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BUSINESS NOTICES.

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

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

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Contributed.

LITERARY STYLE.*

To the Members of the Knox College Metaphysical and Literary Society:—

GENTLEMEN,—You have now fairly entered on the work of the nineteenth year of your existence as a Society, and it is at once a high eulogy on the Society's past record and a hopeful omen for the future, to know that its proceedings so far this year have been marked by a spirit of unabated interest. Already you have had

* Inaugural address delivered by J. Mackay, B.A., President of the Metaphysical and Literary Society.

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some results from the new experiment of dividing the Society into groups, each of which is expected to provide the programme for a particular evening ; and from what has been seen you are quite warranted in hoping that, by introducing a healthy emulation between these groups, and by giving as far as possible an equal share of work to each member, this arrangement will have the effect of stimulating all to greater activity in the affairs of the Society, and so of making this year one of unprecedented prosperity in its history. Leaving these introductory remarks we proceed at once to announce as the subject of our Inaugural Address—

LITERARY STYLE.

Several reasons might be assigned for selecting this theme. It would be a sufficient reason, even were there no others, to know that it has a most intimate bearing on our work as a Society, that in fact the acquirement of a good literary style is pre-eminently the object of our meetings. But, in addition to this, the subject is one of momentous interest to us in view of the profession to which we look forward, in which our success, humanly speaking, will depend not a little on our style. And then when we consider still further that style as such does not receive, even from literary and professional men, the attention which its importance as a condition of the effective communication of truth demands, there are in these considerations ample justification, we think, for the choice of this topic.

In dealing with the subject we shall refer first of all to some things which, though not bearing directly on style, are nevertheless pre-supposed by it and indispensable to its highest exercise.

It will be obvious to all that one pre-requisite for every artist is a thorough acquaintance with the materials he employs. The sculptor should understand well the marble he fashions, the painter the chemicals he uses, and the more complete their knowledge of these materials is, the more likely will they be able to effect satisfactorily the results at which they respectively aim. Now, the materials which the literary artist uses are words, and applying the principle stated to his case it involves this, that if his style in reading, writing or speaking is to be effective, it must be based on an accurate knowledge of the language he employs. He must understand its genius, its philology, the laws to which it is subject, and

the different elements of which it may be composed. The sister arts, as a recent writer has said, enjoy the use of a plastic and ductile material, like, for example, the modeller's clay ; literature alone is condemned to work in mosaic with finite and quite rigid words. This very inflexibility in the use of language it is that makes it so necessary that it should be thoroughly understood. Every literary stylist, then, should be a linguist.

Not only should every artist be acquainted with the materials he uses, but also with the nature and tastes of those for whom his efforts are intended. This is so apparent as to require no illustration. It behooves the literary artist then to understand the constitution of the human mind, and the different elements which go to make up man's complex nature. If he writes or speaks to convince, then he should understand the workings of the intellect. If to please, then he should be acquainted with the emotional nature. And if, in addition, he should desire to incite to action, he must know how to influence the will. But what is all this but saying that one who aims at a good style should be versed in the principles of Mental and Moral Science ?

Then, again, it must be obvious that every artist should know well the world of Nature around him, for it must ever be the grand source whence are to be got the truest models for all art. The order and regularity everywhere present in Nature give to the literary *connoisseur* valuable lessons as to structure ; in the wonderful design and adaptation of means to end with which Nature abounds, he may learn the necessity for definite aim in his work ; the boundless variety which gives to Nature its unfading glory and charm, suggests the necessity for like variety in the world of thought and idea which the literary artist seeks to exhibit ; and from its exhaustless store of wealth and beauty he may draw materials to enrich and adorn his productions. But here again it is evident that what is contended for is acquaintance with another great field of learning—the Natural Sciences. Nor is it necessary to add anything more to show what this first division of our subject is intended to illustrate, viz., that underneath and back of a good literary style there must be the wide, general culture which a liberal education supplies, whether that education be received chiefly from collegiate training, private endeavor, or general experience. If this desideratum be

lacking, then one's style, however good viewed simply as style, will be ineffective—as ineffective as would be St. Paul's or Notre Dame Cathedrals, if, whilst retaining their present splendid form and proportions, one could imagine them built of fragile, unplanned boards, instead of the solid, massive materials they contain.

Having thus indicated some things which must be pre-supposed in every one who would attain a good style in literature, the way is now open for a discussion of Literary Style itself, and to this we proceed.

What then are the principles that underlie this art, what the elements that go to constitute it? The following characteristics have often been laid down as *criteria* of all true art, viz.: Truth, Strength, and Beauty—and they will answer very well for the purposes of this essay. A good literary style, then, will be one that is *true*, *strong*, and *beautiful*. These will require to be looked at successively.

WHAT IS A "TRUE" STYLE IN LITERATURE?

Perhaps it may best be defined by the almost synonymous term, "natural," and the contrasted terms, "affected" and "imitative." That style is true which is natural, and an affected or imitative style is untrue. It must not be imagined, however, that by natural, as applied to style, is meant something which every person possesses, and which he is able spontaneously and without effort to call into exercise. On the contrary there is no commoner fault in style than unnaturalness, and it requires a long process of observation, instruction and study to bring men back to nature, so far have they departed from it. But, to be more specific, in saying that a style is natural it is meant—

1. That it truly represents the person using it. That, as an outward manifestation, it expresses correctly his inward impressions. In a word, that it is *his* style, having the distinctive stamp of his individuality upon it. It requires no argument to show that the man who gives as truth what he himself does not believe, or only partially believes to be such, or who professes to feel what he does not really experience, will be very artificial and unnatural in his style. Nor is it any more difficult to see that the man who tries to express his own feelings in the language, voice or gestures of another will be quite as untrue. A man here must be himself or

nothing. Every true style must be the outcome of the real experience of the author. In addition to this it must be added—

2. That a natural style is one suited to the circumstances in which it is used, and to the subject under discussion. Every one knows how ridiculous it is to hear a person introducing into familiar conversation in the drawing-room the precision, formality and gravity suited to the platform or the pulpit. Nor is it less ridiculous to bring the lightsome, familiar style of the social circle into these graver circumstances. Then, again, different subjects require differences of style, and to be natural this, too, must be duly regarded. Sometimes it will be necessary to employ the light, racy, vivacious style of the novelist, and at other times the cold, clear, critical style of the logician. Every changing circumstance, then, and every new sentiment will call for a change, greater or less, in the mode of expression. And the reason for this is obvious. The very moment a new idea takes possession of the mind, or a fresh circumstance changes one's relations to others, he becomes, so to speak, a new man, and is bound, if he desires to be true, to act out his new personality. Oftentimes in reading from the Scripture to a congregation, a person may require to read successively two passages which are utterly unlike in sentiment, (as, *e.g.*, the 90th Psalm and the 8th chapter of Romans,) and to read these in the same style would show that one of them at least, and probably both, were never truly appreciated by the reader. The former is the utterance of a soul deeply moved by a solemn sense of his obligation to serve God in view of the brevity of human life, and in the reading of it the voice should assume a deeply spiritual color. The latter is rather of an argumentative nature, and so would require more of the intellectual color of voice, and in the grand climax at the end it should become vital. To sum up then what has been said on this point, a style is true when it really represents its author, and is at the same time suited to the circumstances in which it is used and the subject it deals with.

This leads us to the discussion of the second mark of good style—strength, and we ask,

WHAT IS A "STRONG" STYLE IN LITERATURE?

Some explanation is afforded by such synonymous terms as forcible, impressive and effective, the first having reference more to the

person using the style, and the others to the results of it on those addressed. In general terms a strong style may be defined as one in which words are so used and arranged as to convey the author's meaning most impressively. From this definition it will be seen that strength lies mainly along two lines.

1. *The choice of vocabulary.*—The first requisite for an author is a good command of language. In the selection of words with a view to strength, several things will require to be attended to. One of these is that the language we employ should in general be the simplest and most easily understood. He who imagines that the largest words are necessarily the strongest, labors under a great mistake. The very reverse is the fact, for the Anglo-Saxon element of our language is by common consent the most expressive. And there is a philosophical reason for this. The common Saxon words are the language almost altogether of youth, and so around them our earliest and strongest associations gather. The consequence is that when used they suggest more readily and more vividly the ideas for which they stand than words which have been associated with those ideas later in life, and so make a stronger impression.

Not only should the vocabulary of a strong style be *simple*, it should also be *apt* and *pure*. There is great strength in precision of use, in knowing exactly the right word to employ in a given circumstance. A thorough knowledge of the synonyms of the language will be most helpful in this connection. Then, too, the language of a strong style must be pure, not only, in the sense that it is constructed grammatically, but it must be chaste, avoiding indelicate or slang expressions, obsolete terms, and the pedantic use of unusual phraseology. Any or all of these are sure to be a source of weakness, because their tendency will be to withdraw attention from what is being said and to direct it to the person speaking.

