

It is with a feeling akin to dread that we enter upon the work before us. We are aware that no other institution connected with the University has so direct and so extensive an influence upon its reputation as our college paper. Hence we can see the importance of making the STUDENT a true exponent of the University—a faithful representative of the work done here. In an especial sense it is the duty of the STUDENT to maintain and defend the interests of the University, but it need not and should not champion its foibles.

As a students' paper it should always be alive to their real interests and privileges, but ought not to excuse their faults or palliate their crimes. It is not enough that it contain the gossip of the University, but it should represent its thought and culture as well. While education and literature should chiefly engage its attention, it need not hesitate to enter a broader field of discussion.

But while we see much to be attempted we are able to promise nothing lest you should ask:

*Amphora coepit
Institui; corrente rota cur urceus exit?*

READING.

College life is so occupied with regular studies, that but little time is left for general reading. This renders it still more desirable to improve to the utmost whatever time we may have. Reading, to be most effectual, must be systematic. Do you choose books on some definite plan, or do you permit the caprice of the moment to determine the course of your reading? When you enter the library are you prepared to say what books, or class of books, you want to read next, or do you take the first book whose title is attractive or unique?

Youthful larks and escapades we excuse, or palliate, by attributing them to the heated blood of early life. Sometimes we are disposed to grant the same license in the realm of thought. We are apt to

think that it is little difference what we read in youth. What a sad mistake!

Personal identity is eternal. No Lethe, with its oblivious waters, separates youth from age. On the contrary, as a rule, the reading that constitutes the capital stock of most men is done before thirty. While the reading that shapes the character and determines the controlling principles of life is usually done before twenty-five. Can we then afford to permit our reading during these years, to be determined by chance? Then first of all read systematically. Thousands waste time enough in careless reading to master several sciences or to make themselves eminent in some useful vocation.

Secondly, read for some definite object. It is almost impossible to bring the necessary attention to that which you have no object in reading. We know that many condemn reading for the purpose of immediately using what we acquire, as for instance "posting up" on debate. But it seems to us that it is then that we grasp more firmly the thought and hold it more tenaciously. The best reading is usually done when we follow a single theme through one author after another, until we establish our own opinion in regard to it.

Of such importance do we deem this principle, that we would always read with a view of reproducing an outline from memory. If you read the history of the Reformation, or English Revolution, do so with the aim to reproduce a connected sketch of the salient points and principal events. If you read a novel, reproduce the plot and prominent traits of the principal characters. If you read a poem, reproduce the argument. In this way you will fix upon the mind that which it is most desirable to retain.

The multiplicity of books and periodicals is apt to induce the habit of careless reading. This the young reader should strive against, and we know of no better way than to read with a view to reproduce the thought.