

THE

PRESBYTERIAN



COLLEGE JOURNAL

Vol. II.]

MONTREAL, FEBRUARY, 1882.

[No. 5.

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Our Local Note Book.

QUEEN'S College Journal has made a wonderful discovery! Here it is:—"The local editor of the Montreal COLLEGE JOURNAL, contrary to rule, is in no hurry to get out of college. He is going to take his time, and graduate in 1888. By that time a noticeable tendency to be gushing will no doubt have disappeared."

Not so fast, friend! The "precocious youth of seventeen," who has charge of this column, is even now studying the art (*sic*) of being seriously unreadable, and hopes to please you long before '88!

WE understand that the Scientific Association of America requested the use of our David Morrice Hall, in which to hold their convention next summer. Their request was not granted, on the ground that the hall would not then be formally opened.

THE rumour that the authorities purposed advertising for a Dean of Residence has been confirmed by the appearance of the "official notice" in last month's *Record*. A steward is also advertised for.

ABOUT the coolest thing that has come under our notice of late is a suggestion made in the Toronto *Varsity* by a McGill correspondent, who advocates the resuscitation of the McGill *Gazette*, and blandly insinuates that the JOURNAL might be induced to amalgamate. Sage counsel, truly! It certainly did not emanate from the Patriarch Student. Our organ of student opinion has a peculiar sphere of its own to fulfill, and boasts a growing circulation among a class of readers who, we fear, would not support a McGill students' periodical—the Presbyterian ministers of Canada. However, as an under-graduate, nothing would please us more than to see the McGill *Gazette* revived.

THE Montreal public are not to be favoured this winter with an entertainment by the Literary Society. Everybody and his wife will bemoan this disappointment.

NOTICE of motion has been given that the members of the Literary Society be required to attend regular meetings in academic dress. We are happy to say this sensible move originates with our associate editor, W. T. Herridge, B.A., '83.

SOME of the newspapers are circulating a rumour that "the McGill College students intend to produce, at the Academy of Music, the Greek play of 'Ædipus Tyrannus,' which was so successful in Boston," We believe the item is altogether groundless.

D. W. CAMPBELL, who several years ago attended McGill College with the ministry in view, but was compelled to abandon his studies on account of severe illness, has been appearing before the public as a lecturer. He gives graphic descriptions of his travels round the world, and illustrates them with brilliant magic lantern exhibitions.

PROFESSOR McLAREN merits a word of praise for his skill in training the Glee Club this winter. What is lacking in quantity is fully eclipsed by quality.

MUCH is often said against ministers singing in the pulpit. For our part we do not see how a preacher, who stands up saying, "Praise ye the Lord!" can expect his congregation to sing heartily when he himself keeps his mouth firmly shut. We hold that those students who

neglect the singing class on Saturday mornings, are not doing their duty by any means.

WE are sorry to learn that the McGill Y. M. C. A. has been discontinued for want of sufficient support. There is certainly room for such an association in the University.

REV. JOHN SCOTT, the zealous missionary in the North-West, asks for "a devoted English and French student" to occupy a new field in that region during next summer.

THIS is the season of the year when "students' parties" are all the order of the night. The seniors as well as the juniors are quite overwhelmed with invitations from courteous friends in the city.

MANY of our contemporaries pronounce Professor Campbell's "Search for God" an able article. One makes a lengthy extract, which it calls "a gem." Another declares it "worthy the attention of all men," and adds: "Not enough of such literature finds its way into our papers." Still another considers it "just the kind of reading needed by this age of doubt and materialism."

THE subjects of competition for the prizes in connection with the Philosophical and Literary Society have been duly posted on the notice board. They are as follows:—*English Reading*, Romans viii., and the hymn, "Jesus Lover of My Soul." *Public Speaking*, "The Ministry of the Age." *English Essay*, "The Attitude of Modern Science to the Bible." *French Reading*, Romans viii., and "Le Lac," by Lamartine. *French Essay*, "Pensées de Pascal."

THE successful competitors were S. Rondeau, French Reading; D. G. Cameron, '83, English Reading; W. T. Herridge, B.A., '83, Public Speaking.

A CERTAIN "weighty B.A." bitterly complains that he was made the victim of the inevitable valentine joke this year. He has our sincere sympathy, if that will be any consolation to him!

WE see from the daily papers that our venerable editor-in-chief, J. Mitchell, '81 (Post Graduate), "delivered a happy address" at a social gathering in Knox Church on February 17th.

WE are afraid there are a few characters among the resident students who would profit by a little severe discipline. The "mania" for smashing the college property becomes more and more alarming. Stop it! It may not be difficult to find the *key* to its proper solution.

J. B. STEWART has been unanimously appointed valedictorian by the class of '82. The choice is well made.

THE walls of "Lecture Room No. 3" were for several weeks brightened by the neatly executed charts illustrating Mr. Fraser's Monday lectures on the "Progress of Christianity." On behalf of the students we thank the eloquent lecturer for this courtesy. May we hope to hear his address delivered before the Montreal public in the David Morrice Hall some time in the future?

At the banquet of the Second Year Arts, McGill, S. Rondeau replied to the toast, "The Theos," in a brilliant speech that brought down the house. He spoke in his mother tongue—French.

It seems we have among us a mimic Dr. Tanner! One of our fellow students insists on taking *only two meals a day*, and is actually growing fat withal!

OUR enterprising "College Booksellers," Messrs. W. Drysdale & Co., St. James St., believe in "enlargement" all along the line! They have extended their store premises, and have thus greater facilities for carrying on their extensive business. We should just like to see our magnanimous readers clear their shelves of the old stock, which amounts in value to over \$35,000.

D. MACLEAN, in replying to the toast to the "theos," at the Freshman's Banquet, McGill, on the 24th ult., pointed out that two-thirds of the students attending classes in the first year, Arts, have the ministry in view. The average attendance at these classes is thirty.

Outside.

HALF the graduating class of Union Theological Seminary, New York, have offered themselves for service in the foreign mission field, or in the frontier settlements far west. Some go to China, some to Japan. There is a rare missionary spirit manifested among the students.

