

Our Contributors.

AFRICAN STUDENTS IN EDINBURGH

BY KNOXIAN.

A writer in the *British Weekly* on "Student Edinburgh" has been making a slashing attack on colonial students. If the tenth part of what he says is true, a considerable number of the colonial students who go to the Modern Athens to finish their education would be much better at home. In fact they should be looked after by their parents. We have been in the habit of thinking that the Canadian young men who go to the British Universities to study are among the best young men we have—the very flower and promise of Canada. We think so still, and publish the following very uncomplimentary paragraphs, so that some one who has a personal knowledge of the facts may tackle this Edinburgh writer and vindicate colonial students so far as Canada is concerned. The writer says:

We do not hesitate to say that the Colonial contingent supplies twice as many rowdies as any other group of the same number of students in the University. In the theatre rows (which are now happily out of vogue for a time, at any rate) the Colonials have invariably owned several ringleaders; of the students who annually appear in the police court, a safe estimate would give the Cape and Australia fully twenty per cent.; in all escapades in which exposure would follow discovery the Colonials are to the fore, for the simple reason that exposure affects them less than any other students. In short, whether it be drinking or breaking gas-lamps, brawls or smashing of tradesmen's signboards, the wrenching away of bell-handles or the crushing of silk hats over their owners' eyes in the street or the tavern; wherever there is a students' disturbance the Colonials may be trusted to take their part.

That is a pretty strong indictment. The colonials supply twice as many rowdies as any other group of the same number of students, and two colonies furnish twenty per cent. of the students who, by their presence, give a kind of literary air to the police court. Whether any of the young Canadians get "run in" or not, we are not informed, but if the facts are as stated, the Cape and Australia have more names on the police court docket than on the honour roll of the University. Let us hope that the writer takes his figures from Cape and Australia statistics, because Canada furnishes none.

Among his other bad habits it appears the colonial is given to heavy drinking. Our writer says:

The young gentleman who rises at four o'clock in the afternoon, having previously imbibed a dozen bottles of Bass in bed, may be safely put down as a Colonial, the individual whose sole ambition appears to be the possession of the largest and finest collection of bell handles, is undoubtedly a Colonial; the student who distinguishes himself in the police court by giving a name unknown in the University, and obviously suited only for temporary purposes, may be at once supposed to be a Colonial!

Now we venture to say that if our average Canadian student drank a dozen bottles of Bass in one night he would not rise at four o'clock next afternoon, nor at any other hour. Canadian students are not built for holding a dozen bottles of Bass. If this writer could look across the border into England, or perhaps a little nearer home, he would be more likely to find students with great capacity for Bass.

The colonial student is a marrying young man, and if his critic is correct in his statements, the colonial is not as careful as he should be about the steps that lead up to the nuptial knot.

And, above all, the student who marries his landlady's daughter, or a barmaid from one of the popular drinking resorts, is rarely one of British parentage, for very cogent reasons. It is only a Colonial who could hope to conceal a clandestine marriage from his relatives for any length of time. For one marriage of an Edinburgh student of English or Scotch nationality, there are ten cases in which the bridegroom is a Colonial. The vastly diminished restraint under which he lives results in a largely increased indulgence in licence. Sometimes he may marry a girl of suitable position and training, but, as a rule, his choice is not made from the class his parents would approve.

The landlady's daughter might easily be an excellent young woman, and might make a good enough wife for a colonial student or any other man. There is a remote possibility that she might be quite good enough for a critic who writes slashing articles on colonial students. As regards barmaids, we venture to say that the number of Canadian students who ever married an Edinburgh barmaid might be counted on one's thumbs. If many colonial students are of the character described, the barmaid might easily have the worst of the bargain. The student who drinks a dozen of Bass at night, lies in bed until four o'clock next day, and figures frequently at the police court, is not likely to make a pleasant kind of husband. He is almost certain not to be a good provider. A barmaid, endowed with ordinary powers of reflection, would hesitate before taking him. She might think that it was better to deal with liquor in the cask than in her husband. Neither business is safe.

The following paragraph helps us to hope that few, if any, of the bad colonials are from Canada:

The Colonial students generally have handsome allowances—have larger sums of money at their disposal than most of their fellows; which, again, constitutes one more diminution of restraint. Their pockets are seldom in that inconvenient condition which enforces self-restraint, at any rate for long at a time; and their credit is exceptionally good. On the whole, it is not too much to venture that in no city in Europe does there exist a band of young men of similar number placed at such an early age in circumstances more favourable to wasting than are the Colonial students in Edinburgh. No wonder that many of them become "chronics."

