

assuredly instead of wasting their time in writing poetry, history, philosophy and such trash, have devoted it all to the invention of new alphabets. Thereby we students of the present day would have been spared the humiliation of having to use for the names of our newest fraternities letters which have already been employed by those societies enjoying priority of time. It is not sufficient however to have two or three of these fraternities in a college, there must be affiliation between our Delta-Upsilon-Sigma and similar societies existing in other colleges. Our Most Extraordinarily Noble Grand Mufti (this is not his name, but it is not permitted to reveal the secrets), must exercise a paternal supervision over the members of all the other Delta-Upsilon-Sigma's; he must have delegates constantly moving about to hold a chapter here, to attend a banquet there. These poor fellows receive no salary for the performance of these duties, their studies suffer seriously from the irregular life they are obliged to lead, but then what happiness to be doing the will of the M. E. N. G. M; to have their names appear in various college journals as having been the instruments of executing the mysterious process of installation, induction, initiation or whatever other name it may receive! As we have already said, all this would be very laughable if it did not possess a dangerous tendency. This spirit of fraternityism is calculated to embitter many of the closest relations of college life. Rivalry and emulation of the worst sort must invariably exist between the members of the different societies, and the Kappa-Phi's of one university will be on more friendly terms with the Kappa-Phi's of another university than with the Sigma-Tau's of their own. Nay, they will be almost at open enmity with their fellow students who have the bad taste to become Sigma-Tau's rather than Kappa-Phi's. Now this is all very wrong. College societies are good, class

organization is commendable. But the sons of the same mother should be brothers by sympathy as well as by nature. Every college should be a commonwealth, not at war with other commonwealths, but seeking to promote first the mutual interests of its own members. Fraternityism, as it exists at present, is arrayed in opposition to this principle. But this is not all. Our whole educational fabric rests upon the fraternities as upon a basis. College presidents think the name of their fraternity worthy to be placed after their literary titles; new chapter houses are being erected; State associations of members of certain fraternities are discovered wining and dining not unfrequently. What means this? Either that these societies are already branches of one powerful and wide spreading secret organization, or that they may readily become such at a given moment. The suspicion that this is or will be the case may be unfounded, *mais nous verrons*.

FREEDOM NOT TO WORSHIP.

The sturdy spirit which animated that noble body of men the English Puritans, and nerved them to leave their country and cross the angry ocean in order that they might worship God in their own way and make everybody else do the same, still lives in their descendants. That stern defiance of properly constituted authority in matters of religion was the strongest trait in the character of the Pilgrim Fathers. They were determined to have freedom of worship, even should it be necessary to take away that privilege from all other Christians; and well did they carry out their principles. Times change but principles do not, and the battle which the 17th century Puritans fought for freedom of worship, their 19th century posterity are now carrying on for the sacred right of freedom not to worship. The leaders of this valiant struggle are princip-