THE following has been going the rounds of the press: "A Presbyterian and an Episcopalian were once discussing the comparative merits of their respective denominations. The Presbyterian said: 'About as good a way as any to judge of the merits of the two is to compare the first question and answer in the catechisms of each, for that is the key-note to the whole!' He then quoted the first question and answer in the shorter catechism which certainly are grandly thoughtful and suggestive. What is the chief end of man? To glorify God and enjoy him forever. 'Now, said he, 'let us look at *your* first question and answer. Here they are: *Question*—What is your name? *Answer*—M. or N.' And there the argument closed."

THE Rev. Dr. John Hall, of New York, and Principal Dawson, of McGill College, are to lecture before the Yale Theological Students this season.

IN the three Methodist colleges in the Dominion there are at present ninety-two students.

IN the six Presbyterian colleges, from Manitoba in the West to Halifax in the East, there are very nearly two hundred and fifty.

IN the three Free Church colleges in Scotland there are two hundred and fifty-six this year, as against two hundred and fifty-three last year. Two hundred and twenty-three of these enrolled with a view to the ministry of the Free Church. Sixty-two are in their first year. There are thirty-three from other churches and from other countries—Bohemia, Hungary, Armenia and the colonies.

In the United Presbyterian Church of Scotland there are one hundred and ten in attendance this year at the Synod Hall, Edinburgh, not including several from foreign churches. The *U. P. Record* says: "A larger number than is necessary for the supply of our own present vacancies, and for whom it will be a duty of the Church to consider how to find employment in the Lord's work."

THERE is nothing like popularity, at least the Established Church of Old Grey Friars, Edinburgh, Scotland, fancy so, when they advertised, a short time since, a course of lectures on the Sabbath evenings, on Dickens, Historical and Literary view of the century, Catholic Reformers of the 16th century, Early struggles of Science, Reformers of the Bible, True and False in History, Revivals, Mohammed, Spinoza. Some of these lectures were to be delivered by laymen. We don't think the Presbytery was at all out of place in putting their veto upon these proceedings, so that the first lecture of the course had to be delivered in the Oddfellows' Hall.

WE are glad to see the article, by the Rev. W. T. McMullen, of Woodstock, commenting upon the unqualified laudations of the too-much-lionized Professor Smith by the Rev. Mr. Baird, of Edmonton. We know from personal acquaintance with not a few Free Church students and other "youth" of Scotland that they are not all on his side, many of them so far from thinking him the Free Church's "ablest scholar and most sincere biblical critic," don't consider him an honest man to retail the "Tubingen wares" of Kuenan & Co., while suppressing the trade mark. Let any one who doubts the correctness of this read Professor Green's article in the *Presbyterian Review* for January, and Dr. Watts' reply to "The Old Testament in the Jewish Church," and Professor's Alfred Caves' article in the *British and Foreign Review* for October, '81, and the article in the last number of the *Bibliotheca Sacra*.

Our Graduates.

REV. C. BROUILLET, formerly of New Glasgow, Que., has now a parish at Alexandria, Nebraska, 20 by 15 miles, with seven preaching stations. He rides on horseback every Sunday from 25 to 35 miles, and preaches three times. He reports successful evangelistic meetings in progress. His health has improved, as this record of work attests. He may be back one day under the old flag, as he regards Manitoba superior to Nebraska. He says: "I am now about 1,600 miles from my *Alma Mater*, but I have not forgotten her with her instructors and alumni." Mr. Brouillet gives practical proof of this sentiment by sending a contribution of \$7 to the Library Fund.

R. WATT, B.A., '74, who stands alone upon the Honour Roll of our College, as the *Silver Medalist* in Theology, did his *Alma Mater* the honour of visiting her. The first time we have seen him within these walls in six years.

We should like to have the privilege of welcoming all our graduates once in a while.

W. M. MCKIBBIN, M.A., '75, of Cardinal, is not likely to forget that there is "corn in Egypt." At a meeting held in January, Mrs. McKibbin was presented with a purse of money and a china tea set, and "some time before this a surprise party of the ladies of Mainsville had stocked the manse cellar with butter and eggs to the value of at least \$20." This speaks volumes for the happy relations existing between the Pastor and his people. As a proof of the substantial success of Mr. McKibbin's ministry, and the determination that seems to possess all our graduates to keep, or at least as soon as possible get clear of debt, the church in Cardinal, opened in '77, is now free from debt. This is most creditable to a congregation of about *forty-five* paying families. The cost of the building was between \$5,000 and \$6,000. They contemplate further outlay in improving the grounds and surroundings.

J. ALLARD, '81. The Quebec Presbytery agreed to ordain and appoint him as missionary to the French church of Quebec; trial exercise to be heard at the next meeting.

C. E. AMARON, B.A., '79, of Three Rivers, was appointed Moderator of the French Church, Quebec, in room of Dr. Mathews.

TELESPHORE BROUILLETTE '74, lately of La Guerre, P.Q., now of Washington Territory, U.S.A., has met with a very sad bereavement, having lost his only son and youngest daughter by fever.

G. D. BAYNE, B.A., '81. The congregation of Wakefield held their annual meeting on 30th January last. The collection taken at the close of the meeting was voted to the funds of the Manitoba College. There is a Missionary Association in operation. The Sabbath School has decided to contribute a scholarship of \$50 for the support of a pupil at the Pointe-aux-Trembles School.

F. McLENNAN, '77, of Dunvegan, Ont., *we believe*, took unto himself a wife lately and is now a happy benedict. We think it is only becoming in our graduates when they get married to send us early intelligence, and a piece of the bridescake. Notwithstanding the neglect of this formality we tender the happy pair our warmest congratulations. His fellow graduates remember his college cognomen, which renders the Apostle's injunction specially appropriate in his case: "A *bishop* must be the husband of one wife."

REV. J. ANDERSON, B.A., Whitechurch, Ont. We are delighted to hear of the most gratifying progress in this parish. Within the past twelve months seventy-six names have been added to the Communion Roll. A magnificent manse is just about finished, with glebe of five acres attached. A new brick church is being erected by the Fordyce section of the congregation. Last, but not least, several young men in Mr. Anderson's region are preparing to join our ranks as students.

Societies.

