

have deep founded arguments in our favor, and be open to conviction. We are aware that party as well as religious prejudices are inherent parts of our nature, therefore we should try harder to avoid them. It seems in general that the nearer a subject is related to our wants the more liable to prejudice we are on it. Take religion for example. As safe rules to be governed by we would give (1) Consider political discussion divested of all political bias. (2) Vote in accordance with the teachings of discussion so treated.

A FUNNY WORLD IS THIS.

Oh, this world is very funny,
For no matter how much money
Man is earning he will spend it, and be hard up all the time;
To his utmost he is straining
To catch up without attaining,
Till he makes his life a burden when it should be bliss sublime.

He who earns a thousand merely,
Thinks two thousand dollars yearly
Would be just the 'muneration to make happiness complete;
But his income when it doubles
Only multiplies his troubles,
And his outgo then increasing makes his both ends worse to meet.

It is run in debt and borrow,
Flush to-day and broke to-morrow,
Financiering every which way to postpone the day of doom;
Spending money ere he makes it,
And then wondering what does take it,
Till he, giving up the riddle, looks for rest within the tomb.

Oh this world is very funny,
To the average man whose money
Doesn't quite pay for the dancing that he does before he should;
And he kills himself by trying
Just a little higher flying
Than is suited to his pocket and his own eternal good.

FRATERNITY, A CASTE IN COLLEGE.

F RATERNITY, derived from the Latin word *frater*, meaning brother, used in the strictest sense signifies brotherhood. A college fraternity consists of individuals associated and connected by common principles, congenial sentiments, and similar dispositions. Unhindered by restriction their thoughts intermingle.

Opinions are reconstructed by unprejudiced discussion. This is the theoretical fraternity, but does the practical always follow the theoretical? Experience in all cases has proven that it does. Take for an example any college where a fraternity has flourished for several years, and you will invariably find that that chapter at present includes individuals of like sentiments and similar external appearances, as were the very founders of the chapter. Of course, this similarity differs among chapters of the same fraternity as well as among chapters of different fraternities.

Nowhere as in the college can be seen such varied forms of character, yet they soon become sifted, some into that and others into this fraternity. The ministerial crowd of clerical exterior look with sympathy upon the easier going members of another chapter and doubtless offer up their nightly prayers in their behalf, while the always-merry, take-life-easy fellows laugh and joke at the expense of their more dignified collegiates.

Long before the secret college fraternity came into prominence there existed a substitute from which *the fraternity* originated, "our crowd," with which were connected "fellows" of congenial elements, from the rough-and-tumble set to the *beau monde*.

What do all these facts develop into. The answer is not in the least complicated. A class of people disassociating themselves with a higher or lower class, dealing simply with itself, is generally considered as a caste of the strictest kind. College fraternities therefore can only be considered as a sort of college castes. The next question that naturally would arise in one's mind is, whether this sort of caste influences for good or for evil. Let us see, some college presidents disfavor secret college fraternities on account of their secrecy, but the majority of presidents antagonizing college fraternities in general, do so on the ground that they tend to occupy moments which otherwise the student might devote to studious applica-