Canadian students have not generally handsome allowances. The majority of those who go to Edinburgh or any other British University work for their own money, and know what every cent of it is worth. The bibulous young colonials who drink a dozen of Bass at night must come from the Cape or Australia or India—if they exist anywhere outside of the writer's imagination.

THE JESUITS.

BY REV. R. F. BURNS, D.D.

But now let us follow this out through the various parts of the second section of the decalogue as we have already done under the first.

FAMILY RELATIONS.

The fifth commandment has respect to the duties of children to parents, while there is also indirectly implied the reciprocal duties of parents to children. With respect to the relation of parents to children Bonacina says, "A mother is guiltless who wishes the death of her daughters when by reason of their deformity or poverty she cannot marry them to her heart's desire."

Infanticide is in certain cases directly commanded. With respect to the relation of children to parents which is mainly involved, what is the species of honour which Jesuits inculcate? Something worse than that of which under the blight of Hinduism the banks of the Ganges were wont to be the scene. There is no harm in a child acting the part of a Judas to a parent if he be in the least suspected of heresy, or sending a bullet through his brain, if only property thereby is likely to fall into his hands. Hearken to Father Fagundez, "It is lawful for a son to rejoice at the murder of his parent committed by himself in a state of drunkenness on account of the great riches thence acquired by inheritance." Hearken to Tambourin, "If you desire the death of your father with a proviso the answer is plain, you may do it lawfully." And what proviso is deemed sufficient to warrant such an unnatural crime? "I desire the death of my father, not as an evil to him, but as a good or cause of good to myself, viz., because by such I shall succeed to his estate."

Once more it is announced, "Christian and Catholic sons may accuse their fathers of the crime of heresy, if they wish to turn them from the earth, although they know that their parents may be burnt with fire and put to death for it."

Is it reasonable or right to give public support to a body of men who invade the domestic circle and make a man's foes those of his own household?

JESUITS ON KILLING.

This reference to parricide is partially anticipating what may be said under the sixth commandment. Murder in a great variety of forms is directly sanctioned and encouraged by the Jesuits. "It is a question [says James Gretser] in the schools whether it is lawful to kill an innocent person." To which he answers in the most unambiguous manner, "That the Jesuits in this question incline to the affirmative rather than to the negative their writings sufficiently show." Does a priest ruthlessly rob a wife of her virtue? Then, according to the Jesuit Henriquez, he is at perfect liberty to kill the husband if he is at all likely to be brought into trouble for it.

Does a criminal at the bar take it into his head that the judge is prejudiced, or that the witnesses are likely to go against him? Then, according to Filiutius and Fagundez, he may kill them all.

Is a man put under the ban of the Pope? La Croix declares, "He may be killed wherever he is found." Does a sovereign incur sentence of excommunication (as is the case with our beloved Queen virtually once every year), his subjects are no longer obliged to obey him, and according to Mariana he "may be killed by open force and arms; but it is prudent to use frauds and stratagems, because it may be done with less public and private danger. Hence it is lawful to take away his life by every possible art." So little is life regarded that in the opinion of Henriquez, Azor, and others quoted by the great Escobar, if a person receives a slap in the face or a box on the ear, he may kill the aggressor with the utmost impunity. The celebrated moral theologian, Molina, goes the length of affirming (and in this Escobar agrees with him) that "a man may be killed quite regularly for the value of a crown piece." A false sense of honour is strongly inculcated. If that in the slightest degree is supposed to be tarnished there is no excess into which a man may not run in seeking revenge. (See p. 34-5, and Pascal p. 157—on duelling).

There is one unfortunate class to whom no quarter is given—we refer to those named heretics. "It is a glorious thing [writes John Mariana] to exterminate this pestilent and mischievous race from the community of men." He again insists, when alluding to heretical princes, "To put them to death is not only lawful, but a laudable and glorious action." Francis Suarez in commenting on the beautiful words of Jesus, "Feed my sheep," informs us that one of the meanings the Prince of Peace intended to convey was this, "Destroy, proscribe, depose heretic kings who will not be corrected and who are injurious to their subjects in things which concern the Catholic faith."

We cannot be safe in the society of individuals holding such principles. It is policy alone which prevents their being put in force. Had they only the upper hand we would "stand in jeopardy every hour."

IMPUNITY.