Another feature of the vocabulary of a strong style is that it should, as far as possible, be *concrete*. For certain purposes, of course, the use of abstract language is unavoidable, as, *e. g.*, in the formulating of definitions or in the concise statement of philosophical or theological doctrines. In ordinary popular discourse, however, the more vivid and specific the representations can be made the more easily will they be grasped, and the stronger will be the effect produced. It is in this concreteness of style that a great deal of the

success of such men as Guthrie, Spurgeon and Moody lies. These men turn their hearers' ears into eyes by presenting to them definite conceptions, and in this way wield marvellous influence over them. Passing from the choice of vocabulary, ^{the} other great condition of strength is—

2. *The proper arrangement of words and sequence of thought.*—

In every sentence there is some one order of words more effective than any other, and even in the very simplest combinations there will be found reasons for preferring one arrangement to another. Herbert Spencer, in his *Philosophy of Style*, asks the question—is it better to place the adjective before the substantive, or the substantive before the adjective? Ought we to say with the French, *un cheval noir*, or to say as we do—a black horse? In reply he says that the English order is preferable on the ground that when two ideas are united in this way the more abstract should be expressed first, because it suggests a less definite idea, and so leaves the mind better prepared to receive the more specific one. What is true of the noun and adjective is true also of all other combinations—of verb and adverb, of subject and object, of principal and subordinate propositions—that certain collocations are stronger than others. The general principle may be summed up in these pregnant words of the same great writer: “In every sentence the sequence of words should be that which suggests the constitution of the thought in the order most convenient for the building up of that thought.” And if it be important that the sequence of words be attended to, it is obviously of equal consequence that the sequence of thought be regarded. No words need be wasted in showing that an illogical style, one in which structure is attempted without any reference to design, and in which the mind requires to go backwards and forwards in order to connect the thought, will be wearisome and weak. A logical style on the other hand will be convincing and strong.

3. In addition to the general sources of strength already referred to—choice of vocabulary, and sequence of words and thought—there are almost numberless specific artifices of construction employed by good writers to strengthen their style. Some of these are—the placing of important words in prominent places, the use of new combinations, of antithesis, of variety both in language and structure, of figures of speech, and in many other ways. But the

mere mention of these must suffice, and we are brought now to the consideration of the third requisite of a good literary style, viz., *beauty*, and we ask—

WHAT IS A "BEAUTIFUL" STYLE IN LITERATURE?

This will best be explained by reference to those qualities on which beauty in general depends, and of these the following are perhaps the most important :

1. *Symmetry*.—There can be no beauty where there is not that graceful adaptation of parts to each other or to the whole, which we call symmetry. Applying this principle to literature its bearings are obvious. In every discourse there is generally a number of parts ; as, *e. g.*, introduction, subject proper and conclusion, and if the discourse as a whole is to be symmetrical, these will require to be developed in proportion to their respective importance, and, if in turn any of these major divisions should require to be subdivided, the same rule will apply to the development of its different parts. In this manner by giving to every portion of his discourse its appropriate value, and we may add, by rigidly excluding from it all irrelevant matter, the literary artist's efforts will be characterized by that harmony which is one essential element of beauty.

2. Another condition of beauty is *ornateness*. Whilst nothing is more disgusting than the flash which so often passes for elegance in style, it is true at the same time that embellishment judiciously used serves a most useful purpose in the hands of the true artist. The painter, by means of his varied colors is able to exhibit distinctly the diversified objects of the scene he depicts ; and in like manner, by means of rhetorical figures, apt illustrations, graceful descriptions and pleasing rhythmical combinations, the literary artist may do much to render more effective his productions.

3. A third element in beauty is *repose*. By repose in style is meant the appearance of power with which a writer or speaker does his work. Everything should be done without friction. There should be preserved amidst the play of the most diversified sentiments that perfect equanimity of manner and that graceful appearance of ease which give not only the idea of strong reserve power but also the impression of true culture. Even if a man is giving expression to the last idea his mind can produce he should say it

in such a way that no person will know but he has a thousand more back of it. The whole nature should be so disciplined that under the guidance of reason every faculty will perform its function with perfect order and facility. In this manner a complete finish and beauty will be given to the style which is already symmetrical and ornate in its form.

At this point our address might conveniently terminate. But it may not be amiss before concluding to indicate briefly, and by way mainly of inference from what has been already said, some points which may be useful to us in acquiring proficiency in this most useful art.

First of all let us learn the great importance of having our minds richly furnished with materials from which, in our literary efforts, we may draw liberally those supplies needed to enrich, strengthen, and beautify our style. A shallow man is bound to be, comparatively at least, a failure. Men must have more than shadows, however beautiful, to satisfy them. Let the work of the class-room then be duly appreciated and thoroughly done; but let it not be thought that when class-room days are over the materials are all gathered. All we get here are sample blocks. We are merely introduced to the vast limitless quarry which a lifetime will do little more than open. Let us be thankful if, during our collegiate course, we have learned a little of how to work it.

Then in addition to this it will be necessary for us to familiarize ourselves with those principles of style which, in this essay, have been little more than imperfectly referred to. As literary architects we must acquaint ourselves thoroughly with the conditions of Truth, Strength, and Beauty in the edifices we construct. It must never be forgotten however that we may know well the principles of any art, and yet be most clumsy and inexpert in their application. It is a saying as old as Aristotle that "we learn to play on the harp by playing on the harp," and we may apply that most admirable maxim here by saying that a good style will be acquired only by long, diligent, and intelligent application in actual practice of the principles underlying it.

It is to give this practice to some extent, gentlemen, that our Society exists, and the earnest desire of the essayist is that in the ordinary meetings from week to week, as well as on occasions

similar to the present, we may all acquire such skill in the utilization of our knowledge as shall be of great advantage to us in the wide and inviting field of literature, and particularly in the responsible work to which we specially look forward of proclaiming the glorious gospel of the grace of God.

SUMMER SESSIONS IN OUR THEOLOGICAL HALLS.

SHALL we have classes during the summer months for the instruction of men who from any cause do not attend the winter classes, and yet desire to have a training in Theology? Such is one of the questions of a practical nature which are calling for consideration by the Church. With a view to helping discussion and finding an answer we propose to say a few things on the subject.

Wont and use have familiarized us with study during winter, till we have come to consider this *the* proper season for prosecuting such work. The cool weather then makes indoor engagements pleasant. The cessation of the active pursuits of country life, of sailing, building, surveying, etc., affords many an opportunity of devoting time to acquiring knowledge with the means which they have obtained by honest labor during the summer. Families possessed of wealth who spend their summer in the country are in town again, and their young people expect to spend the winter half-year in strengthening their minds, as the open-air pastimes of summer are supposed to have developed and invigorated their bodies. The earning time of the many and the vacation of the few are over; now for the months of intellectual work and the refining influences of education and society.

When therefore any one proposes to innovate—to depart from long-established wont and use—it is in order to ask such a one for a good reason. *Cui bono?* Why disturb the arrangements which exist? Nor are reasons wanting. It is to be noted that our present enquiry has reference only to Theological colleges. It is true that the Chautauqua sessions and other such summer meetings for study mingled with country relaxation and amusement, show a desire among other classes; but with the general reasons which have led to the establishment of such institutions we are not now to deal. We confine ourselves to the demand for a summer course for Theo-

logical students. In other places such a course is given with good results. And the only question really is : Is it expedient in Canada to have a summer session in our Theological Halls ? Much may be said both for and against the proposal.

The question has arisen in the Canadian Church in connection with the summer labors of our students in the mission field. About forty years ago, when the zeal and ardor connected with the controversy in Scotland which culminated in the Disruption and the Free Church, led many men to seek entrance to the ministry, it seemed good to the eminent men who formed the so-called Free Church in this country, to utilize the gifts of the young men and to send them into many places for which the Church had, up till that time, been unable to make provision. This was deemed a great innovation and by many was regarded with disfavor. Nor did any one then propose that it should be more than a temporary measure. All expected that after a few years the demand from destitute places would become less and the number of fully educated ministers would so increase as to make it unnecessary to employ any student in preaching until he was ready for license. As often happens, the wisest did not foresee the future. The demand to-day is as great as ever over a rapidly extending field, and the supply of men suited for the work is far from adequate. Hence the Church has now come to look upon student labor in the mission field as the right thing. And any one who would propose to prevent a student who can speak, even when in his literary course, from doing mission work, would be regarded as an ecclesiastical fossil. The value of the services of our students in the mission fields, the continued scarcity of missionaries, and the fact that mission work affords an honorable way for support during the session to deserving young men who have not sufficient means, have led to the recognition of student mission work as all but indispensable to the Church. So far, we may say, well. But there is ground for fear lest the preference shown in many cases not by mission stations only, but by vacant congregations, for student supply, may be working mischief. It may be that the simplicity and earnestness of the young men, together with the fact that their thinking is not so far removed from that of the common people as it will be after they have graduated, may impart a charm to their services. If we add to this that there

is very generally among our Canadian masses a strong relish for intellectual zeal, and above all that student supply is comparatively cheap, we need not wonder that students are often preferred, but none the less do we fear the consequences.

Taking then for granted that students are the proper and most desirable class of missionaries, it did not require a very long step, for the presbyteries which have extensive mission fields to arrive at the conclusion, that these fields should not be left unoccupied in the winter; that half the students should remain in the field all winter; and that a summer session should be held for them, while the other half should take their places in the field during summer. The proposal may be eloquently enforced by depicting in feeling terms the silent Sabbaths which thousands of families spend, far from the sound of Sabbath bell or songs of praise or Christian exhortation; of the sick and the dying unvisited, of the youth neglected, etc. Or appeal may be made with effect to the loss which the Church sustains, when after a devoted student has gathered a congregation and got things into order, he has to leave the sheep in the wilderness uncared for. For is it not often too true that some other laborer not a Presbyterian, but a Methodist or Baptist or Episcopalian, comes among the hungry flock, unacquainted, perhaps, with Theology, but a godly, earnest, pleasant man—he succeeds in gaining over a number of the most ardent men and establishes a rural church on ground which our student broke up, sowed and prepared for the harvest? Must this be allowed to go on? Is there no way in which we can hold the field? Will not a summer session enable us to do so?