THE MISSIONARY SOCIETY held its regular monthly meeting on January 23rd. An exceedingly pleasant and profitable evening was spent. A very full statement of missionary intelligence was given by Mr. Martin. The treasurer desires the acknowledgement of the following sums:—

Ritchby and Coaticooke, \$41.12; Manotick and South Gloucester, \$9.00; North Gower and Wellington, per D. McKay, \$4.32; Mrs. Ross and Mrs. Dunn's S. S., \$3.50; Rev. G. T. Bayne, \$5.00; Nazareth Street Mission School, Montreal, \$10.00; Kemptville Congregation, per W. M. McIntyre, \$2.35; a member, \$5.00; A. Lee, \$5.00; Crescent St. Church, Montreal, \$60.00.

THE LITERARY AND PHILOSOPHICAL SOCIETY held its last meeting for this session on Friday, 3rd March, when the competition for prizes for English and French reading and public speaking took place. The meeting was most enthusiastic and enjoyable. The subjects and the names of the successful competitors are given on page 50.

No public meeting of the Society has been held this session on account of the present condition of our accommodation not affording facilities for a successful gathering.

Our Exchange Table.

THE editor of the *Presbyterian Record* shows a strong leaning to the indiscriminate use of big words. Our readers may perhaps like to know what he means by saying that the JOURNAL, "having been compelled by unforeseen circumstances to enlarge its sheet," now towers above all its compeers like Saul among the prophets—and so forth! We protest; our enlargement both in form and subscription list, was not "unforeseen," and the *Record* scribe must restrain his surprise if we "enlarge" still more next session.

Perhaps the brightest rays the *Lantern* sheds are from the editorial columns, which are of unusual interest, even to an outsider.

It is almost astonishing the amount of swaggering bumptiousness some college papers exhibit. We instance the exchange jumble in the last number of *Rouge et Noir*.

On second thoughts we should like to see the *whole* of the *Sunbeam* filled with exchange notes. The fair editor would then have more room to make certain sheets, our own included, "more careful of their statements in future," and *Acta Vic.* could applaud with greater zest! By decree of a relentless managing editor we were unable to "develope" this department at all, last month. Courtesy demands that we make an apology to the "pre-siding genius" of the *Sunbeam* for such an event.

The pages of the Mississippi University *Magazine* fairly sparkle with gems of thought. One can always turn to them with satisfaction, knowing they are sure to be untainted by the frivolous tone that pervades the college press in general. The articles on "Travels in Europe," by one of the professors, are ably written. There is a good deal of common sense, too, in the exchange editor's remarks on criticism.

The *Portfolio* and *Martha Washington Messenger* are worthy of notice. Both are conducted in a ladylike manner and are thoroughly readable.

We were under the impression that there is only one PRESBYTERIAN COLLEGE JOURNAL in existence, but the Postmaster has requested us to have our exchanges addressed to 69 McTavish street in order to "avoid wrong delivery to another person of the same name!" Perhaps this explains why so many Canadian exchanges never visit us. We greatly miss the manly face of *Dalhousie Gazette*, only three numbers of which have reached us. *King's College Record* kindly puts in an appearance only when it contains something intended for our particular edification. On one occasion we had to borrow a copy from a student at the Diocesan College, because the editors either forgot to mail it to us, or it went astray. We refer to the number that likened the JOURNAL to a patent medicine almanac! That *Record* man should be put in a cage and exhibited as a journalistic curiosity!

Round and About our New Buildings.

A REPRESENTATIVE of the JOURNAL has made a trip of exploration through the David Morrice Hall, and respectfully submits the following "rough and tumble" jottings to our inquisitive readers:—

The new structure has sprung up like magic in front of the original college building where this time last year stood a snow-clad clump of hawthorn trees.

The Hall is still far from completion, which I think is after all for the best. Had it been finished last September, as promised, it would indeed have been miraculous, but nevertheless dangerous to the health of any rash individuals who would have taken up their quarters in the new dormitories.

The foundations are all laid upon the solid rock. In that respect they are symbolical of the theology taught in our classrooms.

The external appearance needs to be studied in order to bring out all its beauties. The tower on the corner at McTavish street towers heavenwards some 100 feet and is surmounted by an elegant flag-staff. The quadrangle is very academic, and so are the corridor and belfry. Original and effective features have been introduced at both entrances. The small Canadian granite pillars are exceedingly chaste, and have been thus combined with our blue-lime-stone for the first time in the world's history,—so the modest architect confidently told me!

The Morrice and College arms are cunningly cut in stone over the respective entrances to the Hall and corridor.

And here just a word about the wood-cut on our cover. It doesn't do the building justice at all! The draughtsman did not hold the mirror up to nature, for the simple reason that an architect's perspective drawing cannot be spelt n-a-t-u-r-e. The view is supposed to be from McGill College gate but when you get there don't stare in every direction. Look towards the north-west, where the original building used to be and still is!

Entering the Hall one's breath is well-nigh taken away, so great is the surprise at seeing such a vast expanse of floor and ceiling. It convinces us more than ever that "Mr. Morrice is a man who never does anything by halves." In the back of the Hall which has a seating capacity of about 700 there is what the plans call a "band gallery." Happy thought! We must have an orchestra organized at once, and an overture composed in honour of the Donor! (The Secretary of the Alma Mater Society should attend to this, for it is an open secret that he is a fiddler of no mean order!)

Passing through the reading room, which opens from the Hall, we turn into the library. This when finished, will be inferior to none on the continent. Space forbids our going into details. Octagonal in form with the book cases round the sides of the room, and a substantial gallery, it will be unequalled for convenience. We believe the ceiling is to be particularly chaste and artistic.

From the door of the library we get a good idea of the long stretch of corridor connecting the two buildings. Passing down stairs we find ourselves in the dining-room—hall we should rather call it, for it is 36 feet in diameter and 14 feet in height. Mr. Browne is credited with saying that there is only one other octagonal dining-room in the world—that at Charing Cross. But this must be swallowed *cum grano salis*, for we have seen it stated somewhere that the Queen's palace dining room at Windsor is octagonal.

The kitchen is one that would set the average Bridget in ecstasies; and we sincerely hope no one will ever get lost in the labyrinth of cellars, and pantries, and larders, and laundry, and bedrooms, and steward's suite of parlours, and—2nd—and—and *and so forth!* This region is very complete, and even magnificent—from a cook's point of view!

In its present state of cold stone and brick walls one might be pardoned for nicknaming this ground flat "Inferno." Ascending the staircase that winds round the chimney and ventilation flue we reach the first flat—"Purgatorio." Mounting higher and higher we (at last!) find ourselves in "Paradiso"—the student's dormitories—fully convinced that the aspirants after learning will get about all the exercise they will need when going to and coming from classes and meals!

