

man over the savage lies in the greater cleanliness of his person and dwelling. Nothing about an Indian encampment is so revolting as the indifference of the inhabitants about their garbage and refuse. If they get it outside their door, it is the most they strive for. When it is remembered that two-thirds, probably, of the houses, stores, and offices in this city deposit their sweepings in the streets, and follow them in many cases with the slops, one has a humiliating sense of

our nearness to the Crow or the Apache in some of our social usages. No child should leave the public schools without having a dread of refuse ground into him. He should be taught to hate the sight of unswept streets or sidewalks, of saliva-stained marble or granite, of ashes and refuse of every description, and especially of bits of newspapers and ends of cigars, as signs of gross selfishness and a low social tone.—*New York Nation*.

WHY GO TO COLLEGE?

BY MERRILL E. GATES, LL.D., PRESIDENT OF RUTGERS COLLEGE.

ALL a man's powers he holds in trust. To develop fully the powers of mind which he has received is as clearly the duty of every young man as is the development of his bodily powers and the preservation of his health. There is a presumption that every young man whose circumstances in life render it possible, should receive a liberal education. For the thousands of young people who at this season of the year are turning from vacation toward study, the question of interest to each one and to his friends, in these days of free schools and ample opportunities, is not "Why should this young man go to college?" but "Why should he *not* go to college?" The *onus probandi* lies on those who would arrest too early a course of study and discipline which, rightly conducted, affords the best preparation for a useful, noble and happy life.

The college course is no longer regarded merely as the unavoidable portal to the "learned professions." The experience of life and the revealed teaching of God both lay sublime emphasis on the cultivation of the *knowing* powers, that a trained intelli-

gence and a quickened conscience may rightly direct the power of will in a man's life-work. However society may be "reorganized," it is still ideas that must rule if the world is to prosper. Only by welcoming in their own lives, and diffusing among others the *sway of ideas*, can young men become "Masters of the art of living well."

Now there is a sense in which all men are "self-made men." No man is fully made a man, be he college-bred or not, unless he makes himself. But whatever may be the strength or the virtues of the man who is commonly called "self-made"—of the man has formed his character without the help of schools or instructors—it holds as the pre-eminent characteristic of college-bred men, that they have learned to deal with *ideas* as well as with facts. Business life and active professional duties make of college-bred men the most intensely practical citizens—men who can "bring things to pass"—yet the man who enters upon life through a liberal course of study at college, remains all his life long a citizen of the Republic of ideas. He is open to