We do not care to assert that a summer session is not a remedy, nor do we now insist on the danger of our students attempting to do so much mission work as to make it impossible to carry on their studies successfully, and thus failing to reach the excellence to which with more time for study they might attain. Nor shall we do more than refer to the injury often done to young men who, when they are successful, come to regard themselves as extraordinary preachers because they are popular in the mission field. These considerations may go for what they are worth; but there are reasons which should be well weighed before the Church commits itself to summer sessions.

1. The summer season is not as favorable as that of winter for study. A suggestion was made in a letter read at the Alumni meeting in October to have two sessions in the year. The first would extend from September 1st to Christmas—four months; the second from January 4th to May 1st—four months also. If then attendance were required for four sessions, or sixteen months in all, instead of three sessions of five and a half months, or sixteen and a half in all, students would receive the same amount of instruction. In this way the objection based upon the hot season would be obviated, for the college would be closed from June 1st till Sept. 1st. But how would the mission field be benefited? The number of stations occupied would be smaller, and for three months many students would be without employment. If there is to be a summer session it must be in *summer*. And the proposal that it should be held at Halifax, where the ocean breezes moderate the dog-days, is the only way we have heard suggested that meets the objection.

2. A summer session would require either a double set of professors or an increase of work to some of them. The second alternative is the only feasible plan. There is no doubt that if deemed necessary, our noble professors would, in turn at least, undertake the additional labor. Still it is a question whether it would be wise or expedient to take any of the time from them that should be devoted to professional study. Indeed, sometimes the demand made on their time by other engagements is already too great.

3. Another objection which has been urged is, that the establishment of summer sessions would reduce the numbers in each class, and that thus the stimulus given by class association would be lessened. This is to some extent true. And yet there are counter-vailing advantages in the more thorough examination and personal dealing which the professor may have with students when the number is small. Making all allowance, also, for the benefits arising from the intercourse which students have with each other in societies from the interchange of sentiments and friendly co-operation, we cannot attach much weight to this consideration.

4. The establishment of a summer session would interfere with attendance on the classes in the various colleges for arts with which our Theological Halls are affiliated. This is, in our opinion, a very serious objection. The Arts Colleges are in session only during

winter, and the students attending the Theological classes in summer would have no opportunity of attending classes in Philosophy, History, English Literature, Natural Science, or Hebrew. It may be answered that Theological students should have finished their arts course before entering on Theology. But no matter what should be, the students taking the winter in the mission field and the summer session in Theology would consist mainly of those men who from a variety of causes are unable to take a regular arts course. And unless a course of instruction in academic branches were given during the summer session as well as in Theology, many of the students would go into the ministry without that general education which the Presbyterian Church has always desiderated in her ministers. Even now in Knox College the students who have to leave for the mission fields four weeks before the classes in University College close, are at a great disadvantage as compared with those who take the full course in Arts. There is no possibility of making a change in the Arts Colleges; it would not be well to have such a change made. A summer session, therefore, in these circumstances, would not be a benefit. Without further considering the *pros* and *cons* in this matter, and expressing the hope that others will give us their views, we shall conclude by referring to the line of action which the last General Assembly indicated as likely to meet the wants of the Church in the supply of the mission fields.

It was resolved,

1. That a summer session in some one of the colleges would be desirable, if not unduly interfering with the curriculum or lowering the standard of Theological education. That the Halifax college was the most likely place in which to make the experiment, and that it be remitted to that college Board and the Synod of the Maritime Provinces to consider what can be done, and report.

2. To look out for catechists to labor in the field, who, when deemed fit, shall be allowed to attend classes at one of the colleges, or pursue such a course of study under their presbyteries as may fit them for all the functions of the Christian ministry after they have been approved by the General Assembly.

3. To require six months' labor in the mission field from students who have finished their course, and from all ministers and licentiates received into the Church.

4. To invite ministers without charge and licentiates to proffer their services for mission work.

These resolutions are a step in advance, and it is to be hoped will lead on to something more effective. Next June will show what can be done for a summer session. Presbyteries may find a goodly number of efficient catechists who are no longer youths, and cannot now take a full course of ministerial education, but will make efficient missionaries. It may be found practicable to take these from their fields in summer and give them needed instruction. It will, on the other hand, we think, be found that the six months of mission work required by the third resolution, while it will delay settlements, will give men for mission work only during the season when they are least wanted, and who thus will not be available in winter. Also, we much fear that many ministers who are without charge are not physically equal to mission work, and that licentiates will naturally be looking for settlement. Nevertheless it is encouraging and full of hope to see the Church earnestly asking how the mission work is to be done. Summer sessions may in part be found practicable and useful, but we may rest assured that the Lord of the harvest, when we wait, labor and pray, will send forth laborers into His harvest in His own good time and way.

JOHN LAING.

REALISM IN FICTION.

CONSIDERABLE discussion has recently taken place in magazines and journals, regarding the position which a novel-writer ought to assume towards the moral evil found in every character and disfiguring every life. There are three opinions possible concerning the duty of authors of fiction to include in their portrayals of life, the ugly and foul alongside of the beautiful and the pure. (1) They ought to keep out of their books all reference to the immoral as the painter refuses to soil his canvas with a representation of the un-beautiful. (2) Fiction writers, inasmuch as it is their business to give a true portrait of the world, must set before us the impure and the pure, the vile and the excellent, exactly as these are mingled in the world of reality. There is no crime the minutest details of

which they may pass over, no wickedness which they may not incorporate in their tale. (3) While the novelist has for his field the whole of human life and experience, his object as a teacher of truth will be best attained by the representation of what are permanent and universal among the tendencies of human nature.

Between those who hold the first and those who maintain either the second or third of these opinions, there exists a fundamental difference as to the true view to be taken of the fiction-writer's work. If the novelist is an artist in the sense in which painters and sculptors are artists, then he must avoid the unpleasing as they do. If on the other hand he is to aim, not at beauty but at truth, then the first opinion must be abandoned. And we take the work of the novel-writer to be the teaching of truth rather than the production of beauty. Consequently we are thrown back on one of the two latter opinions. Rejecting the first, which of the others shall we accept?

If we give in our adhesion to the second, we must approve of the nude realism of the modern French novel and condemn as mere prudes most English writers and readers of fiction. Shall we say that an author should, for the sake of fidelity to truth, throw aside the covering of decency and lay bare every human action in all its minute and often revolting details? Because there are in actual life offences daily committed against morality and virtue—because the unwary innocent are robbed of their dearest possession, because the world is full of intriguing villains, because the virtuous are done to death by the vicious, are we to have scenes of crime and violence and vice depicted by the novelist with every line and shade of the reality in order that this teacher of truth may show his readers what the world actually is in which they live? Are we willing to have read in our drawing-rooms vivid and life-like descriptions of scenes in the lowest slums and vilest dens? Will we give our approval to a style of fiction-writing that would fill the minds of girls while yet the fresh bloom is on their cheeks, with the most circumstantial details of the villainies of aristocratic debauchees and the unfaithfulness—punished with no loss of social position—to marriage vows on the part of those laying claim to superior refinement and culture? In a word, will we allow novelists to lay before the innocent and the ignorant, immorality and vice in all their nakedness, whether they be found in the lordly mansion or in the squalid tenement?

Modern French writers of fiction and their admirers answer: Yes. We answer emphatically: No. And this not because we deny the right of the novelist to describe the *realities* of life. But we differ with our opponents as to what the *real* is. What are real and permanent in human life are not the actual words a man utters and the physical acts he performs. These are transitory and special. The enduring and the universal are the desires, passions, aspirations, strivings of his soul. There is nothing of warning or instruction in the outward and material manifestations of inward forces. What readers need to see is the working of these forces in living souls like their own. In the analyzing and combining of these the fiction-writer finds his true work. Nor is there a single spiritual activity, not a pulse-beat of the soul on which we would forbid him to lay his hand. Not an impulse or longing whether in the direction of Heaven or the abyss which he may not exhibit to us as controlling the life and going to form the character. If any one would see how man's jealousy and passion and lust can be shown in all their ugliness and yet without bringing before our view any of the beastliness described with such minuteness by the realist school, let him read *Aurora Leigh* or *Othello*. And the license given to the writers of poems and dramas is the license we claim for novelists. Men of like passions with Othello fill the world today. Poor Marian's destroyer has his fellow both in broadcloth and in home-spun in every city and land. If it were right and profitable for poets like Shakespeare and Mrs. Browning to describe in verse the working, evil as well as good, of man's soul, it cannot be wrong or profitless for novelists to tell the same tale in calmer prose.

Perhaps the novels of George Eliot furnish the best examples of how a novelist can exhibit the full compass of the human soul without any approach to realism. If certain French writers had wished to describe Mrs. Casaubon as a woman disappointed in not finding her ideal realized in the husband she had chosen, we should have had a volume filled with circumstantial accounts of intrigues with Will Ladislaw. And yet what is of real and permanent value in her experience would not have been presented any more clearly and forcibly. The English writer has left us a tale that the purest can read and profit by. The tale as told by the French writer could not be even thought of without a blush. To take another instance

from the same writer. The account of the relations between the young squire and Hetty, in *Adam Bede*, gives to us as clear an insight into their characters as could possibly have been given. The youth is high-spirited, heedless, impetuous, anything but vicious. Hetty is a giddy, thoughtless, vain, pretty girl. The lesson from the character and conduct of this representative boy and girl must have come to many a young heart with a great force. In the young man's soul and in the girl's, many another youth and maiden have seen their own mirrored. And this lesson has been taught without the references to the physical aspect of love, the prurient descriptions, the grinning inuendoes which would certainly have been introduced by Ouida or Zola in treating a similar situation.