The dormitories number thirty, each measuring 10 by

14 feet. The ceilings are very high, and the windows unusually large.

It may be mentioned that all the floors are "deafened" in a simple but ingenious manner with Portland cement.

Work is creeping on slowly but steadily, and there is every prospect of the building being ready for use by next January. The window sashes have been placed. The plastering has not been commenced yet, but we understand this will not require much time.

DOHNEY VARIETAS.

Fame, Duty and Love.

Fame has a power to fire the soul,
To do and suffer mighty things;
To gain the honour which it brings,
Men seek to pierce the icy pole.

And some in daring deeds of war,
Have sought to win a lasting fame;
And some to make themselves a name,
Have travelled on through lands afar.

And duty too has wondrous power,
To make men bear the toil and fight;
It gives to them superior might,
In many a sore and trying hour.

At duty's call through weary days,
Some labour on obscure, unknown,
And carry burdens not their own,
Without reward of well earned praise.

But love's attractions far excel,
The power of Duty or of Fame;
More deep devotion does it claim,
From those o'er whom it casts its spell.

Love nerves the weak and trembling hand;
It makes the timid strong and brave,
To scale the height and breast the wave;
Makes cowards among heroes stand.

J. B. S.

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proportion as you overrate yourself, others are apt to underrate you. If in a somewhat subordinate position, the way to rise is by fulfilling its duties faithfully. The specific gravity of a man will mark for him his position.

(4). Glean in all fields. Gather knowledge as the bee gathers honey—everywhere. Become familiar with the modes of life and thought of your people.

(5). Eschew all church financing. Let filthy lucre alone. If need be teach your treasurer, or your committee, or deacons' court how to finance, and you ought to be able to do that. Show them how it is done. See that it is done, but don't touch it even with a finger. "A burnt bairn dreads the fire." "I speak as unto wise men, judge ye what I say."

(6). Master for yourself the principles of gospel giving, and then faithfully and fearlessly preach it, as a part of the Gospel. To get, is human, to give divine—it is a privilege, a worshipful act.

(7). Be natural. If you are anything else you will be flat. God made you and meant you to be just yourself and nobody else. In the world there are plenty of shams without having them in the church. Borrowed feathers may drop off—let your plumage grow.

II. ON Monday, 13th February, Professor Campbell spoke on the subject of "The General Culture of the Scholar," especially of those preparing for the ministry. A man's efficiency is dependent on the way in which he discharges the duties belonging to his sphere; and in order to discharge the duties belonging to any sphere, we need virtually two things—knowledge and wisdom. A man may have a great amount of knowledge, and yet be very foolish, but with wisdom a little knowledge may be made to go a great way. We may not unduly cultivate one of these at the expense of the other.

In regard to the minister's sphere: it is not only an exalted one because he is the ambassador of God, but also because of his dealing intellectually with the things of God. He is brought, intellectually, into relation to every department of human learning, not only by the books he studies, but through the differences of disposition among those with whom he comes in contact in his congregation. Hence, a university course is invaluable to the Christian minister. It brings him into contact with all the different departments of human learning. He is thus subjectively trained, and fitted when in contact with the cultured and vigorous minds of his people, to move freely and handle familiarly the wide range of knowledge common to every cultured man. This was hardly the case with a minister travelling in the West, who volunteered the information concerning some Indian remains "that they belonged to the people called Hurions who lived in the time of Charlemagne." He must have accurate information on

the three great departments of learning—physical, metaphysical and historical. In the use of language let him be natural. Don't begin to wash the Ethiopian by attempting to change your mother tongue. Mrs. Partingtons', however, should be avoided.

The moral sphere of the Christian minister—He is to teach the very highest morality, but not to refine on morals, by dealing in the mint and anise and cummin, but ever distinguishing between, and never confounding right and wrong. It is the glory of our Protestantism that we have no writings and very little preaching on casuistry. Ethics lies at the root of political economy and law. We must know something of the principles of these, yet not intermeddle with them.

The social sphere of the Christian minister—At one time the English Church clergyman sat below the salt at my lord's board, and came in for abuse, or was made drunk for the amusement of the guests. The minister is never below any member of his own congregation. No man can have power over another who despises him, so that the minister should feel he is on an equality socially with every one. In the right performance of his duties as a minister he is entitled to the disposal of his own time and talents, and should strongly assert this when necessary. There is a true high-churchism to which no right-thinking person will object. The minister's position in the church gives him his position in society. This matter is in his own hands. It is given him in the very fact of his being a minister, and it is his own fault if it be forfeited.

The Christian minister must be a specialist: not only for recreation, but that he may go to the very foundation of things in one department at least. It gains for him a reputation. He can speak with authority. But we must ever see that with Paul, we know as the chief thing, Christ and Him crucified.

III. ON Monday, 20th February, D. T. Fraser, Esq., gave the concluding part of his address on "Statistics as exhibiting the progress of Christianity in the world." See No 2, page 18 where par. 2 and 4 should read "Reformation" for "formation"; par. 3, "English' Bible, and par. 7, as here repeated.

He drew special attention to a diagram exhibiting the relations between the progress of Popery and Protestantism in British North America. In 1765 there were $6\frac{1}{2}$ papists to each Protestant; in 1820. $2\frac{3}{4}$ " to " " and in 1871 1 " to $1\frac{1}{2}$ "

The numbers at the last date being, of Papists 1,492,638 and of Protestants 1,992,728. Protestants are increasing in Canada as well as in the United States.

This shows how things are going and points the lesson of diligence and keeping pace with the necessity of the work of evangelization, and especially of attention to the religious training of the children.

Mr. Fraser, illustrated very happily from the progress and present condition of Papist and Protestant missions in China and India, that when tested by the scriptural plan, "by their fruits shall ye know them," religious progress is vital, and not merely statistical, is clearly shown by the contributions for Protestant missions and their results.

Sabbath School work to be successful must not be conducted on the "any how" plan. It is the duty of the minister to foster the Sabbath School. This may be done *First* by his taking a practical interest in it, and *Second* by making his people interested in it. Its great object is to supplement home training. The minister should *not* superintend the Sabbath School but *ought* to teach the Bible-class. The key to the solution of the great difficulty, how to retain the senior scholars and the members of the Bible-class, is to give them something worth hearing—every time. The art of questioning is indispensable, by it you learn what *they* know, impart what *you* know and ascertain that *they* know it.

