

room mentally and morally weaker than when he left it; and thus once more the oft-repeated 'non paratus' falls upon the ear of the long suffering professor; another again will glance over his text books without comprehending in the least the thought of the author, and afterwards snatch a few moments during morning prayers, or while his neighbor is reciting, to atone for previous neglect. All these varied and questionable processes are dignified by the name of study. This, however, is a misnomer and a delusion. There can be little real study which does not include the idea of assimilation. The study which alone deserves the name, which helps to make the student mentally strong and vigorous, which increases his confidence and exalts his manhood, is that patient, determined, systematic effort that finds stimulus in difficulty, and triumphs where victory is possible. The drone who murders his hours, ignores his responsibility and enfeebles his intellect amid the sensational scenes of the latest novel, the bore who robs his fellow student of his time and torments and disgusts him with his meaningless twaddle, the loafer who lounges in his study or ambles on the sidewalk, the noisemonger who crashes down the stair or howls in the corridor, in short the whole fraternity of careless, aimless humanity, too often found clinging to university life, reach a common level, not so much from mental incapacity, as from a lack of that truest incentive to manly action—a firm purpose and a lofty ideal.

The knowledge which is snatched at chance moments or picked up under the dreaded incentive of the impending "next," is hardly a permanent acquisition. It is quickly obtained, if obtained at all, and as rapidly disappears, leaving no trace behind. The acquisitive faculty alone employed will hardly make a scholar. The food that the body receives would be of little value were it not converted into blood, muscles and fibre. Similarly the mental pabulum which the student obtains, is nothing more than a mass of rubbish if it does not go to stimulate thought

and develop mental power. Desultory habits are the certain harbingers of failure in every department of life. They "degrade and emasculate the man," and render him an object of pity and distrust. When habits of this nature fasten upon the student his career can be pretty correctly predicted. A trifle and a shirk at College does not usually exhibit many elements of strong and well developed manhood in after life. The character of the future man may be clearly read in the habits of the student. "The man," says Archbishop Whatley, "who aims at nothing is sure to hit it." This truth is exemplified in many a wasted youth and ruined manhood. A correct observer of human nature once said, 'The years between seventeen and twenty-one are the most important in a young man's life.' In many respects this is true. If he is an aimless trifle, mentally and morally weak during that period, in the most cases, he will carry these habits all through life. They have been allowed to impress themselves upon the plastic mould of youth, and they grow deeper and more persistent with the years, till ultimately they undermine the foundations of his moral and intellectual life, and leave his manhood a shattered wreck to drift aimlessly upon the current of existence, or be stranded and broken amidst rocks and breakers.

COMPLICATIONS of a somewhat serious nature have recently occurred at the University of New Brunswick and also at Kings College, Windsor, between the students and the Faculties of these institutions, in which a good many unpleasant things have been said and done on both sides. Even in the most wisely governed institution, where authority is maintained on the acknowledged principle of "kindness coupled with firmness," there will always be more or less friction to disturb the relations between the governed and the governing bodies. In this case the causes may be found, most frequently, in the restless and impulsive nature of the students themselves; but where friction develops