

Many forgetting or ignoring this fact, are clamoring loudly for purely secular colleges. We do not purpose here to discuss the merits or demerits of these, but we do not hesitate to say that they should be founded on an independent basis and not at such an enormous cost as the sacrifice of religious principle. The shades of the sainted founders of our institutions might reasonably be expected to confront those who would dare appropriate for worldly use that educational machinery which has been sacredly dedicated to God and consecrated by the prayers and labors of devoted Christians of bygone days. The Day of Prayer will naturally be a day for reflection, and its continual observance cannot fail to be helpful in checking a tendency (as common in institutions as among men) namely that of forgetting the purposes of their being. If our institutions are of divine origin human means will be inadequate for their perpetuity. Differences of opinion exist among educationists as to the means which are to insure their success. Some seem to see their highest good in University consolidation; while others with less confidence in a scheme which forbodes, the lessening of practical piety in our colleges make their future dependent on the granting or withholding of the Divine blessing. Consolidation, it is true, does not preclude the idea of piety, neither is it incompatible with the spirit of prayer, but it is no secret that large universities have proved, in many cases, hot-beds of rationalism and infidelity.

EDUCATION OUTSIDE THE CURRICULUM.

The student is often reminded that time is his capital, and it is true that his success depends both upon his natural abilities, and the proper economy of the time at his disposal. It is, therefore, possible that a person possessed of ordinary, or even inferior abilities, may, by constant and systematic study, accomplish more than another of superior mental powers, in conse-

quence of the latter being less regular and diligent in his work. However, the most industrious student may, and often does, fail to obtain all the culture and knowledge afforded by the college course and its associations. We believe that the aim of an arts course is, both by developing the student's faculties and furnishing him with useful knowledge, to prepare him for a more effective accomplishment of life's work. Now the question arises as to whether this can be more efficiently done by the student confining himself exclusively to the regular work of the course, or by dividing his time and energy between the subjects of the curriculum and other sources of culture and improvement? At first thought this may appear difficult to answer. But on careful consideration, to all rational and experienced minds, it must be clear, that there is a valuable and essential education beyond the range of the college course. In the literary societies sustained by the students, there is a culture not provided for in the curriculum. This we hold is of such importance that none can dispense with it, without seriously affecting their general culture and development. A man may acquire all the knowledge available in an arts course, yet if he cannot intelligently convey it to others, either in spoken or written language, his influence will be but insignificant in moulding and directing the mind of the masses. Now, the faculty of public speaking and that of writing are developed only by practice. In the college, essay writing forms an important part of the work, but the art of public speaking receives very little attention. However, for the latter a source of culture is available in the *Athenæum Society* where speeches on local and foreign topics are delivered, and the great problems of the past and present are discussed by all who are oratorically inclined. By beginning in the freshman year and continuing through the whole course, the student has quite an extensive practice in speaking, and doubtless develops accordingly. But neglecting this practice, when he graduates, he is, in respect to public speaking, about where he was when he entered college. Moreover, by paying due attention to the *Athenæum* the student not only cultivates the power of speech, but learns to transact public business properly, as this society is regulated and conducted on parliamentary principles,

But the *Reading Room* and the *Library*, also