Some general principles for conducting a Sabbath School, are

1. Punctuality, commence on time.
2. Never disturb Teachers at their work.
3. Never allow lessons to be studied from anything but the Bible.
4. Encourage Teachers, to visit, indeed insist on their doing it.
5. Have a teacher's meeting of some sort, though short.
6. Divide up the labour.
7. Train the children to collect money (or earn it) for missionary purposes.

IV. On Monday, 27th February, the Principal spoke on the subject of "The Irreverent Spirit of the Age." The Anglo-Saxon race is infusing into every nationality with which they mingle, a spirit of intense earnestness in science, money-making, etc.

Irreverence may be defined in a general way as a feeling of disrespect for sacred things. It finds expression in many forms, and various degrees of intensity. How are we to meet it? It has been said that, to trace an error to its source is to refute it.

I. It springs from vulgar ignorance. So far as God, His Word and Institutions are unknown, they are sure to be despised. Ignorance is degrading. When it severs the relation between God and His creature, it lets men down to the very lowest depths of depravity, where their God is their belly, and they glory in their shame. We must combat this with knowledge and culture, pouring the light of heaven upon them, and in no way, in thought, speech or behaviour, come down to them.

II. Degrading toil, and poverty. Work, downright hard work is healthful to soul and body. Christ toiled at Nazareth. He said, My Father worketh hitherto and I work. But there are many, who, by the tyranny of circumstances are doomed to hopeless toil and poverty, in our commercial centres. They live huddled together in hovels amid impure air and without proper or sufficient food. When they seek a mouthful

of fresh air on the Sabbath, we deem them irreverent and preach resignation, patience and faith to them, when we ought to meet this difficulty as Social Reformers. We must preach to those reaping the profits of this social oppression, the doctrine of fair play; of the God given birth-right to every man to profit by the product of his own labours. Let us give them a chance to rise and then assist them to get out of the slums.

III. The irreverent spirit is fostered by the domination of great secular interests in our day. Joint stock companies, syndicates, immense corporations. They become practically lawless. Piety, and morality too often become pliable and bow before these great money magnates, by applying one rule to the poor and another to the rich. In a great degree, efforts against the worship of Mammon have failed, the liberal theology of the church courting their smile, and being terrified at their frown.

IV. Want of power in the lessons of the pulpit promotes irreverence; weakness may show itself in many forms, especially in loose and inaccurate exegesis, leading to childish interpretations, want of grasp, and avoidance of the pressing problems of life, a one-sided handling of scripture, etc.

(To be Continued.)

Away from Home.

MANITOBA.

TO myself and others in the "Great Lone Land" who are connected with the Presbyterian College, Montreal, the JOURNAL is a periodical of peculiar interest. Our thoughts revert with sympathetic amativeness to our Alma Mater.

Our memories are filled with reminiscences of the past, and we rejoice to be made acquainted from time to time through the medium of the COLLEGE JOURNAL of what is thought, said and done, in the institution so dear to us all.

We rejoice to know that through the beneficence of earnest Christian friends—both men and women—who have learned how to dispose of the wealth with which God has entrusted them, the College is now beginning to take that convenient and disencumbered position which all such institutions ought to enjoy.

We are proud of the present standing of the College. Its buildings and its Senate are an honour to the Dominion. It is the bulwark of Evangelical Protestantism in the East. It is a centre from which shall go forth the talent and energy necessary to counteract the wickedness of the Dominion. The increase in the number of its students, is a matter for which we are thankful, and we hope next summer to see a goodly representation of its students come out here to engage in the Pioneer Missionary work of the Church. At present this is a severe field to engage in, notwithstanding the rosetinted and gushing descriptions written of it by many of the country's well-wishers. It is one thing to look at this country through the window of a Pullman car, but quite another to ride over it upon the back of a miserable

shaggy-rappy pony, which for leanness, laziness and stupidity, would vie with the donkeys of Cairo.

Some of our Missionaries whose fields of labour cover from three to five thousand square miles of territory, could indulge in sundry doleful howls about hardships if they were disposed to do so, but when they think of the far greater trials, hardships and perils endured by their venerable predecessors in this and other lands, they feel more like putting their hands upon their mouths than uttering complaints.

There is plenty of scope here for the exercise of both brain and muscle. I believe our College deals in these articles.

The adhesiveness of the mud and the importunities of the mosquitoes are not conditions to terrify good northernmen, such as frequent the Halls of the Presbyterian College, Montreal, and are trained to the work of the Lord by such men as the Rev. Principal and his colleagues. There is a great work to do in this land of promise.

There are yet possessions to take up. There is a glorious future for Presbyterianism in this country, notwithstanding the present discouragements. The locomotive, the ploughman and the opener of waterways are fast overcoming the mud and mosquitoes. New settlements are springing up all over the country. In two years the scream of the locomotive whistle will be heard at the base of the Rocky Mountains. Next year will witness the influx of a stream of immigration which will increase in volume from year to year. There are good homes for millions of industrious people here. The popular cry in the East about the grasping and remorseless monopoly of the whole country by the Canadian Pacific Railway Company is all "bosh." The success of the Syndicate depends upon the success of the people of the country. If they cripple the country they simply ruin their own prospects, and they are not likely to do that.

In a very short time the whole country will be opened up from Prince Arthur's Landing to the foot of the Rocky Mountains—over 150,000 square miles of country. What a field for missionary enterprise!

Of the ordinary routine of missionary labour here at present the geography of the country conveys a good idea. It consists in travelling over immense prairies, wading through marshes, fording creeks and coulees; preaching in school-houses and private houses, sometimes to audiences of half a dozen people, sometimes to fifty; visiting sick people in out-of-the-way places, etc. But the work, though small at present, is all-important; the fire must be kept burning on the altar. Here is a chance for every man to build upon his own foundation. This is the sowing time, the reaping time will come by-and-by. We may do much of the reaping, but we may do a good amount of sowing; we may, by the grace of God, lay a good foundation, and others may build thereupon, and herein will that saying be verified "One soweth and another reapeth."

Of the work of French evangelization, I may remark that it is a work from house to house, and along the way side; few of the French half-breeds can be got to attend public services, though I sometimes have two or three of them at church. I visit them in their homes, read to them out of the New Testament, talk to them about Christ, His love to sinful men, His plan of redemption, His pure morality, His hatred of sin, etc.