The novelist, then, is a teacher. His business it is to give a correct description of men and of the world. There is much in men and in the world that is low and base as well as much that is high and noble. If the fiction-writer is true to his vocation, he must give a place in his picture to the evil as well as the good, to the murky clouds that rise from the pit as well as the pure light that streams from heaven. Yet he must remember that his work is to represent spiritual activities. He will not, then, find it needful to drag his readers through filth and nastiness. The generalized intellectual and moral tendencies of man, whether these be good or bad, will amply furnish him with materials for the lessons he has to teach.

D.

EARTH NEW AGAIN.

REV. 21 : 1.

NIGHT hastening comes to quench the glowing West,
 And toilers turn from labor to their rest ;
 Then quavers someone of the coming night
 Whose darkness in our lives will quench the light,
 And cause all workers from their toil to cease,
 Giving to weary spirit sweet release.
 Talks he with joyfulness of leaving earth—
 A place of toil and tears and scanty mirth,
 And hopes for endless resting far beyond :
 Thinking that when released from earthly bond
 All earthly things shall pass for him away.

Yet why so eager that the earthly day
 Be closed by night of death? Did not the Lord
 Who made the earth of nothing, by His word,
 See all things good therein? Why then should we
 Find *all* things evil, and desire to be
 Where earthly things are not? Have we no eyes
 To see the beauty that around us lies?

In western skies suffused with ruby mist
 How sweetly blush the clouds the sun has kissed
 With ardent good-night greeting! Half in shame
 They turn their faces glowing with love's flame
 That we may love the beauties of the sky.
 Must we to these forever say good-bye
 When dark and chill of Death creeps to our heart?

Or must day-beauty of the cloud depart?—
 White face in Summer mirrored in the pool;
 White hand in Winter, giving snow like wool:
 The white long-trailing garments of the Day—
 Who round the wide earth takes his ceaseless way,
 Outflowing 'neath the touch of artist wind
 That drapery doth hang and cincture bind.
 See how on varied currents of the air
 The clouds go floating, dark and fair;
 Like sailing isles of foam, the feathery white,
 Borne by dark waters tumbling in their flight
 Down rocky steep or boulder-strewn incline—
 Or motionless at the horizon line,
 Like white sea surge transfixed upon the shore;
 Must sight of this return again no more?

What tho' the clouds descend and blackly frown,
 And torrent drops are scattered down?—
 'Tis Beauty sorrowful, and crystal tears
 Shall soften heart of Earth until appears
 Green blade from golden seed. (Thus Sorrow ought
 To action force *our* germinal good thought.)
 Then when clear Shining comes, the covenant bow
 With double line of purple round the marge below,
 And misty counterpart above, glows bright
 Against the dark grey cloud: as Northern light
 Flaunts in the midnight sky fantastic glow.
 Like fringed streamer swaying in the flow

Of wayward crystal brook, so stream on high
 Electric fronds of brightness o'er the sky ;
 And 'mid the silence of the earth below
 We hear the rustling leaf that whispers low
 In language at our best half understood.

The pine tree standing gloomy in the wood
 To nightly wind doth sigh his weary tale,
 How much he dared for love, at last to fail,
 And rooted prisoner aye from love to stay.
 Far other song of boughs on sun-bright day
 With glee of love complete that interlace
 While joy gleams from each dancing leaflet's face—
 And 'mid their shadow chirp and tweet of bird,
 And warbled song of heart-full love is heard.

Shall all such beauties from our senses fade ?
 And we forever miss the babbling made
 By water gurgling 'mong the drowsy trees :
 The sound of waves that flee from eager breeze
 (Tho' back they fall, yet with unceasing beat
 On sandy shore they plant their weary feet) :
 The surge and plunge and hiss, and splashing shock
 Of rolling billow shouldering the rock :
 The prattling plash when winds are sobbing low ?
 Shall we no more delight in quiet flow
 Of peaceful river, or the tinkling run
 Of virgin water sparkling in the sun,
 For very pureness singing gladsomely,
 As only pure hearts in the world may ?
 Not so.
 This beauty of the earth our dim eyes see
 Is faintest gleam of that which yet shall be.
 These beauties all anew shall have their birth,
 For God shall make new heaven, and *new earth*.

W. P. M.

Fort Macleod, N.W.T., Oct. 5, 1885.

Missionary.

MISSION WORK AMONG THE METLAKATLAH INDIANS.

IN October, 1857, Mr. Duncan, who was sent out as a catechist by the Church Missionary Society, arrived at Fort Simpson. What feelings of loneliness and what strange questionings must have filled his breast as he approached the far-away British Columbia shore, all his friends and loved ones left many hundred miles behind! Before him lay the palisaded Hudson Bay Fort, the very name savoring of furs and snows and hostile Indians. On either side of the Fort were the wooden houses of the Indians, about 250, ranged along the beach, where washed the ever restless blue waters of the Pacific. Behind all lay the vast forest with its mysterious depths. But a strong heart beat in that breast, a heart filled with the grace of Him who died for men. Trusting in the strength of that *One*, strong determinations and high hopes animated him, and he was prepared to fight long and valiantly.

Having arrived, he was provided with accommodation in the Fort. He was now in his mission field. Wherever he went, in the stores and warehouses and along the beach, he was ever coming in contact with the long-haired, blanketed, painted, strange-tongued savages whom he was to civilize. Their dogs barked at him and their children ran round the corners to be out of his way. Their inquisitive eyes followed him about, for they knew he was the Chief who had come across the great waters to teach them.

Mr. Duncan's eager curiosity to know something about his future parishioners was soon shocked by a very revolting scene. A slave was murdered and thrown into the sea. Mr. Duncan says: "I did not see the murder, but immediately after I saw crowds of people running out of their houses near to where the corpse was thrown and forming themselves into groups at a good distance away. Presently two bands of furious wretches appeared, each headed by a man in a state of nudity. They gave vent to the most unearthly sounds, and proceeded in a creeping kind of stoop, stepping like proud horses, at the same time shooting forward each

arm alternately. Finally, having found the body, they seized it, dragged it out of the water and laid it on the beach. It was immediately surrounded by the two bands of men who did their horrid work of tearing it to pieces with their teeth. In a few minutes the crowd broke in two again, when each of the two naked cannibals appeared with half of the naked body in their hands; separating a few yards, they commenced, amid horrid yells, their still more horrid feast."

Such a sight was not calculated to fill Mr. Duncan's mind with very hopeful prospects.

The two bands of savages above referred to belong to a particular class of Indians, corresponding to the priestly class among white men, and called "medicine men." The works of the medicine men are bolstered on and rooted into the superstitions of these savages; they are a large factor in their social life; and their ceremonies are the chief amusement of the winter months. There are from eight to ten parties of them, but the chief parties are the cannibals, the dog-eaters, and those who have no custom of this kind. It is seldom that a party has more than one pupil at once.

To overthrow the power of these medicine men is necessarily the chief object of the missionary, because the superstitions which they act on and preach are the religious creed of the Indians.

Mr. Duncan's work among these Tsimsheans falls naturally into two divisions—that which he performed first at Fort Simpson, and that which he afterwards performed at Metlakatlah, 20 miles to the south.

With the assistance of Clah, the interpreter at the Fort, who proved an enthusiastic and faithful teacher, Mr. Duncan in a very short time mastered the native language. Then having obtained the consent of each of the chiefs to use his house to address his people, he asked them to assemble. At the first house 100 were assembled. The door being shut, he knelt down and prayed for God's help. Then he read his address. The Indians were silent, and showed by their looks that they understood. At his request they all knelt down while he offered up a prayer in English. So the other eight tribes were visited; and about 900 persons in all heard the Gospel for the first time. For

their kindness Mr. Duncan gave each of the chiefs a small present.

Being offered by one of the chiefs the use of his house, he commenced a school with a small attendance at first of children and adults. The children were attentive and intelligent; but with the adults Mr. Duncan did not succeed so well. The school however prospered, and many were anxious for instruction; one of the chiefs was found learning the letters of the alphabet from a piece of board on which they had been chalked out by his son, one of Mr. Duncan's most promising scholars.

In a few months Mr. Duncan built a schoolhouse, which happened to be close by the house of the head chief Legaic. When this was opened there was an attendance of about fifty children and fifty adults, and many resolved to give up their heathenish ceremonies, the time for which had now arrived. But the opposition of the medicine men became fiercer. Legaic said that the children running to and from school interfered with their work, and asked that the school might be closed for a month. On this being refused he asked for a fortnight; and when this was refused he threatened to shoot any of the children who would attend. Finally he asked for four days; this also was refused. Legaic and seven medicine men then entered the school. Mr. Duncan told them they must not think they could make him afraid, he must obey God rather than men. Legaic drew his hand across his throat and assured Mr. Duncan that he knew how to kill men. But owing to the presence of Clah, the interpreter, with a revolver under his blanket, Legaic and party withdrew, foiled in their attempt on the missionary's life. And so Mr. Duncan's work went on, preaching and teaching, until the spring, when about 300 pupils were attending school.

But Mr. Duncan's keen insight into the Indian's character and the influence of his surroundings soon showed him that he was contending against some very powerful forces so long as he tried to convert the Indians in their present environment. Just as he would remove a boy from the Five Points in New York, of whom he wished to make a good boy, so he must remove those Indians, who chose the religion of Jesus, away from the medicine men and from the contaminating influence of the whiskey traders and other corrupt persons from Victoria.

