

world is of infinitely small import compared with the eternal, relentless passage of Time into Eternity.

Such a conception is stupendous, it is also appalling. Well might the student of spiritual tendencies offer his petition "Oh Lord grant that we may not overlook the little things of every-day life in our search for something greater," for it is certain that this attempt to see existence steadily and see it whole, has its attendant dangers. A lofty disregard for the necessary restrictions of society, a vague mysticism in matters of religious belief and a certain egoistical conceit of one's own high views to the disdain of other forms of faith, are not improbable resultants. It seems so grandiloquent to boast that one is above the petty details which worry other men that one may err in this very effort after perfection.

Moreover, the thoughtful student is deeply impressed with the fact of personal influence. "None of us liveth to himself." His contact with so many young lives, fired with his own zeal for knowledge, and imbibing it in such diversities of manner, makes constantly more real to him the truth of this doctrine. He acknowledges also the force of environment—"I am a part of all that I have met"—and the union of these convictions brings to him some considerable appreciation of the effect which such a course of minds as is found in the University should have on his particular life. For what appeals to him most strongly in the doctrine of influence is not so much the virtue which may go out from him to others as the reckoning of the forces which are playing upon all sides of his own life. He mixes freely with his fellow-stu-

dents, seeks their views on different questions, endeavors to come in touch with men of strong personality and firm convictions, constantly widens the circle of his acquaintance—feeling all the time a satisfaction in the knowledge that in so doing he is enriching himself. Unconsciously perhaps, or even deliberately, he seeks to develop his character through his associations, to build up and add to the structure of his own life and thought by acquisitions from the lives of his fellow-men. That "none of us liveth to himself" he accepts with fervor. But the fervor is inspired by the joy of receiving rather than by that of giving.

But the side of his College life whose characterization affords him most keen satisfaction is the social side—as opposed to the intellectual. As a rebound from the stern discipline of Public Schools and Collegiate Institutes the bald curriculum and the freedom in methods and hours of study are intoxicating. The student at first glories in following his own sweet will and runs the pace with kindred spirits until the advent of spring rushes him with all the other foolish ones into a veritable slough of despond called "cramming" from which he emerges sorer and wiser. Next year his tactics change and he goes to the other extreme of diligence, arriving at the end of his course at the final conviction that society and study have equally pressing claims upon his attention.

Henceforth he preaches the doctrine of "rounded" life. Study is all very well in its place—one should not neglect it—nevertheless the claims of the social life of the University are not to be lightly regarded.