their first public meeting for this year, on the 31st. It was quite a success. We had Hon. G. W. Ross in the chair, and his pleasant and suggestive remarks were by no means the least attractive feature of the programme. Our President read his inaugural, of course. It was thoughtful and original, and the commendations it received from the chairman were well deserved. The reading by R. Haddow was that splendid shipwreck scene from "David Copperfield." Its rendition seemed to interest the audience. On the affirmation of the debate, we had Messrs. Hamilton, and McGillivray; and on the negative, Messrs. Craig and McKay. The subject—"Resolved that a military spirit should be fostered in Canada," afforded material for an interesting and well argued debate. Decision was given in favor of the negative. The Glee Club did not seem to be quite up to their highest standard, but no doubt they will be in better shape by the time the next public comes off.

I should have told you in my last letter, but forgot to do so, where the class of '84 are settled this year. They are pretty widely scattered, poor fellows. J. S. McKay is in New Westminster, B. C. You may expect shortly to see something from his pen in the MONTHLY. McTavish is attending lectures at Union Seminary, in New York. Alexander Hamilton, as we have heard through letters to his brother, has arrived in safety at Edinburgh, where he intends prosecuting his theological studies this winter. Urquhart has gone to Regina, and is busy now building up, not only a strong congregation, but a substantial church edifice. Stouffville has been fortunate in securing as pastor one who worked well for them as a student, Thomas Nixon. At Lucan and Granton, John Campbell is settled and busy. And at Deer Park, in what may some day be a city congregation, G. E. Freeman is working faithfully and well. Of the other students who have left our halls since last year, A. Beattie and W. D. Grant have gone to Union, and Thomas Thomson to Princeton.

We have had a few visitors since I wrote you before. Rev. Mr. Wilson, of Markdale, was in last week. Early in the month, Rev. W. H. W. Boyle, formerly of Knox, graduate of Queens, and now minister at Paris, spent an evening with us. About a fortnight ago, we had the honor of entertaining at dinner Principal Nelles and Professor Burwash, of Victoria University. Dr.

Caven asked them to say a few words to us after dinner, and they very kindly complied. Perhaps the most interesting point in the speeches was the hope or the expectation that some day they would, as a college, find themselves beside us in Toronto. If this means University Consolidation and College Confederation, it is a consummation devoutly to be desired. Of course we gave our distinguished guests as hearty a reception as we knew how; and Dr. Proudfoot, in our behalf, thanked them in a few well chosen words for their courtesy in addressing us.

I referred in my letter to Professor Neff's lectures in elocution. They only lasted three weeks, so it is sometime since they closed, but it will be long before they are forgotten. Prof. Neff, in the short time he was with us, won the admiration and esteem of the students; and it will be very gratifying to hear that his services have been secured again next season.

A committee was appointed sometime ago by a mass meeting of the students to confer with the authorities in reference to the ground behind the college. We wished to secure it, if possible, for purposes of recreation, and to have it put in shape this fall, so that it could be used next year. Permission was obtained to make use of the ground, and operations were begun on it; but the severe weather and the snow, which came just after the work was commenced, brought it to a sudden termination. However, it will go on in the spring if not before, and you will find, if you visit Toronto next summer, that the back of the college grounds have been very much improved.

You remind me, very properly, in your letter, that I omitted to tell you anything about the Missionary Society. I should have informed you that the election of officers took place last month, with the following result:—President, J. S. Hardy; 1st Vice-President, J. M. Gardiner; 2nd Vice, Wm. Farquharson; R.S., A. McD. Haig; C.S., R. J. M. Glassford; Treas., Jno. Robertson; Councillors, Messrs. Goforth, Wilson, McLean, McGillivray, and A. U. Campbell. I am sorry to say that, owing to a combination of unfortunate circumstances, the society finds itself in financial difficulty this year. Permission has been obtained from the ministers in several of the neighboring towns to supply their pulpits for a sabbath with a student, who will lay the wants of the society before the people and seek subscriptions in its behalf. If any of your congregation feel inclined to send along a trifle, it will be thankfully received.

What a mixed up letter this is, to be sure! The next thing I have to tell you of is the very successful concert which the Glee Club gave at Georgetown, on Wednesday the 26th inst. The members of the club say it was one of the best they have ever given, and I understand that the large audience present was vastly pleased. The club's share of the proceeds will help to lighten, very materially, the debt which has been hanging over them from last year. One more effort will wipe it out. It is not quite certain yet where that effort will be made, but the club's popularity is such that there will be no difficulty in making an engagement.

I am sorry that I must close my letter with a sad reference. Mr. John McGillivray, of first year theology, has been bereaved of a brother who died on the 25th of this month. Mr. McGillivray, and his brother Donald, who though not with us is of us, have the heartfelt sympathy of the whole body of students in their great sorrow. Hoping to hear from you soon.

I am, as ever, your friend,

A. LOFAR.