He gives the following reasons for this step:—

1. The discovery of gold in the North promised to attract a large mining population to the neighborhood of Fort Simpson.
2. There was not room on the coast at Fort Simpson for building new houses.
3. There was no available land for gardens.
4. The proposed settlement would be central for six tribes of Indians speaking the Tsimshean tongue.
5. The Christian Indians were most anxious to escape from the sights and thralldom of heathenism, and from the persecutions they endured from having to live in the same houses with he. then and drunkards.
6. School operations would be put on a more satisfactory footing, as the imparting of secular knowledge would thus be limited to those who had embraced the Gospel.

The following rules Mr. Duncan drew up to govern those who went to the new settlement:—

1. To give up their "Indian Devilry";
2. To cease calling in conjurors when sick;
3. To cease gambling;
4. To cease giving away their property for display;
5. To cease painting their faces;
6. To cease drinking intoxicating drinks;
7. To rest on the Sabbath;
8. To attend religious instruction;
9. To send their children to school;
10. To be cleanly;
11. To be industrious;
12. To be peaceful;
13. To be liberal and honest in trade;
14. To build neat houses;
15. To pay the village tax.

In May, 1862, the removal to Metlakatlah took place. The schoolhouse was pulled to pieces, made into a raft and floated down. In a short time about 350 souls moved to this place. They chose their sites and erected their houses. The breaking out of smallpox among the terrified Indians at Victoria and Fort Simpson, strengthened the hands of Mr. Duncan at this place.

Time forbids to give any detailed account of Mr. Duncan's work here. Only the outlines can be drawn.

In 1863 the Bishop of Columbia visited the missions. Many were away fishing, but in their zeal came back a distance of eighty miles to be baptized. Seventy in all received the rite. From time to time other clergymen visited the place and baptized. The conduct of these converts was always exemplary. Wherever they

happened to be they observed the Sabbath and assembled for worship. And not only this much did they do, but they tried to influence their heathen brethren. At Metlakatlah, Mr. Duncan, with indefatigable zeal and energy, and marvellous judgment, set on foot and carried out many projects which did much to elevate the Indian. A new road was made round the village. Two large houses were built for the accommodation of strange Indians coming to trade. Rests and slides for the canoes on the shore were made. Wells were sunk and a public playground laid out. All were employed profitably and kept out of foreign labor markets and evil influences. The preparation of articles for exportation was encouraged, such as salt, smoked fish, fish grease, dried berries and furs. And with bold enterprise a schooner was bought, which put other trading vessels out of the way, with their whiskey kegs and scoundrel crews. And soon the little ship, manned with a dusky crew, laden with furs and salmon and other produce, sailed to Victoria, to return with large profits and make the Indian village glad. A store arose on the water's edge, to which the Indians resorted with their furs, fish, grease, etc., to exchange for sugar, tea, tobacco and other articles. The profits accruing from the schooner were spent on public buildings, roads, wharves, charity and redemption of slaves. And so there was a steady advancement in all that tended to a civilized life.

But Mr. Duncan was ambitious of starting other manufactories. With this end in view, he left his sorrowing people for one long year, and went to England; visiting Yarmouth, he learnt rope-making and twine-spinning, weaving and brush-making. He mastered the gamut of each instrument in a band of twenty-one instruments; he also commenced a subscription to defray expenses of a church and school he wished to erect on his return. Being delayed at San Francisco for three weeks on his way back, he made use of his time by visiting mills and making friends, one of which friends made him a present of shuttles, treadles, spindles and carding materials. Stopping over also at Victoria, he obtained power from the Government to allot to the Indians 10 acres in severalty, out of the native reserves around Metlakatlah. He also purchased a steam boiler and pipes to carry out a new system of making Oolachian oil. Arriving at Metlakatlah, where he received a very hearty welcome

from his affectionate parishioners, he put into execution the designs which he had formed. Large and commodious workshops were erected. Church and schoolhouse arose. The corps of constables, which had been previously established, was increased to thirty. A new town was laid out and built, of two hundred houses, each with garden in front. Native Christians were sent up to Fort Simpson every Saturday, to teach their brethren there on Sunday, and then returned on Monday. At last the heathen ceremonies at that place were broken up, and the eyes of many were opened.

Thus the work among the Tsimsheans prospered. But Mr. Duncan was the motive power of it all. His energy penetrated all the diverging branches of trade and endeavor, and made them succeed. The mind almost fails to grasp the amount of work done by this one man. In the short space of 17 years a civilized, orderly community arises out of savage chaos under his formative hand. He has learned a new language, acquired a knowledge of the customs, superstitions and character, of a strange and difficult-to-manage people; conducted at least two services every Sunday; taught school throughout the week; visited the sick and aged; reasoned with the enquirers; wrote catechisms, portions of Scripture and prayers in Tsimshean; translated hymns; guarded against the machinations of the medicine men and the influences of corrupt white men; conceived and carried out the establishment of an entirely original settlement, with industries and manufactories; performed the duties of magistrate, settling all disputes; superintended all the trade of the place; and superintended the branches of his work that shot out among the neighboring tribes. His parish numbered about a thousand souls, with all of whom he was intimate.

Thus he has done amagnificent work, established religion among the Indians on the Pacific, convinced atheists of the power of religion and put to flight a host of flippant and irreligious statements made with regard to the red man of America. Bishops and governors patronised his work, but he was a man fit to be either a bishop or governor.

This may seem to be an overdrawn and exaggerated account of Mr. Duncan's work; but no one, who learns what has been accomplished, can fail to be enthusiastic. The writer is acquainted with an intelligent atheist in this place, who has lived in British Columbia,

and knows Mr. Duncan and the work he has done. He is enthusiastic in his admiration for the man.

In drawing this article to a close we give the testimony of a Roman Catholic gentleman to the success of the mission. His visit was paid when the settlement was comparatively young. He says:—"The houses are nearly all of uniform size, weather-boarded and shingled, glazed windows, and having neat little gardens in front. The interior of the houses did not belie the exterior. Everything was neat and scrupulously clean. The inmates were well supplied with the requisites to make life comfortable. Cooking stoves and clocks were common to every dwelling, and in a few instances pictures adorned the walls. The sight at church on Sabbath morning was pleasant to behold. The congregation numbered 300, the females predominating; the major part of the males being out at that time fishing. They were all well clad, the women in their cloth mantles and merino dresses, and their heads gaily decked with the graceful bandanna; the men in substantial tweeds and broad-cloth suits, and having the impress of good health and contentment in their intelligent features. Their conduct during divine service was strictly exemplary. As a whole Mr. Duncan's people are industrious and sober; they are courteous and hospitable to strangers, and if properly protected by their government against the poison vendors of this country, will in time become a numerous and wealthy people."

W. L. H. ROWAND.

Battleford, N.W.T., Sept. 22, 1885.

JOTTINGS FROM A MISSIONARY'S DIARY.

S. MANITOBA.

May.—Like many others, this story opens with a solitary horseman cantering easily along a trail that winds over the gently rolling prairie of S. Manitoba. He is dressed in an ordinary serge suit. His face, overgrown with what he hopes is a beard, is shaded by a slouch hat, his legs encased in a stout pair of leather leggings, and these, with a rubber coat, make him careless of the sudden storms that may overtake him in a day's travel. From the horn of his

Mexican saddle there hangs on one side a coil of rope—his pasture ; on the other a small leather satchel—his baggage. He bestrides a Montana *native*, known all through the country by the unfamiliar name of *Fack*. The missionary considered it more in keeping with the change in the pony's lot (he used to be a buffalo hunter) to call him *Fohn*, which name he bears. He is an animal worthy attention, possessed of striking peculiarities, and thoughtful in his appearance. He is decidedly inclined to ruminare, and when not eating—which is a seldom *when*—he prefers to meditate. Yet he is always true, will not refuse to go 75 miles a day and then 10 miles farther. He will not be induced to enter a treacherous slough (slew), and the ease and grace with which he swings along through a maze of badger-holes would fill you with admiration. I make no apology for dwelling upon the merits of this pony. He is worthy of all the attention you have given him. And so they go swinging along together, these two, as they have for many a long mile before. There you have the missionary and his inseparable companion, *Fohn Montana!* How shall we describe this May day? The bright sun overhead filling the air with glorious light, the clear blue sky, the pure free air, the steady bracing breeze, sweeping over the unhindering prairie, the unbroken plain, and the flowers—ah! they look up with their cheery faces and make one forget he is in the "great lone land"—so like are they to loving friends. But we stay not—we are to take tea in a bachelor's ranche—he does not know of our visit, but he will not be taken unawares, he is aye ready. A hearty hallo, a strong shake—come along, and you are in possession of half the ranche, of all if you say so, for what is mine is yours, at least the best of it. You take the chair—never mind the back, it once was there—he takes the bench and you exchange notes. What part do you come from? How long have you been in the country? No need asking how you like it. Tea time brings out the silver spoon and the metal one—you take the former—the blue-edged plates, etc. All is ready, but keen distress appears in the host's face, there is no milk. For himself it don't matter, but for the missionary, just from Toronto!—A cow-bell tinkles—distress vanishes from the bachelor's face and he from the ranche. We follow and see him using his sweetest persuasion on a cow. It belongs to his neighbor, but this time the rule works, "what's yours is mine," and so it's all

right. A sudden charge, a brief but exciting contest, and with a whoop our friend has tamed the foe. The missionary brings up the rear and the pail, and stands guard while the milk flows in steady stream. Now everything is complete, tea is quite ready and so are we. Ten minutes pass and no word is spoken except the frequent injunction—quite unnecessary by the way—“help yourself.” Then come the jokes free and easy, experiences related, and tea is over. We look around while the host washes up. The ranche is about 8 by 10 and 8 feet high, a window on one side and opposite a door, in one corner a shelf, in another a bed, on the shelf side a stove, and near it a table. On the walls hang powder and shot horns, a gun, pictures from magazines, etc.—over the door a buffalo skull with great white horns—on the window-sill a couple of pipes, a pocket-knife, scissors, needles, etc. And now we sit down for a sober talk. We read the beautiful words about the Vine, and speak of the New Life—a few frank, honest words, a short prayer and. “Good-bye, come again!” “Of course I will; you’ll be at preaching next Sunday?”—a little hesitation and then, “Count me there,” and so you may, without a shiver, as he says himself, and away we ride into the twilight deepening slowly into night. The seed has fallen, the showers come from above. What shall the harvest be?

