

the management of class affairs they "lead to habits of intrigue and the low arts of politicians?" Naturally, those of the same society will seek to aid each other, but the methods they employ depend upon themselves. If their tastes are low, their methods will no doubt correspond; but that they will practice low arts merely because they are members of a secret Society is a singular hallucination. Our author himself admits that the charge of secrecy amounts to nothing; of course then the charge may be made with equal force against any Societies, as, for example, our two literary societies, and we may condemn them because in the management of college affairs "they may, in their rivalry, form habits of intrigue, etc., etc." Let us not be misunderstood. These practices cannot be too severely condemned. We object only to the attempt to make the secret Societies the scapegoats for these things. All that can possibly be urged against them is that, on occasion, they furnish readier facilities for the practice of these arts.

In the fourth charge, we are quite sure that too much influence is ascribed to these Societies. Certainly they can not be more potent in moulding character than the college itself. The charge is visionary so far as it applies peculiarly to these Societies. The young men thus associated are not unaccustomed to severe mutual criticism, thus making their connexion of the greatest practical utility. It is absurd to assume that by the mere fact of such association the natural desire for each other's esteem should be in any wise lessened. The last charge is the only one that appears to have much weight. Their annual inventions *are* becoming a serious nuisance. We cannot keep too constantly in mind the real work of a College. Nothing should be allowed to obstruct it.

As Prof. Huxley has so well observed, the College or University is the place not only for instruction but for original investigation.

Of course nothing pertaining to a man's culture as a social, intellectual and moral being, not inconsistent with these two great purposes of the University, can rightfully be ruled out, while everything which does interfere however slightly with these should be ruled out, and that too with rigorous severity. Even in an American College, for a student to learn his assigned lesson so as to acquit himself creditably at time of recitation is nothing very laudable. He should remember that an opportunity is offered for culture during his years at the University which will probably never recur, and that that opportunity must not be neglected. Secret Societies are likely to interfere with it, as other things of parallel moment, and it is certainly not too much to say that the time they exact is largely wasted, if, for no other reason, than that it is time emphatically not spent to the best advantage. There is no occasion to urge that because of his membership in one of these societies the student becomes any worse, that he necessarily contracts bad habits from his association or that peculiarities of temper are aggravated and hardened into "fixed defects of character," for all this may be successfully controverted; it is sufficient to urge that his time is imperatively needed for something more important—for the great work of the University, *Tempus omnibus rebus, non autem in Universitate.* C.

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### Building.

The activities of the universe, so far as we can see, are employed in building. The self-existent, eternal God has created materials and forces, and has set the forces to building out of the materials.

The power by which forces build we call life. The material, forces and life are evolved out of the infinitude of God's existence. What they are we know not. Their existence has utterly eluded our keenest research. We study their activities but cannot bring them within the