

in the College halls, he has a manly and gallant bearing, which is very commanding. Besides this, he has received a pretty good classical and mathematical education. He can analyse an English sentence, and quote from poets and historians, with considerable ease. He can discuss knotty points of philosophy with a degree of skill, which shows that he has put to good use the powers of mind with which nature has endowed him. He can write on natural science with a freshness and originality, which show that he has cultivated, to some degree, the faculty of observation. In fact, in the field, in the College hall, in the class-room, and examination-room, he is a strong man.

But, change his bearings. Place him in a brilliantly lighted drawing-room where formality and etiquette are certainly not below par, and ask him to entertain a lady of, let us say, very ordinary ability and education. Where is now the gallant bearing? Where the powers of discussion? Gone; and the poor student reflects but little credit on himself, his College, or his professors.

Why should this be the case? There is no reason that we can see, why it should be so. The cause of its *being* so is not far to seek: Theological students do not mix sufficiently in society. With the exception of the few evenings spent at the different professors' homes, many pass through their college life as semi-hermits. We think the social element is not freely enough cultivated, and that students ought to take greater advantage than they do, of the circumstance in which they are placed. Men travel to get a knowledge of different kinds of people; but if one does not open one's eyes to see, and analyse, and compare the persons that one is constantly meeting, travelling would be of little benefit. And if College-men neglect to improve the opportunities they have of gaining social knowledge, they are doing themselves a great injustice; for the best text-book on, "Men, and How to Deal with them," is mankind;—this, like the Bible, is a text-book which we all need to study more thoroughly and more systematically. And the greater the number of points from which we view the subject, the better.

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We don't object to a man's refusing to write an article for the JOURNAL if he has not time, though we think every student and graduate has time to write one article at least; but we decidedly object to a man's promising us a two-page article for our first issue, and never letting us know a single thing about his refusing to write it. We don't like to count up our pages for press, relying upon what we supposed was as good as the article—the man's promise, and then, at the last moment, have our calculations thrown out, by never receiving a single line.