August 19.—A perfect August morning, warm and bright, with the never failing fresh breeze blowing.

How quiet is the scene we look upon from our front door, and how fresh is the morning air! We drink it in and sigh only that we can hold so little. The wheat fields here and there patching the prairie are yellowing to the harvest, and as the wind falls on them we think of the waves of the sea with their constant change of light and shade. Far away towards the east stretches a low line of hills rolling down in easy undulations to our feet. A black speck appears, moving slowly, and then another; we are waiting for these, for they are our friend the bachelor, and his friend, and this is his wedding day. A new snug log-house has gone up beside the cabin and his days of loneliness are over. An old student of Knox speaks the magic words and our old friend is a bachelor no longer. With a sudden movement he gives his bride a hearty hug and an audible kiss, and then looks around as if to say, what do you think of that?

They evidently enjoy it—so does he. Then comes the dinner. The old gobbler has been sacrificed, the wedding-cake is four storey, and the pies and cakes are without number—ah, for those golden hours!—a game of ball in which the oldest joins—not much science but plenty fun. Then the carriages (?) are brought up. The farewells are made, the guns go off in royal salute; the old shoe is flung and the procession starts. The bridesmaid with her cavalier leads in a buckboard drawn by a pair of colts not driven before to-day. The rest all follow, with flying flags (handkerchiefs tied on whip-stocks) and shouts and snatches of song floating back on the breeze to the minister and the missionary in the rear, for we are all going to see our newly married friends safe at home in their new log-house. What wild racing, and shouting—each one bound to lead, but all in vain, the colts proudly hold their place, and so we sweep along the winding trail around grain-fields and breaking and sloughs, and over all fall the rays of the setting sun, flooding prairie and field with glorious light—a picture never to be forgotten. Tea follows; nothing but feasting to-day; then we pray our Father's loving blessing on this new home. We say good night, and through the dim twilight drive across the prairie where the only shadows are those of the low hills, behind which is rising the white, quiet moon. We know not what is before them, but we are glad to believe that they are past the wicket gate and walking in the narrow way that leadeth at last to the light. The words spoken in the cabin have never been forgotten.

A Sabbath day's experience.—The rain has been falling all week, but to-day nature has on her holiday dress, her fairest, gayest robe. It is indeed a day of the Lord. We ride 14 miles and reach our first place of service, held in a farm house, near a little lake. A short service and then a ride of 8 miles to one of the loveliest spots in S. Manitoba. The prairie suddenly rises into a steep high hill—they call it a mountain—covered on one side to the top with dense underwood, wonderfully grateful in this treeless land. At the mountain's base sleeps in placid beauty a lake, its clear still waters reflecting the lovely fringe on its banks, adding the charm of their own clear depths—a spot for a poet to picture and one to drive a painter mad. The service is over, and after a ride of 6 miles across a bare, open piece of prairie, we are brought to a sudden halt.

The Long river is full from bank to bank and running a perfect torrent. We are not used to this but John evidently is, so in he steps, all coolly—very coolly it feels to us. We catch our breath and the horn of the saddle, and John swims bravely on. A sudden current almost upsets John's equilibrium but with a snort and a plunge he recovers, a scramble up the bank, a triumphant flourish of heels and that's all. A wet skin makes little difference to the sermon except that perhaps it is not so dry as usual. We stay over night with a warm-hearted young Irishman and his young wife, whose gentle manners speak of better times in other days, and after a pleasant chat with them and their bright-faced two-year-old—their pride and joy, he is their only child—we sleep and need no rocking, and in our dreams are strangely mingled prairie and lakes and sermons and rivers, and little Willie comes in here and there with his taking ways. It is wonderful how we are taken with sudden likes, at times, but here it is not strange, for who could fail to love his manly, childish ways and his happy face? Ah, Willie, boy, perhaps they love thee too well!

Another day in August.—A great day, long looked for and anxiously expected, bright as any gone before, and our picnic is sure to be a success—a baseball tournament, a concert, a dinner and all the rest; but awaiting us in the little village is sad, startling news, striking us with sudden chill, for into our glad-bounding life has come pallid death, rarely welcome, ever strange though ever with us. We ride away 10 miles and reach the house where our little friend Willie lies quiet in death, and the mother in tearless grief tells us how he fell into the little stream near the door, and before help could come he was beyond all need of it. We try and speak of the other home, the better country, where Jesus is, who used to take the children of Judca in his arms, and the tears come in quiet weeping, and the Saviour comforts where he has wounded, so that faith becomes triumphant. We read the words about the New Heaven and the New Earth, and sing together the children's hymn "Safe in the Arms of Jesus," and we can hear clear and unshaking the voices of father and mother above all others while rough hard men are weeping around. Aye, surely we can "Wait till we see the morning break on the golden shore." No need for tears—why should we weep? Across the stream we go in sad pro-

cession, and over the prairie, in whose wide, sheltering bosom little Willie sleeps among the flowers, and in our hearts there is no bitterness and little grief, for his little life so bright is only brighter now in the city where no shadows ever fall—"they have no need of the sun." We shall not soon forget that touching scene—the little grave—oh so little, and so lonely, on the great wide prairie, but around it are the flowers, the gay purple pistolets and the stately lilies, and the roses—and over all stream the rays of the dying sun, going to kiss the far away hills and to whisper to them of the bright to-morrow. We catch the thought and love it and hold it fast.

C. W. G.

OUR MISSION FIELDS—MANITOULIN ISLAND.

THIS large island—ninety miles long and from five to thirty broad—lies in the northern part of Lake Huron. It has a population of ten thousand, exclusive of the Indians. About seven thousand adhere to the Presbyterian Church, and are to be found in all parts of the island. Thirteen years ago the Students' Missionary Society began its work on the island by sending one missionary. The cause progressed so favorably that this past summer there were in all four Presbyterian laborers—three students from this college and one ordained missionary. Two of the students were sent by the Society.

There are in all twenty-six preaching stations—fourteen on the north and twelve on the south. The south, or Providence Bay field is in charge of Rev. Mr. McArthur, who will labor there during winter. Mr. McArthur will have charge of the whole southern part of the island, and his parish will embrace a circuit of fully forty-five miles. The principal stations will be Providence Bay, Mindemoya, and Big Lake on the west; Michael's Bay, Tehkummah and McDonald's Mills on the east.

The aggregate average Sabbath attendance will be near five hundred, with a church membership of about one hundred and twenty. The land in the western section is very productive, and most of the industrious farmers are enjoying all the comforts, and even the luxuries of life. In the eastern part the land is also good,

but it is broken up considerably by sheets of water and ridges of rock.

The fourteen stations of the north centre round three flourishing villages on the coast, viz., Gore Bay, Little Current, and Manitowaning. Rev. Mr. Cameron, late of Lucknow, with headquarters at Manitowaning, will have charge of this large and important section of the island. Manitowaning has a neat, commodious church, and, with its immediate neighborhood would require the undivided attention of one missionary. This is true also of Little Current and of Gore Bay respectively.

There was built a substantial church at Little Current this summer, costing some eight hundred dollars, of which the greater part, we are glad to say, is paid. This village, with its four neighboring preaching places, had this summer an average Sabbath attendance of two hundred, with a membership of forty-five.

Gore Bay village is beautifully situated at the inner end of a large horse-shoe bay. It has a population of about five hundred and fifty. Some of its buildings would grace any city. There is excellent farming land in the surrounding district. The Presbyterians have a good frame church in the village capable of seating two hundred, and completely free from debt.

The average Sabbath attendance in the village and the five preaching stations in the vicinity was fully four hundred this summer, with a church membership of ninety.

The people were greatly disappointed when they learned that it was impossible to send them a minister for the winter months. They must be content with two or three visits from the two missionaries during the long winter.

The work on this large island was in a most encouraging state when our students left in September, and their expressions of sorrow are many, for they know that these people from lack of ordinances must necessarily lose, to a great extent, their interest in religious matters. We sincerely hope that, instead of two, there will be in coming winters, four or five missionaries, because only in these circumstances can we expect Presbyterianism or Christianity to make steady progress.

Correspondence.

POST-GRADUATE MISSION WORK.

