

ety. But since then, civilization, with education, its designer and builder, has done much to equalize all classes, to eliminate caste. Still civilization advances, towards our ideal,—its distant goal, of perfection, equalizing humanity, enhancing the value of individual life, establishing those mystic yet infinitely powerful bonds and influences, that unite and inspire the individuals of the social world.

This is the coming social condition that we as college men have to meet. Are we being prepared for it? The professional pedestal, that for centuries has held our predecessors aloof from those, over whom they have been placed as leaders in the different spheres of thought, is rapidly being lowered to meet the rising level of those among whom we expect to work. Society in its upward struggle justly requires us not to be recluses, nor merely social characters, but leaders in society, not observers of existing manners, but "makers of manners." The question thus suggested is, how are we, as college men in a world peculiarly our own to be trained so that when practical life for us begins, we may be able to adapt ourselves to the everchanging systems of society. Shall it be by becoming recluses, by living a life of seclusion which Emerson calls "The parent of despots," that in this atmosphere as dreamers we may proceed to the highest collegiate attainments; and receive perhaps for the average man the most unpractical education. This seclusion, although it may admit of almost unlimited mental culture, makes it impossible for us to become acquainted with the variety of sensations experienced by our fellows, or with the needs of humanity. For the recluse learned though he may be cannot come in touch with the masses, because they belong to a world entirely unknown to him. He cannot know the under currents that control their lives, because he has either never felt them, or in his seclusion he has forgotten the effects produced by the constant ebb and flow of those currents.

Do not these considerations speak of a felt need in our student life; and does not the society of students in a college residence such as Acadia now possesses in Chipman Hall, which was founded in 1876, and is controlled by the Faculty of the University, and managed by a most efficient staff, supply that need. Here we come in contact with men of all classes, we meet with minds and dispositions of all kinds, "for nature never repeats herself." Here we have many phases of human life,—creation's crowning work,—mankind's proper study. We have variety, one of society's most valuable characteristics, unveiling us for humanity's needs, and urging us to supply them; revealing to us those visible powers that keep in motion all social organizations.

Since our College residence gives this variety is it not an essential in student life? Does it not impart many of the requisites of a true education? Can we speak of that as a true education which does not bring a man into closer and more vital relations with the race to which he belongs? Or has that man any excuse to offer for