The French half-breeds are very ignorant, but kind-hearted and inoffensive. They like to be visited, and treat ministers with great respect; but there is a sly suspicion—characteristic of the Indian—noticeable in their manners—they are somewhat wary of strangers. In the parish of St. Francis Xavier there are one thousand one hundred French half-breeds, 95 per cent. of whom can neither read nor write, though the priests have had charge of them for sixty years. Some of them have expressed a desire to have their children taught English. A mission school in their midst might succeed for a time. They are fast selling out, however, and going farther into the interior, thus making room for a better class of people. Perhaps, the day is not far distant when the majority of the parish will be Protestant. The white man seems destined to crowd them out. They don't like the municipal arrangements.

I have a longing desire to see the students and graduates of our college take a large share in the evangelization of our great North West. There is such great promise of an abundant measure of success crowning efforts, that I long to see them come and take possession of the land for Christ, and strike deep the roots of His great doctrines and principles into the hearts and minds of the inhabitants while the soil is fresh and tillable, and ere the black ensigns of infidelity and intemperance have spread over the country and ruined the souls and bodies of the people. Prosperity—spiritual and temporal awaits the efforts of our Church *now*.

I hold it as an almost unerring index of the great promise, and future prosperity of this country, that keen, farsighted business men have no hesitation in investing their capital in it. But if it offers good opportunities for the investment of capital with a great promise of temporal reward; it offers also opportunities equally good for the investment of good vigorous missionary effort, and with the greater promise of both temporal and eternal reward.

Therefore, fellow students, let us invest *here* and *now*. The speculator grasps the country while it is new and lays the foundation of an immense fortune. The missionary may do the same thing and lay the foundation of great ecclesiastical prosperity. When I say ecclesiastical prosperity I hope I will not be misunderstood, I mean a harvest of souls for Christ, and that is infinitely better than a harvest of dollars.

W. M.

Healdingly, Manitoba.

Impressions of Student Life in Scotland.

WHAT better place could be chosen than this, the Modern-Athens, for obtaining correct impressions of Student Life in Scotland! To form proper views upon such a subject, it is needful to study not only the student, but also the various influences which are brought to bear upon him. The student in Edinburgh, as elsewhere, is a very plastic sort of individual, and while upon certain occasions he may assert his individuality so strongly as to cause discomfort to his neighbour, and bring upon himself the vengeance of the *Bailie*, yet at the same time he is the creature of circumstances and surroundings. Upon the surface, there is nothing that would distinguish him from the student in our American colleges; but upon a more intimate acquaintance you may observe some characteristics peculiar to the Scottish student alone. While many have been brought up in cities, the majority of Scottish students come from the better class of the peasantry, and the early influences of home life have had much to do in making them what they are. It cannot be doubted for a moment, that the Church in Scotland has been a powerful agent in forming the literary as well as in moulding the religious life of the nation. This is easily accounted for from its distinctive type of teaching, which, whatever may be said of it now, has in the past done much to stimulate thought, especially among the humbler classes.

Although the intellectual activity of Scotland has been varied in its nature, and though in its results the tendencies have often been evil; yet the fact that Scotland has produced great men in Theology, Philosophy, Literature and Science is due to the influences of her church life. The youth has often had his first glimpse into the regions of thought as he sat upon the primitive form of some gloomy church in a Scottish glen, and there the fires have been kindled in his young breast, which smouldered on through years of student toil, until, like a volcano, they have burst forth from a heart inflamed with the fervour of a Chalmers, a McLeod or a Guthrie. The ecclesiastical history of the nation is so intertwined with the political that it appears upon every page, and in both there is much to quicken and inspire the reader.

The Scottish student does not surpass in quickness of perception, or in scholarship those of any other country, yet he has a phase of education which the students of our younger country cannot enjoy. Imagine the first experience of University life in the city of Edinburgh to a young student from his peasant home. Everything is new to him. One saturated with the traditions of Scottish history can day after day revel, as he wanders through the streets and environs of the city, where the chief scenes in the great drama of a nation's history were played. He walks among associations which are full of interest and carry him back to the great struggles of early centuries. In short, the student enjoys what is characteristically

described by Prof. Blackie as "Studying history on the spot." He can from some eminence gaze upon the Ochil hills in Fifeshire, the Braid Hills, with their memories of Marmion, the Pentlands, Arthur's Seat, Calton Hill, with its monuments to the great in Philosophy and War, Holyrood, with its memories of the beautiful but unfortunate Mary, Queen of Scots, the spire and towers of old St. Giles, fragrant with the memories of John Knox, and many other objects fitted to stir the heart of any, if he retains a spark of love for his church or his nation. In Scottish Universities, no provision is made for the residence of students. The student chooses his own lodgings, as well as his companions and his habits of study, no control being exercised by the authorities beyond class hours. The results of this system depend upon the character and disposition of the student being in some cases beneficial, while in the case of many it proves ruinous.

In the class rooms, all meet upon a common level, the sons of peer and peasant, and the monotony of the classes is broken by the various forms of amusement—foot-ball, golf, and botanizing and geologizing excursions. Thus the benefits of University life are not confined to attendance upon classes, and in many instances, I have no doubt, the associations with fellow students are more powerful in making the man than his intercourse with professors. Men studying for the various professions meet upon common ground and associate together, which tends to breadth of sympathy and culture. The most striking thing to a foreigner is the variety of dialects among the students, which are often carried in all their strength through long years of study. In many cases these are accompanied with a peculiar monotone or intonation in public speaking, and is very common in the Scotch pulpit. It may also be heard at times in our Canadian pulpits, and by Canadians themselves is more or less indulged in. It originally arose from the desire to give a tone of solemnity to the service, as among the Anglicans, but when carried to extremes it becomes ludicrous. The odium of carrying it out to its present intensified form rests with the Free Church, hence it is called the "Free Church Whine." Whatever its origin it is not by any means confined to them, and wherever heard does not add either to the solemnity or power of a service, for in the pulpit, as upon the stage or the platform, the maxim fitly applies, *Be natural*.