On an exhibition of the contrariety of Jesuitism to the seventh commandment we cannot with propriety fully enter in the present paper. To penetrate into the mysteries of the confessional would be to reveal a festering mass of moral putrefaction, the inhaling of whose pestilential miasma would be highly injurious to the soul's health. "Like a blighting frost upon the early bud, so are the questionings of the confessor upon the warm sympathies of youth, these sympathies become dwarfed and stunted. Dreadful images of crime are mixed up with the earliest associations and amusements of the

person, which not unfrequently in after years ripen into deeds of guilt. How the hearth and the confessional can exist together it is impossible to conceive. How can there possibly be a free interchange of genuine trustful sentiment and feeling between the different members of the family when all feel that there, in the midst of them, sits one, though invisible, seeing and hearing all that is said and done? for all must be told over in the confessional. In the breast of the wife the husband knows there is a secret place which even he dare not enter, and to which none but the priest with his curious and loathsome questionings has access. The same dark shadow comes between brother and sister, and the mutual and trustful confidence of their childhood years is blighted for ever. The father can mark day by day the dark stains of the confessional deepening on his daughter's soul, clouding the sunshine of her face, and restraining the free current of her talk."

Well has it been styled "the slaughter-house of conscience." Could we expect purity of mind or morals on the part of those who preside over it and who squeeze the very blood and marrow in the elixir of life out of man's noblest part.

As the distinguished Kirwan when once visiting Rome, stood in the Sistine Chapel, and gazed on twenty cardinals dressed in full canonicals, an Italian whispered in his ear, "It is amazing to me how these men keep up the form of devotion in the presence of one another. Some of them are the greatest debauchees in Rome. I have mingled with them, I have heard wicked and loose young men talk in my day, but the most loose and lewd conversation I ever heard in my life was from these men."

But we must not tarry any longer beside a moral abyss whose "very brink is thickly fringed all round with pollution." It is "a shame even to speak of those things which are done of them in secret." And as for many of their writings, it is no exaggeration to affirm that those of Reynolds, Dumas and George Sand are pure in comparison.

WELCOME AND RESPONSE.

Following is the address of welcome delivered by Mrs. S. H. Kellogg to the ladies attending the annual meeting of the Woman's Missionary Society at Toronto. It is followed by the response of Mrs. Rogers, of Desboro, on behalf of the delegates.

DEAR FRIENDS, In choosing me to voice our welcome to you to-day, I feel that our ladies in the Toronto Presbyterian Society have honoured me highly; and I wish to thank them warmly for the feeling expressed by their action. As I had so lately come to Toronto, and especially as I had been so little able to help, in any public way, in this work which we all have at heart, I was truly surprised to find that the pleasing burden of this honour had been conferred upon me. Having been so recently welcomed to Toronto myself, I know what a hearty welcome Toronto Christian people can give; and we hope, dear friends, that during your short visit you may experience all the fulness of its warmth and heartiness.

Dear sisters in Christ, we meet here to-day in the name of the Lord, and for His work. Christian women in the enjoyment of all the blessings wrought for us by Christianity; we are raised to a position of honour in the community, we are educated, spiritually enlightened, enshrined in the hearts and homes of this favoured Christian land. What a position of power for good! Let us think for a moment of our work for Christ as running in three lines. I suppose most of us here are, or have been, or hope to be engaged in that time-honoured occupation to which we women seem specially called of God, and which, if rightly engaged in, is the most telling work which can be done in preparation for the manifestation of the Kingdom of God on earth; I mean training and teaching children for Him—in our homes, in our schools, and in our mission and Sabbath schools. Yet this is not all our opportunity. There is our duty, as witnesses for Christ, to influence for Him all with whom we come in contact, or might come in contact if we would more closely follow our Master in searching out the lost, seeking to save perishing souls. For those who are already His, if we are filled with the Holy Spirit, what can we not do in spiritual quickening, in provoking to love and good works, in consolations, in rejoicings. For those who are not yet His children, relatives, friends, neighbours, who of us can say, "I have done all I can to bring them to Christ; I have pled with them, I have written to them, I have prayed faithfully and importunately for them?" Happy are we if we can say this. Happy are we if we have developed within us and fostered this divine hunger for souls, by which alone we can become like our Lord. Yet our responsibility does not end even with this. In this age of the Church's progress, this age of missions, God seems to be calling Christian women to look upon the piteous condition of their sisters in heathen lands who are sitting in darkness and have no light. He seems to be saying to us clearly that it is for us, who alone can have access to them, to take or send to them His Gospel. So has grown up this grand department of mission labour "Women's Work for Women," rich in possibilities of blessing to the world. For through the women we influence the nation. It is we mothers who teach our little ones at the most formative period of their lives; and with line upon line, precept upon precept, train them up in the nurture and the admonition of the Lord. Let us give to our poor heathen sister—physically and spiritually in a prison-house of death—let us give to her all that has so blessed us, and which alone has made us to differ from her, and then see what she will do for her children—her boys, who will be the husbands and fathers; her girls, who will be the mothers. It is to have our part in this work