

form an exclusive set living apart from the general mass of the students, more or less out of sympathy with their habits of thought and ways of living. This is a poor training for future citizens of a democracy. It is to correct the influence of the fraternity as a barrier to a common social and intellectual life amongst the students that the "squad" system has been established at Princeton. The purpose of the new system is to broaden the social life of the students; and the purpose is gained by the formation of larger groups than those of the fraternities. Members of the same group live together, dine in one hall, are in close touch with certain members of the faculty. The "quad" system then represents a widening of the bounds of the fraternity and a relaxation of the feature of close association amongst members.

To those who know fraternities at all President Wilson's ideas of their influence must commend themselves. They really involve a division of the students into a number of exclusive groups and inevitably tend to narrow life in its most important features. Many fraternity men are personally beyond reproach and to some extent remain unchanged by association with the members of their group. To some extent too, it is possible, to enjoy membership in a fraternity without losing interest in the common affairs of the student body. But to even the best men of exclusive organizations the club house and the congenial companionship of which it is the centre prove so powerfully attractive as to involve a narrowing of the circle of friends and of interests.

THE LAYMENS MISSIONARY MOVEMENT.

Inspired by a belief that missionary work is an important agency for the promotion of Christian ideals amongst rude or uncivilized peoples the laymen of various denominations of the country have begun a movement to augment the funds at the disposal of missionary boards. Such an object should enlist the sympathy and support of all men who desire the widening of the bounds of civilization and the general betterment mankind. There are few at present who require to be convinced of the value of the work of missionaries amongst foreign peoples. Occasionally one hears it said that less attention should be given to foreign missions and more to home missions. Criticism, too, is often directed against the pious but inefficient and unpractical type of missionary to whom important work is entrusted. But the results of the missionary work done by the representatives of the various churches are so obvious as to brook no denial. They include the spread of Christianity amongst peoples sunk in ignorance and superstitious belief. And when a nation has once embraced Christianity it has taken the first great step on the path of progress in civilization. Through various means the churches have in the past struggled to provide funds to support missionary endeavor. Lay members have perhaps been generous in their support of missionary work. But they have more or less stood apart from the actual workers, sympathetic, but not enthusiastically co-operative. The new movement to which reference has been made involves a change of attitude on the part of laymen. It brings the laity closer to missionary work. And the achievement of such an object is pregnant with signifi-