

al public at that time perhaps as well as it does at present. If better advantages were offered abroad at this time, they were not so available nor so easy of access to young men as they are now. It is all very well to philosophize on the subject, to talk of encouraging home institutions, etc.; but in the case of young men who have little means or time to spend in study, such theorizing will fail to have its desired effect. The practical question for each individually to ask himself (and probably the right one) is, Where can I, in the least time and with the least expense, obtain that culture which is a necessary equipment for the work of life? Whatever institution presents to him the conditions which best answer this all-absorbing question, is the one to which he at once proceeds. Hence the point I would urge here, is, that an institution of any kind commencing work at the present day, when means of communication have become so perfected, can not begin at the bottom of the scale and gradually work up a standing; but must start out at the beginning fully equipped, in order to compete with those already in the field. Other graduates from our arts course go to Harvard, and other American and European Colleges, and make their mark in them. Our theological students cannot afford to lose time any more than others, nor can we afford to have them do so, not even to foster a weak institution; nor will they be likely to consider it a duty on their part to do so. Might it not be well for those having this matter in charge to give this due consideration. In regard to Peter's statement, to the effect that theological study is merely superficial work and not at all calculated to impart mental training, I will waive any remarks at present, except to say that I will be charitable enough to attribute it all to his ignorance of the subject, rather than to any willful intention of misrepresenting it. Other points in the connection suggest themselves as worthy of consideration, but I forbear at present to trespass any further on your space.

Should these suggestions tend in any way to further the much neglected study of the-

ology in our denomination, or especially to the true benefit of our beloved institutions, I shall not regret having penned them.

Sincerely yours,

SENEX.

DEAR EDITORS:

While matters of various kinds, more or less important, are receiving considerable attention through the columns of our paper, it has occurred to me that it might be well to draw attention also to a matter which, at present, seems to me to be left in a most unsatisfactory condition. It is the matter relating to College regalia, or more simply College gowns.

There was a time, and it was not so long ago, when College students were expected to attend class and all meetings of the College dressed, as they should be, in gown and cap, but let me here say for the surprise and sorrow of many old graduates, that this time-honored custom, so wholesome in its results, has fallen into disuse. The stranger now as he walks over our grounds, looks in vain for some mark whereby he may distinguish the students of the College from those of the Academy. Whether this custom of wearing gowns and caps to class, was abandoned by any formal decree of the Faculty, or through indifference on the part of those who have the matter in charge, I have not been able to ascertain. But this one thing I know, that the change was effected in a most unsatisfactory manner; for instead of abolishing the custom entirely, which would have been far better, the authorities expect the students to go to the expense of purchasing gown and cap, for the purpose of appearing but *twice* a year, at Christmas and in June, arrayed in such costume. It is true that the students wear gowns to the lectures that are given every month before the Athenæum Society, but they do this according to a law which they themselves have made, and not because the Faculty expect them to do so.

Now, as would naturally be the case, only about one-half the number of the students