To the Editors of the Knox College Monthly:—

ALTHOUGH you are not accustomed to open the pages of your journal for discussing the doings of the supreme court of our Church, yet when action is taken directly affecting the interests of all theological students, I feel sure your readers will be glad to hear it discussed from a student standpoint. At the last meeting of the General Assembly a motion was carried making it compulsory that students, after graduating, should labor six months in the mission field, before being ordained to a pastoral charge. The reasons urged in behalf of this motion had reference partly to the welfare of the students, and partly to the needs of the mission fields. With regard to the preparation of students for their life work, we willingly admit that everything which would tend to quicken zeal in mission work, is of primary importance. Everyone studying for the ministry should realize that his commission extends to all the world, and that the scattered few in the outskirts of our own provinces are no more to be neglected than those living in the commercial centres surrounded by more of life's comforts. But is this regulation compelling a student to remain in a state of pupilage for another six months, likely to be helpful in producing such a missionary spirit? Are the students so far sunk in self-seeking that all persuasives are summarily to be dropped, and the shorter method of law resorted to, in order to compel us to do what, as seems implied, we naturally dislike? No, we cannot believe that the members of the General Assembly, who still cherish memories of missionary zeal that animated them during their college course, would so far distrust their successors as to suppose that they have less zeal in the cause of Christ than those who went before them. We are convinced that the chief reason which led the Assembly to adopt the measure was the pressing need of the mission fields of our Church. Most of these, being unable to support a minister, are left destitute of the means of grace when the student leaves them in the autumn. The wants of these fields are sadly real, yet

however great their needs may be, it is difficult to see how the new regulation is to do anything to supply them. The six months required of graduates to labor in such fields expire at the same time that the summer vacation closes, so that, during the winter months when supply is needed, no more would be available than under the former arrangement. Evidently then the new regulation must fail to accomplish the very object which it seeks to secure. But, besides, many places that have long been mission stations first rise to the rank of pastoral charges when they extend a call to the graduate, under whose student ministrations it may be they have gained their present strength. In such cases, which are by no means rare, it is certainly desirable that the station be encouraged, by giving them, with as little delay as possible, the pastor of their choice. Yet under the present arrangement a graduate could not accept such a call, he could not even promise to labor amongst them for the summer as a missionary, but, *eschewing all private appointments*, must put his name on the Home Mission Committee's list, it may be to be drafted against his wishes, to a field in a different presbytery. Since our Presbyterian polity regards the life settlement of a minister over a congregation the ideal to be aimed at, surely an arrangement which puts a barrier in the way of a congregation securing a settled pastor, must be very defective. Thus it is not the doing of mission work that is objected to, but being compelled for another season to do it under all the disadvantages of a temporary appointment. In the circumstances in which the missionary is thus placed he cannot provide for himself means of conveyance and is, in this way, frequently hindered from doing work which he sees to be for the interests of the field. Thus the arrangement fails in the great object for which it was made. Leaving the stations during the winter as destitute as ever, it hinders many fields, which are struggling as hard as those known as mission stations, from securing the pastor they wish, and it subjects the graduate to needless restriction. The only advantage, if advantage it may be called, that we can see that it will be to the Church is, that it secures the labors of the graduates for another six months at half salary, which, no doubt, after the expenses of a seven years' course, they are well able to afford! It is not then by compulsory post-graduate mission work that the destitute fields are

to be supplied. Let students be appealed to as reasonable beings, let the claims of a field be placed before a graduate, and the assurance of adequate support given to enable him to continue at the work, and we are sure that men will not be lacking who will cheerfully go to the most uninviting fields to proclaim the glad tidings of the gospel.

STUDENT.

Editorial.

Retrospect and Prospect.

THE MONTHLY has reached the threshold of a new volume. A look at the past furnishes material both for disappointment and encouragement. Towards the future we look forward with resolution and hope.

The aims of the founders of the magazine, which have been kept in view by the succeeding editors, have not yet been fully realized. It was hoped that it would become a recognized and valued medium for the expression of opinion on all matters affecting the interests of the college. Questions regarding the education and other preparation of men for the ministry were to be discussed in it. Attention was to be given to the progress of the Church and to the advance of Christianity throughout the world. At the same time, fresh and interesting papers on literary and scientific subjects were to find a place in its pages. Lastly, everything of interest in the college happenings was to be detailed for the benefit of those who felt an interest in student life.

Something has been done in all these departments. The questions of post-graduate study, the utility of scholarships, the study of Hebrew, have received attention editorially and in correspondence. Other matters of educational interest have been touched upon. But there has not been that general discussion of them by our Alumni that we should like to have seen. If the articles have sometimes been dry and wanting in living interest, this has not been altogether the fault of the editors. The month's issue had to be made up, and if they could not get what they wanted, they were obliged to use what they had. Material was scarce. At the same time, the value

of a magazine has not been small, which has contained such articles as the Pen Pictures of some of the fathers of our Church; Imagination, its Utility; a Primeval Forest, (1883-4); English Classics; Echoes from the Occident; Religious Life in Germany; Training of Students in Early Days of Christianity, (1884-5); not to speak of the papers on home and foreign missions which have appeared.

But the present editorial board would be unworthy of their position if they were not intensely eager that the magazine should grow in interest and value during the coming year, as they believe it has grown in the past. Our object will not be attained until all our graduates and many others as well, feel that the MONTHLY is an essential to them. This we are sure it can be made, if we can only secure the hearty co-operation of graduate and undergraduate friends of the college. We ask that these should write to us on living subjects, and speak out. Our financial position is sound. A sufficient surplus is on hand to justify us in enlarging and improving (as we think we have done) the appearance of the MONTHLY. We have already secured as contributors for the coming year some of the ripest scholars and soundest thinkers in the Church. We expect a number of interesting letters from our foreign missionary graduates. Our department of college news will be full. Our editorials will be as good as we can furnish. At all events they will be straightforward and sincere. Friends of Knox, will you help us with your contributions and subscriptions?

The Alumni Association.

IF we accept the attendance at the annual meeting of the Alumni Association of Knox College as a criterion of the interest which her graduates feel in what concerns her welfare, she need not look to them for much support. When, out of a professed membership of more than *three hundred*, not more than *ten* find it convenient to attend the annual meeting, called for the express purpose of discussing questions of interest to the college, we must conclude, either that Knox retains a very slight hold upon her Alumni, or that this association in its present form is not a fit medium for expressing their regard for her.

We prefer to choose the latter alternative. The ready response which has been given to the call for increased support and equipment, sufficiently indicates the spirit in which graduates of Knox regard their Alma Mater. They have everywhere given a most hearty support to those who pressed the claims of the college upon the attention of the people.

We believe, however, that such an association as the one now in existence might be made a means of materially advancing the interests of Knox. The visionary schemes of the undergraduate might be rendered practicable by the experience and unbiased judgment of the ten years' graduate. Old memories would be revived, and new attachments might be formed at these periodical meetings. But, what is of greater moment in such an association, an important directive influence in her affairs would be retained and asserted.

In some of the older colleges this power has been allowed to lapse, but their Alumni are now awakening to its value, and are striving to regain what they feel they have allowed to slip from them. Is it necessary that the Alumni of Knox should pass through the same retrogressive stage, or may they not benefit from the experience of others?

But while we believe such an association necessary, we think it would be much more effective if some changes were made in the details of its operation. Is it necessary to hold annual meetings? Would not all its purposes be served, and better served, by holding a meeting every two, or even every three years? Important questions immediately connected with college interests would arise in the meantime, and claim attention to the exclusion of questions, important in themselves, but not in their relation to the college. Would it not be better also to hold these meetings at the close, instead of at the commencement of the college session? It seems to us that Alumni would find it more convenient to attend at that time, than in October. And might it not be well to utilize the Press more largely in keeping all matters of interest constantly before the minds of those interested in the college? The two denominational papers furnish admirable mediums, and the pages of the MONTHLY are always open to those who have the interests of Knox at heart.

Our New Professor.

It is with pleasure we learn that a professorship in Church History, Homiletics, and Pastoral Theology, is soon to be established in our college. These subjects were and are now taught in a manner that reflects credit on those teaching them when we know they have been laboring against fearful odds. The Professor in Apologetics, a subject requiring in these days the undivided attention of any one man, has been required in addition to give lectures in church and Bible history.

The reverend gentleman who has lectured in Homiletics and Pastoral Theology, has had only nine weeks of two successive sessions, to give an exhaustive treatment of these important subjects, and in addition is required to teach Church Government, a subject kindred to church history and of even greater practical importance. Questions of church government make the different denominations, give new names, and keep them apart. This of itself reveals the absolute necessity of making this subject a chief factor in choosing a new professor.

We do not require at this stage to signify the wishes of the students. Their opinions would not likely have much weight in helping wise presbyteries to a proper decision.

It will be sufficient to say at the present that while they would like to see a young, vigorous, intellectual man appointed to this office, yet they certainly would desire a man in whom they as well as the whole Church could place unbounded confidence.

Affiliation.

THE affiliation of Knox College with the University of Toronto has been accomplished. The question has been asked—what benefit will this be to Knox? In answer to this, we may say that two advantages have been secured. In the first place, Knox will now have a representative on the University Senate. It happens that Principal Caven has a seat there already, having been appointed by the Government; but hitherto he has not been in any sense the representative of the college. Unless Dr. Caven should

see fit to resign the seat which he now holds, some one else will be appointed as the representative of Knox, and we shall really have two members of senate to attend to our interests.

As another result of the affiliation of our own and other Divinity schools, some modifications have been made in the University curriculum which will prove of material advantage to students who look forward to a theological course. In the third and fourth years in Arts it is permitted to substitute Biblical Greek for Classical Greek, Biblical Literature or Church History for History, and Apologetics for Moral Science and Civil Polity—unless these subjects are part of one's honor course. By this arrangement, it is possible for first year Theology to be combined with the third and fourth years in the university, and thus a saving of one year can be effected in our long period of study.

