

a point in their favor to announce their restrictions upon social enjoyment.

To some such a course may seem perfectly proper. You can take a course in Science, Art, Literature, or Engineering, may complete your course with honor, possibly attain distinction in after-life, and yet never know that social affairs have any claim whatever upon you. But then, how purely mechanical is such a life. It occupies a place in the estimation of mankind much the same as the locomotive, the printing press, the cotton gin, or any other valuable invention.

Such a life must be entirely devoid of any of the higher and better feelings, holding nothing in common with humanity, demanding only the glittering bauble called Fame, which must be to such a one as gold is to the miser.

What the flowers are to nature such is social life to our existence. We break from drudgery and find rest and enjoyment in our social intercourse. If, perhaps, life is not so bright, or if misfortune has overtaken us, it is to our social relations we turn for "the silver lining of the cloud." It is, we might say, the very essence of all true religious faith.

And yet, can we say that a college is fulfilling its object that unnecessarily restricts social life, that does not indeed make it a part of its curriculum?

Secret societies have so far been the best result of social suppression in most of our colleges, but we go on down the scale to banqueting clubs, hazing clubs, and the coteries who have come to find social pleasure only in the forbidden paths of vice.

Until a college recognizes that man has a social nature, and that he is not a machine put upon the market on the same principle as the goods of some large manufactory, we must doubt whether it is doing its best.

The students at Columbia College are now obliged to wear caps and gowns.

GEOMETRIC BEAUTY.

WHAT is beauty? Let the philosophers answer, and dispute. Everybody knows what is beautiful.

For my present purpose I will classify beauty as of two kinds, moral beauty and physical beauty, and I think the division is a just one, and of general utility.

Moral beauty includes all that we recognize as beautiful in the characters, or deeds, or words, of intelligent beings, and this we dismiss from present consideration.

By physical beauty I mean all that we recognize as beautiful in the material world. This only will be further considered.

All physical beauty is associated with sound, color, or form. These three, sound, color, form, if they are not the very basis of its being the substance of which its texture is wrought, are at least its vehicle to us. The beautiful in sound gives us music, making the airs of earth vibrant with harmonies to which the hierarchies of heaven might listen in intervals of the mighty anthems that fill eternity. The beautiful in color gives us painting, covers the earth with delight to the eye, and fills the overarching skies with glories that might veil to the weakness of mortal vision the ineffable splendors of that eternal city which hath no night because of the presence of the throne of Him who created light. The beautiful in form gives us sculpture and architecture; nor without justness of form can painting please, however harmonious the coloring. Geometric beauty of figure gives to the Greek vase its priceless value; the harmony of geometric proportions charms in the Apollo, and the Parthenon is a marble dream of geometric glory. In capitol and cathedral, in the palaces of princes and the myriad dwellings of the people, sculpture and architecture, employing the exhaustless harmonies of form, please and instruct, and make