

As looked at by one philosopher, Mr. Allen, life has no object anymore than the sun has an object, or the revolution of the planets, or the milky-way. That there is no why to it. We exist and naturally have to live our time out. He thinks that the question descended to us from a time when man thought that the world was made expressly for him, and did not realize his utter smallness. He even asks - "Why on earth should life have a purpose to subsist anymore than the bubbles that rise and fall aimlessly on the waves, or the terrific commotions that rend and revolutionize the sun's atmosphere? Evidently to him life means little.

"Happiness" - Mr. Mallock's answer to the problem, has been objected to as being too vague and of a doubtful truth.

Since life is held so sacred we naturally suppose it must have some object. What this may be depends in a measure upon the individual, but of lives in general, we will suppose that they have some common aim. Now it is our desire to find out what this object or aim is.

Prof. Romanet says it "Is that of mak-

ing life desirable, first to myself, and next to those around me." Here arises the question how is that to be accomplished? Are the same things desirable to all persons alike? The Christians' desire and idea of happiness is in glorifying God and enjoying him forever. All their efforts are bent in this direction, and it is while they are serving him that they experience the greatest pleasure.

Following the human mind as we find it, in its natural state, the strongest and deepest feeling is generally conceded to be that of love. There are individual exceptions to this, as avarice and ambition, but love is most general with men, women, and children, as a whole. Love is the tie which binds mother and babe, love is what makes the home an earthly paradise. "Nothing is so fierce but love will soften, nothing so sharp-sighted in other matters but it throws a mist before the eyes of it" — L'Estrange. Love is the foundation stone of all systems of religion and morality. If it be granted that the promotion of happiness is the object of life; then

it follows that the promotion of love is life's object.

Though the chief aim, love is not the whole one. The other two principal ones, as given by Prof. Romanus, are the satisfaction of the wants of the mind and the body. The latter everyone is familiar with and his duty to others in this respect. It must be remembered however that the body is the foundation of the mind, and that the strength of the mind depends largely upon the strength of the body. Satisfying the wants of the mind is conceded by all to be a much higher object of life than the mere gratification of the senses. The senses are said to be the tools with which we work, but not the object for which we work.

It follows then that the two main objects are to love and think. Pessimists argue that the more we love the more misery there is in store for us; and, likewise, the more we cultivate our thought the greater our sorrow. The best argument we can give against this is the evidence of those who have experienced both — that they

would not have forgone the experience. Right here a familiar quotation might apply — "It is better to have loved and lost than never to have loved at all." Another has been suggested — "It is better to have lived and died than never to have lived at all." Love and thought are the two distinguishing features between man and brutes. Though many brutes seem to possess some kind of affection for each other and their master, and to possess a high degree of intelligence; man is said to be the only animal capable of reasoning and thinking, in the proper sense of the word. If love and thought are the distinctive powers of a human being, should not the most perfect cultivation of these be the highest aim of such a being? In modern times they have come to be the ruling powers — at home, in society, and even on the battle-field. In modern war the value of men is estimated by their intelligence rather than by personal dash and daring. The soldier, as well as the commander, of today must use both brain and body. And so it is in every successful undertaking.

To us as a class, leaving school for the

last time perhaps, many of us; it would seem that no question is of more importance than this - the object of life. Let us think over it. Haven't we a work to do and a place to fill, each and every one of us in this world of ceaseless strife? We go out from these halls, after four years of careful instruction and discipline, as representatives of this institution; and we want to prove a credit to it, and to the name of graduate. One great object of life is to prove ourselves of the greatest profit possible in the world. To do this we must aid in the grand movement - ever onward and upward; lend a helping hand to the needy; and make the world the better for our having lived in it. Beyond all estimate is the value of a bright and happy face and a word of cheer to the disheartened. Life's object has been beautifully defined by someone as the giving of the "greatest happiness to the greatest number."

May a union of all these various objects be our aim, and may our lives be such that we fear not death, and can hear the words "well done" when we enter those gates ajar.

Lillian A. St. John.