

manity?" is the heading of an article in the *College Echo*. The subject is somewhat hackneyed, however, the writer presents it under a form quite acceptable. He concludes thus: "Hence we must conclude its (Socialism's) efforts for humanity are futile. The world is vastly better off to-day than it was a thousand years ago. Whatever has been accomplished has been the result of frank unselfishness and true religion on the part of individuals, and whatever is accomplished in the future must be in the same line."

The *Haverfordian* has dispensed with its exchange department, having introduced instead a department entitled "Hall and Campus." It cannot be said that the change is for the better. The "Hall and Campus" column in the issue before us may be very interesting to its editor, but it has no well founded claim to any one else's attention.

Under the heading "Literary" in the *Albert College Times* appears a peculiar conglomeration of stray thoughts expressed in a simple natural style. For the benefit of those of our readers who are just forming their style we cull the following: "Well, we have come back to Albert College, some of us at least, who were here last year, and although we were all quite anxious for home and a rest after our examinations, we are equally glad to get back to our work again. It is in one sense much pleasanter to be "coming back" than to come as a perfect stranger, yet in the latter position there is something novel and interesting in watching the strange faces, and to people who are fond of change, experiences of almost any description are interesting. We also find that experience is one of our best teachers, and this is one of the advantages of college life,—coming in contact with so many different characters strengthens our own."

In the *Oberlin Review* appears President Ballantine's address to the students of Oberlin College. The president therein gives his students much sound advice as to how they are to conduct themselves while at college. In his address he declares that he objects to secret fraternities, because they are irresponsible, clannish

and selfish, because they shield bad men and neglect good ones, because they kill literary societies, because they enter into the faculty and alumni and make discord."

The editors of the *College Rambler* seem to think it a duty to be true to the very letter to the name of their journal. Verily they do ramble in some of their productions. In an article on William II, Emperor of Germany, we read: "As the Jesuits used to hold to the doctrine of supreme infallibility for the purpose of influencing the Pope for themselves, so Bismarck steadily held to the idea of reposing supreme power in the hands of the German Emperor, in order that he himself might exercise authority through him." The Jesuits do not enter into the question the writer is discussing at all. Why does he thus attack them? Why does he make such assertions without adducing one word in proof of what he says. Perhaps, in the locality whence the *Rambler* hails it is assumed as a fact, that the Jesuits are dark intriguers, but remember brother writer the institution, the city, the state in which you live form but a very small part of this great world. In the *Rambler* also appears a prize oration on "The English Bible: Its Study as Classic in College." The orator thus expresses himself: "Its (the Bible's) teachings of religious liberty, finding expression in the Reformation in Germany and in the Puritan revolution in England created a new world; a purer civilization; a more exalted manhood." We venture to say the orator was too young to make such a bold assertion. On what does he base his assertion? Does he pretend to know thoroughly the state of the world previous to the Reformation? Such a knowledge would require years of painstaking research. For argument sake, suppose civilization was purer subsequent to the Reformation than it had previously been would the orator be justified in attributing the improvement to the revolutionary movement in religion? Such an assertion to be of any weight would necessarily require proofs. Such proofs,—supposing for the moment that they really exist—could be had only by a careful study of the Reformation in all its bearings. And this again would imply years of patient investigation. It is safe to say