The students in the Universities and Divinity Halls at the present time, are, I have no doubt, quite equal in every respect to those who have preceded them, and will, as they have done in the past, continue to mould Scottish life and character. If inspired themselves and inspiring others to shun whatever may have been unworthy, and to excel in all the virtues of their ancestors, I have no doubt the students of the present will do much to make the future history of Scotland, if less chivalrous, at least brighter and better than that of the past. J. R.

Our Monthly Gaelic Letter.

III.

A CHLANN NAN GAEL!

“IS dearbhta nach eil an diugh Cinneach as àirde cliù na sibh fein ag aiteachadh an domhain. Thoil sibh, mar ri bhur sinnsear an luaidh òrdheire so 'am builsgan gach cruadail. Chuir na Laoich o na ghineadh sibh, le taic nam Beann, le misneachd an Dàn, 's le faobhar an claidheimh, na *Róimhich* o shean, air ais do'n tìr chein, ged cheannsaich iad earran mhor dhe'n Domhain. 'S anns na blaribh cian-ìomraideach a thugadh anuadh, air feadh na h-Eorpa, 'n uair a bhagair Aintighearna na Frainge, gu ladarna, aon tigh-daorsa a dheanamh de'n t-saoghal gu léir, sheas sibhse, mar bu dual, ri gualainn bhur Rìgh dhuthchasaich, gu calma, curanta, cunbhallach, bhur n-anamaibh bras 's'a chath, le meamnadh Ghaisgeach na Feinne, agus fhuair sibh, mar iadsan, moladh ann an dánaibh gach Dùthcha, nach leigear air dìochuimhn gus an sguir na soluis neamhaidh a thomhas bhliadhnachan agus linntean.

Gum a fad a mheal sibh an cliù sin a tha cho dlìgheach d'ar muintir, anns gach deadh bheus agus deadh ghniomh. Lionmhar bitheadh 'ur slìochd mar Reultaibh nèimhe, cruadalach mar an darach nach cìosnich sian a gheamhraidh; a's gun robh saòsa, agus sonas, gu bràth, ag aiteachadh tìr nam Beann, 's nan Gleann, 's nam Breacan!!!”

L. & M.

Do'n Ghreìn.

“O! thusa fein a shiubhlas shuas
Cruinn mar làn-sgiath chruaidh nan 'riath,
Cia as tha do dhersa gun ghruaim,
Do sholus a ta buan, a ghrian?
Thig thu ann ad àille thréin
Is 'foluichidh réil uainn an triall,
A' ghealach 'g a dubhadh san speur.
'G a cleith féin fo stuaidh 'san iar.
Tha thusa ann ad astar a mhàin,
Co tha dàna bhi 'nad chòir?
Tiutidh darag o'n chruaich àird,
Tiutidh carn fo aois a's scorr:
Tràoghaidh agus lionaidh 'n cuan,
Foluichear shuas an reul 'san speur
Tha thusa d'aon a chaoidh fo bhuaidh
An aoibhneas buan do sholuis féin.
'S maith dh' fheudadh gu bheil thu mar mi féin,
'S an àm gu treun, 's gun fheum air àm;
Ar bliadhnaibh a' tèarnadh o'n spéur
A' siubhal le chéile gu 'n ceann.
Biodh aoibhneas ort féin, a ghrian,
'S tu neartmhor, a thriath, 'nad òige;
'S brònach mi-thaitneach an aois,
Mar ghealach fhaoin san speur,

A'ruith fo neul afr raon,
'S an liath-cheo air taobh nan carn,
An osag o thuath air an reith;
Fear-siubhail fo bheud 's e mall.”

Coin des lecteurs de langue française.

CINQ MOIS EN EUROPE.

II.—LA FRANCE.—DIX SEMAINES A PARIS.

QUOIQUE la traversée de la Manche soit souvent plus redoutable que celle de l'Atlantique, nous arrivâmes à Boulogne fort désireux de goûter à la cuisine française. En posant le pied sur la jetée il nous monta du cœur aux lèvres cette exclamation :

Enfin je te foule terre adorée de France !

Nous venons d'accoucher — sans effort — d'un alexandrin, ce dont nous n'avions jamais été coupable. Nous primes le train pour Paris.

Le pasteur Fisch était monté avec nous, aussi le Canada — qu'il avait visité et qu'il semblait aimer — fit-il le sujet de notre conversation. Il n'eut pas un instant la pensée de nous inviter à soulever notre chapeau pour voir les plumes qui ornaient notre chevelure d'Iroquois. Ces parisiens sont si délicats ! Un gros notaire d'Amiens, assis sur la banquette de face, nous faisait parfois de drôles de questions sur le Canada. Quand il sut que nous n'avions pas encore vu Paris il prit soudain une attitude à la Talma, et, nous posant la main sur la cuisse : “ Mon cher, il n'y a qu'un Paris, celui qui ne l'a pas vu n'a rien vu, soit dit sans offense ! ” Nous fîmes de son opinion. Comment décrire les émotions profondes qui s'emparèrent de nous au moment où l'on cria : “ Paris, tout le monde descend ! ” Nous y renonçons, comme l'âne de l'histoire, vous savez ? pour essayer de décrire Paris.

Tant par ses monuments que par sa vie artistique et littéraire, Paris est une ville unique au monde. Le soleil qui brille dans tout son éclat dans son ciel pur et serein, la pierre de craie (millioli) presque blanche qui donne tant de magnificence architecturale à ses édifices, la propreté exquise de ses grandes artères, les arbres qui ornent ses délicieuses places et ses beaux boulevards, l'animation qui règne partout prêtent à cette magnifique cité une apparence féérique qui charme le parisien et fascine l'étranger. On se rassasie de Londres, jamais de Paris.

Paris couvre actuellement une surface de 60 milles carrés ; ses voies publiques ont 670 milles courants de longueur ; il renferme 80,000 maisons, habitées par 2,200,000 personnes ; avec les faubourgs, 2½ millions. Le budget de la ville s'est élevé, pour 1881, à plus de 46 millions de piastres, et il augmente énormément tous les ans.