The examination in these optional subjects is to be passed in our own college, but the minimum for passing must not be less than that required at the corresponding university examination.

Presbyterianism in Canada.

THE history of Presbyterianism in Canada is one of unusual interest. It had such a small, and, apparently, unimportant beginning, and has grown to such immense proportions; it had its origin under such peculiar circumstances, and has developed amid so strange an environment, that, when it is announced that its history is now being written, the issue of the work is awaited with no small degree of interest. The period under discussion is not an extensive one—considerably under 100 years—yet it has been the formative period of the Church in Canada, and from a careful study of this period an estimate must be formed of its present character and future prospects.

One wishes for a careful hand, and a clear eye, to trace out for him this important period; for an error of observation in an early stage influences later observations, and leads to an erroneous conclusion. It will be with satisfaction, therefore, that graduates of Knox learn that this work has been assumed by the much respected

Professor of Church History in this college. All who have listened to Dr. Gregg's condensed, yet lucid lectures upon the History of the Church in the Old World, will await with pleasure his treatment of its history in this part of the New.

The Metlakatlah Mission.

WE are glad to call attention to the exceedingly interesting article on "Mission Work Among the Metlakatlah Indians," which appears in this number. Some time after the article came to hand we received the following additional note in reference to the mission from Mr. Rowand:—

"Unfortunately for the ultimate success of Mr. Duncan's work at Metlakatlah, a difference has arisen between him and the Bishop on some doctrinal points, and confusion is introduced into the settlement by the sending out of another missionary from England."

REV. J. A. JAFFRAY, of Sault Ste. Marie, asks from Ministers, Sabbath Schools, Bible Classes and all Christian friends, contributions of secondhand or new books and periodicals, which are to be distributed among the men working on the railway or in the mines about the Sault. Send to Mr. Jas. Argo, Knox College, who will forward them to Mr. Jaffray. Let the response be prompt so that the box may be sent before the close of navigation.

Here and Away.

OPENING DAY, Oct. 7th, brought the majority of the students back to college. Convocation Hall was crowded in the afternoon by friends of the college, who assembled to hear Dr. Gregg's excellent lecture on "The History of Presbyterianism in Canada," and to welcome the students returning to the city.

THE ALUMNI ASSOCIATION met immediately after the opening exercises were over, the President, Rev. A. Wilson, in the chair. The attendance was lamentably small. Not much of importance was done except electing the following officers for the ensuing year: President, Rev. A. Gilray; Vice-President, Rev. A. B. Baird; Sec.-Treasurer, Rev. G. E. Freeman.

THE ALUMNI SUPPER, in the evening, was a decided success so far as the bill of fare was concerned. Mrs. Fullarton never fails in her department. But the majority of those present were students. The Alumni were conspicuous by their absence. The speeches were of the "free and easy" style.

THE allocation of rooms on the following day made plainer than ever the insufficient accommodation provided by the college for those desiring residence in the building. More than twenty new students were compelled to find rooms outside.

LECTURES began with fifty students in Theology; fifteen in the first year, and seventeen in the third.

WE miss T. M. Hardie from the college halls. He took the first year Theology last session, and spent the summer in Muskoka. This year he is lecturer in Biology in Trinity School of Medicine.

GEO. A. McLENNAN comes to us from Montreal, where he took his Arts course and first year Theology. He enters the class of '87, keeping its number up to eighteen.

THE Grads. of '85, like every class that went before them, are 'scattered far and wide.'—J. S. Hardie is now pastor of Stanley St. Church, Ayr; the first settled—the first married.—W. M. Fleming has gone back to his old field—settled—married.—J. B. McLaren is doing good work in Cannington, where he was settled some months

ago.—J. C. Smith is the popular pastor of the church at Newmarket.—R. McNair visited Knox recently. He has not settled yet.—J. A. Jaffray has been doing mission work at Sault Ste. Marie all summer. He will remain there during the winter.—W. L. H. Rowand went to the front during the time of the rebellion, as chaplain to the 92nd. He is now stationed at Battleford.—J. A. Ross is meeting with good success in his efforts to awaken interest in church work in his new charge at Dundalk.—J. Hamilton did mission work in the North-West all summer, and is now on his way to Edinburgh, where he intends taking a post-graduate course. He sailed from New York on Nov. 2nd.—W. A. Duncan has a comfortable manse at Churchill. He is anxious now to procure a copy of "The Mistress of the Manse."—A. Blair is deservedly popular with his people at Nassagaweya. He also has a good manse. Married? No, not yet.—H. C. Howard has not settled yet, so far as we know.—J. Malcolm is likely to be settled at Underwood soon.—D. McColl spent a few days with us recently. He has not taken a charge, nor is he married yet.—J. M. Gardiner has gone south for the benefit of his health. We trust he will soon return fully recovered.—These are the graduates of '85. We miss them every one, and trust they will visit us soon and often.

WE have been visited recently by several of our graduates from the North-West:—R. G. Sinclair, '82, survived the siege of Prince Albert, and has decided to make his home in Ontario.—D. Stalker, '81, from Gladstone, and T. Davidson, '83, from Medicine Hat, passed through on the 29th Oct., *en route* for Edinburgh. They intend taking a post-graduate year in Britain and on the Continent.

A. HAMILTON, '84, returned some time ago after spending a year in the Old Country, and has been appointed missionary to the North-West. He will probably be stationed at Minnedosa.

A. B. MELDRUM, '84, who has succeeded Rev. Dr. Scott as pastor of St. John's Church, San Francisco, recently introduced to his congregation 'the minister's wife.' Much joy, Andrew! Knox has not forgotten you.

ST. JAMES' SQ. Church is likely to retain its hold on the students. The impression Rev. Dr. Kellogg made by his visit on Oct. 23th was very favorable. Regret is expressed that he will not be settled here until spring.

DAVID FORREST, '82, has recently been settled at Bayfield.

AS one of the results of affiliation, a number of university students are taking Apologetics and Church History as optional subjects in their Arts course.

PROF. NEFF is with us again, giving a course of instruction in Elocution. Unquestionably the Senate never made a better appointment in this department.

FOOTBALL is the game of the season. The team is certainly as strong if not stronger than ever. Two friendly matches have been played with the 'Varsity; the first resulted in a tie; the second, two to none in favor of Knox. On account of the amount of time lost in "playing off ties," in past years, the club has decided not to enter the Central Association this year. A new plan has been adopted. The grounds at the back of the college have been put in order, and though small, serve the purpose of a football field very well. No less than five teams have been organized, presumably of equal strength, and these contest for the college championship. Excitement sometimes runs high. This plan gives a chance to every member of the club who cares to play, and is likely to make football a more profitable exercise than it has hitherto been.

THE Medical Association has elected Drs. Graham and Ferguson College Physicians for the ensuing year; but—owing, possibly, to the amount of exercise the majority of the students take on the football field—they have had nothing to do so far.

THE Glee Club has had large additions to its membership, and is likely to have a prosperous year. Several concerts are being arranged for. Invitations are coming in thick and fast.

SEVERAL valuable additions have been made to the Library since the close of last session. By bequest from the Rev. James Dick about forty volumes were added. Several philosophical works have been purchased lately; among others, "Green's Prolegomena to Ethics," "Schurmann's Kantian Ethics," "Ueberweg's History of Philosophy," etc. A handsome volume of the memorial edition of "Toronto, Past and Present," has been presented to the Library recently through the kindness of the Mayor and Corporation of the City. Several valuable works have also been added to the consulting department.

"KNOXIAN" says some very good things sometimes, but in his "Supplementary Lecture to the Students of Knox College," he became rather too—well, say patronizing.

THE Literary Society is in a flourishing condition. As mentioned in the President's Inaugural Address, the society has been divided into groups, each group to provide the programme for one evening. So far the scheme has been very successful. The weekly meetings are largely attended, and nearly all the members manifest a desire to take part in the programmes. The first public meeting for this session was held on Nov. 7th, the Rev. Principal Caven in the chair. The President, J. Mackay, read his inaugural address, taking for his subject, "Literary Style." T. M. Logie read a selection from "Aylmer's Field" in a very acceptable manner. The Glee Club sang the Gipsy chorus in "Preciosa," and "The Hardy Norseman," and received a well-merited *encore*. The debate was on the question, "That the present system of governing Ireland is preferable to Home Rule"; Messrs. W. Patterson and A. J. McLeod supporting the affirmative, and Messrs. A. U. Campbell and C. W. Gordon, the negative. All the speeches were good. The Society has reason to be congratulated on the success of the first public meeting. The hall was crowded to its utmost capacity. The next "public" will be held on December 4th.

SINCE the opening of the present session the Society voted \$50.00 to be expended in purchasing books for the College Library. These books are now placed on the shelves, and include twenty-three copies of the British poets, five volumes of the American poets, and a full set of Ruskin's works, illustrated. This action of the Society, with but limited resources, might well be imitated by those friends of the college who have more means at their disposal.

MR. MORTIMER CLARK, besides, as in past years, contributing a number of newspapers and magazines to the Reading-room, has further shown himself the true friend of the college and students. During vacation he had the Board room richly carpeted, papered and furnished, and it is now placed at our disposal to be used as a reception room. The students are very grateful to Mr. Clark and appreciate his kindness and liberality. We will be "at home" now to receive calls from our friends.

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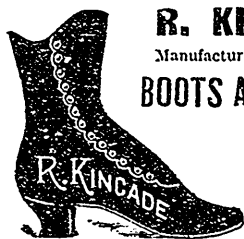
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