Au centre même de la ville s'élève l'église Notre Dame, admirable basilique du douzième ou du treizième siècle qui frappe d'étonnement et d'admiration le voyageur. Par ses sculptures, ses ogives, ses rosaces et ses clochets elle forme un monument complet d'architecture que l'on peut imiter mais jamais surpasser. La façade, divisée en trois étages : le triple portail surmonté d'une galerie

avec statues; la grande rose, et une belle galerie à jour d'où s'élèvent deux tours massives; les trois portes, partagées chacune en deux parties par un trumeau et surmontées de tympans sculptés, s'ouvrant sous des voussures profondes, toutes peuplées de figures; les niches de la première galerie avec leurs 28 statues de rois que semble commander une gigantesque statue de la vierge, et surmonté un ensemble grandiose et harmonieux qui saisit et subjugué. L'intérieur, qui se compose d'une nef principale, flanquée de chaque côté de doubles collatéraux qui se prolongent autour du chœur, et de 37 chapelles faisant le tour de l'édifice, répond à l'extérieur par sa beauté et sa richesse.

Mais il faudrait un volume pour décrire ce chef-d'œuvre et pour donner une idée de cet immense écrin qui s'appelle la Sainte-Chapelle; de ce bijou qu'on nomme Saint-Germain l'Auxerrois; du Panthéon, ce gigantesque et hardi chef-d'œuvre de Soufflot; de la Madeleine, ce magnifique temple grec que Napoléon voulait élever à sa gloire.

De tous les palais de Paris le plus grand, le plus beau et le plus riche est celui du Louvre, qui renferme une des plus riches collections de peintures, de sculptures, d'antiquités et d'objets d'art du monde entier. Cette merveille d'architecture a presque la forme d'un parallélogramme de 13 arpents de longueur fermé aux deux bouts (à l'est par la colonnade, à l'ouest par les Tuileries) et partagé en deux vers le tiers de sa longueur. De sorte qu'il se développe sur un parcours de 33 arpents environ. Et dire que toutes les façades sont admirablement sculptées et ornées de figures, groupes et statues qui sont des chefs-d'œuvre! Les trésors qu'il abrite sont sans prix. Aussi ce lieu est-il sacré pour tous les hommes qui ont la compréhension ou seulement une vague idée de ce qui est grand et beau. Le palais de l'Élysée, le palais Royal, le palais du Luxembourg, le palais de l'Institut, et beaucoup d'autres que nous avons visités, sont des chefs-d'œuvre, aussi ont-ils été une révélation pour nous. Nous avons été comme écrasés par le spectacle de ces monuments de génie.

Que dirons-nous du nouvel Opéra, où l'architecture a mis tant de science au service de tant de luxe — il a coûté 46 millions de francs —; de l'Arc de Triomphe qui termine si heureusement l'avenue grandiose des Champs Élysées, et dont l'une des sculptures, le Chant du départ par Rude, fait frissonner d'enthousiasme tant elle est vivante et vraie!

Paris possède aussi des bibliothèques d'une richesse incomparable. La Bibliothèque Nationale, entre autres, qui développe 40 milles de rayons chargés de 2 1/2 millions de volumes y compris les manuscrits; 120,000 médailles se trouvent dans ses collections et 200,000 cartes de géographie disent les travaux des géographes de la France.

Les grands établissements d'instruction publique, tels que l'Institut, composé de cinq académies; l'école polytechnique, l'école de médecine, la première du monde par son enseignement, le Collège de France, la Sorbonne sont si connus pour qu'on n'en parle pas.

Il faudrait pouvoir dire un mot des grandes avenues,

des jardins, des fontaines et jets-d'eau, de l'éclairage de la ville qui est une véritable illumination, toutes choses qui réunies, harmonisées, savamment combinées, font de Paris le foyer de la civilisation, le rendez-vous des savants, des artistes et des millionnaires, et le boulevard des nations.

Nous nous sommes promené dix semaines au milieu de ces merveilles. Quand nos yeux étaient fatigués de les contempler nous allions écouter les professeurs renommés, les prédicateurs éloquentes, les artistes distingués et les orateurs politiques courus dont la capitale est peuplée.

(à suivre).

Nouvelles et Faits Divers.

INSTALLATION DE M. LE PASTEUR BOUDREAU.— Tous ses anciens condisciples apprendront avec plaisir qu'il nous est revenu des États-Unis, et, que le 31 janvier il a été installé pasteur de l'église de New Glasgow, près Montréal. À 10 heures du matin le consistoire se réunissait sous la présidence de M. Doudiet. Étaient présents MM. Doudiet, Heine, Boudreau et Cruchet, pasteurs; Murray, Black et Simpson, anciens.

Le sermon du modérateur fit une profonde impression. M. Heine, que nous entendions pour la première fois parler à de grandes personnes, a un accent énergique et pénétrant qui remue. M. Cruchet, autrefois pasteur de l'église, adressa la parole au pasteur.

Le soir il y avait fête dans l'église, qu'on avait décorée avec soin. Le chœur exécuta de jolis chants sous la direction de M. Boudreau; Madame jouait l'orgue. Il y avait 7 pasteurs présents. Les recettes se sont élevées à environ \$40.00, et pourtant il n'y avait pas de souper! C'est un beau succès. Long séjour et bon succès à Glasgow, ami Boudreau.

— La Société littéraire de l'église St-Jean ne périlite pas, au contraire, elle progresse. Le 14 janvier M. Doudiet a fait une conférence sur la loi de mariage dans la province de Québec et ailleurs, qui avait entre autres mérites celui de l'actualité, aussi a-t-elle attiré beaucoup de monde. La question de l'indépendance du Canada et celle de l'abolition de la peine de mort ont provoqué de beaux débats dans les séances du 28 janvier et du 4 février. Le 11 M. Coussirat a traité avec le talent qu'on lui connaît, un sujet que l'on porte rarement devant le public dans ce pays: Des conditions de la foi au surnaturel.

— Plusieurs étudiants français se plaignent d'être surchargés de travail. Il paraît qu'il leur faut suivre presque tous les cours de MM. les étudiants anglais, dont ils ne comprennent qu'imparfaitement la langue, et les cours français qui sont nombreux. Ce n'est pas jeux d'enfants, nous en savons quelque chose. Et ces messieurs de langue anglaise — tant les professeurs que les étudiants — s'étonnent parfois de ce que, ne pouvant pas comprendre aussi facilement qu'eux une explication, ou faire des notes suffisantes, nous nous décourageons et ne faisons pas des examens aussi brillants qu'eux. Nous le répétons — et cette fois par écrit —, il faut apporter une réforme dans le programme des études. Moins d'anglais et plus de français, ou plus de français du tout. Qu'on en finisse. Nous y reviendrons.